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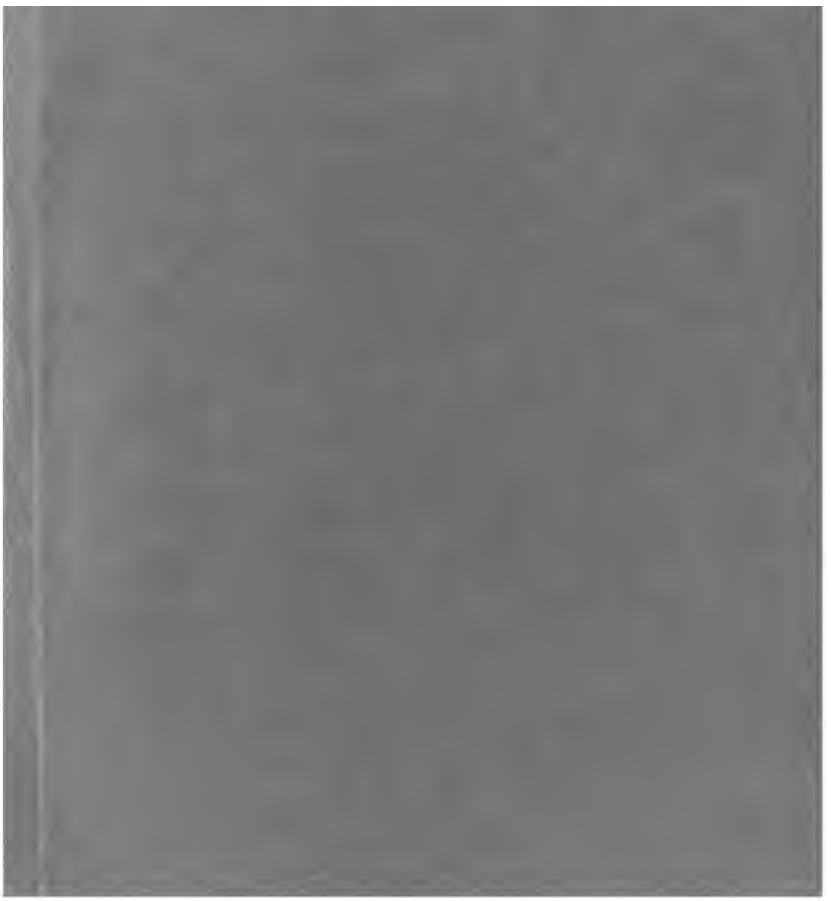

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AMERICAN BAPTIST MISSIONARY UNION.

THE WORK BEFORE US.

It has been our custom occasionally, in commencing a new volume of the Magazine, to give a summary notice of the state of the Missions of the Union, and of the principal events that have affected them within the preceding year. If in the present instance we depart from this usage, it is not that the events of the year have been of less than ordinary interest, or that the condition of the missions makes less imperative claim to our earnest regard. It is rather because the history has been so marked, a recapitulation of its leading events would seem to be but needless repetition; and because the missions themselves present with so singular uniformity their one aspect of impoverishment and need.

We are conscious of still another influence inclining us to turn away from the past and to address our thoughts to the future. When the Egyptians marched after the children of Israel, and they cried unto Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness," and Moses said unto them, "Stand still, and see the salvation of the Lord," "The Lord shall fight for you, and ye shall hold your peace,"—the Lord said unto Moses, "Wherefore criest thou unto me? Speak unto the children of Israel, THAT THEY GO FORWARD." Our work is before us. It is a great work. It is a work of pressing need. What we do, we must do with our might, and that quickly. Night is at hand; night to ourselves, the night which closes our mortal day, though ushering in the eternal; but a night dark and prolonged, to the missions, if once it close upon them, and our work not done.

God says to us by his providence, as in his word and by his Spirit, GO FORWARD. The Lord liveth. We do not hold ourselves ignorant of "this time;" that it is a period of almost universal calamity and gloom. God's hand is stretched out evidently over the families of the earth. Everywhere, in almost every land, is to be seen "distress of nations, with perplexity." Nor are we willing to disavow all partnership in the general grief. We would not, if we could, go forth [illegible] morning with heart unburthened and return at night to

tranquil slumbers, because no sorrows of our own oppress our spirit. Exemption like this, and at this time, would seem to denote, in whomsoever the singularity should betray itself, a destitution of even the ordinary sensibilities of man's nature. There are some, there are many, bleeding, broken, crushed spirits; and were it in our power to sit by the side and breathe into the ear of such an one, we would say, "O thou afflicted, tossed with tempest, and not comforted, thine affliction cometh not forth from the dust, neither doth thy trouble spring out of the ground. Is there evil in the city and the Lord hath not done it? It is God, even thy Father. The scourge may have been from man, but it was held in God's hand. Thus saith the Lord, *who is thy God,* 'I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things.'" We would not separate ourselves in thought or act from God's afflicted, chosen ones. Nevertheless, it is a time for strenuous action; a time for those who have faith in God and will heed his providence to quit themselves like men.

We have been "minished and brought low." We feel God's hand. It has been a period, and the time has seemed long, of rebuke and chastening. But from this very chastening, protracted and sore though it has been, we derive strength and hope. The Lord has not forsaken his people, nor given up his heritage to a perpetual desolation. The chastening has been grievous, but more grievous was the sinning. The chastening has been grievous, but it was for our profit, that we might be partakers of his holiness. Viewed in its proper light, this season of righteous discipline has been a time of God's great mercy, a time of God's most gracious visitation. "Have ye forgotten the exhortation which speaketh unto you as unto children, 'My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. . . . If ye endure chastening, God dealeth with you as with sons. . . . Wherefore lift up the hands which hang down, and the feeble knees." Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens.

It was said of one in old time, "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old." Read the residue of the narrative; Is. 63: 10–19. And having read it carefully, with tears, read also the chapter next following; and let us learn from thence *the work*, and the first stages of it, to which we do well to betake ourselves. "There is none that calleth upon thy name, that stirreth up himself to take hold of Thee." And the "evangelical prophet" goes on to say, confessing and bemoaning himself and his people, "For Thou hast hid thy face from us, and hast consumed us, because of our iniquities." *Because of our iniquities.* BECAUSE OF OUR INIQUITIES. Here is our first work — *confession of our iniquities.*

It has been for some years a growing conviction on the heart of one, — has it not been deepening in the hearts of many? — that if it be the good pleasure of God to honor that portion of his professed people who are called American Baptists, with any desirable part in the ministration of the gospel of Christ to nations not called by his name, He must depart from his accustomed metho

working or *first prepare* his chosen instrument for better service. He *must whet his sword;* or, slightly changing the illustration, He must *temper the steel* by fiercer fires. The children of Israel, when they first came to Paran, were "*not able*" to go up at once and possess the promised land. It was needful that they should be led "through that great and terrible wilderness," that the Lord God might "humble them, and that he might prove them, and that he might do them good at their latter end." The divine method was still the same, when, centuries later, the holy cities were a wilderness and all their pleasant things were laid waste. When Daniel understood by books the number of the years, that God would accomplish seventy years in the desolations of Jerusalem, he set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes. And he prayed unto the Lord his God, and made his confession, and said, "O Lord, the great and dreadful God, WE HAVE SINNED."

OBITUARY OF REV. DANIEL WHITAKER.

Daniel Whitaker was born at Downs, Cumberland Co., N. J., November 17, 1822. He was hopefully converted during the progress of a revival of religion in the town of Granville, Ill., in the month of February, 1838, and united with the Baptist church in that town. Animated at once by a love of knowledge and desire for usefulness, he commenced a course of liberal study at the academies of Granville and Mt. Palatine, Ill., graduated at Madison University in the year 1850, and pursued the regular course of training in the Rochester theological seminary, which he left in 1852. He spent his vacations as a colporteur of the American Tract Society. He received license to preach the gospel from the church of which he was first a member, in January, 1846. And, while a member of the theological seminary, a contemplation of the condition of the heathen without the gospel brought him, under God, to the decision to become a missionary of the cross. He was ordained at Rochester, Sept. 8, 1852, married Mary E., daughter of Rev. C. Bennett, of the Tavoy Mission, and sailed from Boston Jan. 17, 1853, in the Springbok, destined to Maulmain. The companions of his voyage were the Rev. Messrs. Bixby and Rose, and Mrs. Cephas Bennett, returning to Tavoy after a visit to the United States. Public services with reference to their departure were held the preceding evening in the Rowe Street meeting-house, Boston.

Mr. Whitaker was originally designated to the Karens of Bassein, but subsequently transferred to the Maulmain Karen Mission. Besides attending to the study of the language, in February, 1854, he performed a missionary tour in company with Mr. Bennett, among the villages on the Salwen, north of Maulmain. The following January, after the meeting of the Maulmain Association, in connection with several native assistants, he visited various settlements of Sgau Karens in the Martaban districts; he met with much encouragement, and several were baptized.

On account of the interest prevailing in Sau Quala's field of labor, in and around Toungoo, with the advice of the mission Mr. Whitaker was sent to his aid. He took with him two young men for school teachers, and reached this new sphere of toil in May, 1855. On his arrival, almost the first person he met was a Karen Christian, who hastened into the jungle to carry the tidings that an additional teacher had come. When visitors began to come to him, he had constantly from twenty to eighty at his dwelling for a week. Four or five different tribes were represented. The necessity of educating Bghai young men induced Mr. Whitaker to receive and instruct those

who offered themselves, and who wished to be taught for the sake of teaching others. His first pupil was received June 27. This first normal school numbered thirty pupils and continued three months. During the session eight of the number were baptized.

In December, 1855, Mr. Whitaker made a tour among the Karens west of Toungoo, into a region where the gospel had not before been preached. "I might have spent my time," he said, "far more agreeably among the thousands anxious to hear, and the thousands more who have heard and believed; but the commission is — 'Preach the gospel to every creature;' and Providence has given me two weeks of spare time, as it were, that I may spend it in this way before the meeting of the Association."

In view of the pressing wants of the field and the call for more laborers, Mr. Whitaker was authorized to continue to labor in connection with this mission, at least until the return of Dr. Mason. Acting under this commission, Mr. Whitaker and Sau Quala travelled together among the Bghais, co-workers and helpers of each other's joy. They administered baptism during this year in eleven different villages to one hundred and forty-two additional converts. More blessed than many missionaries, who have wrought for years in discouragement, sowing, but not reaping, — his first welcome was a waving harvest, and his earliest toil, to gather the joyful sheaves.

Sept. 24, 1856, Mr. Whitaker arrived at Toungoo with his family, who had hitherto lingered elsewhere until his field of labor was definitely determined. The people came in throngs to pay their respects to the teacher and his wife, and but few days passed without bringing more or less strangers, anxious to hear of Christ and to receive instruction. The normal school was reöpened the first of October, and in two months numbered seventy-two pupils, — a large majority of whom had either been employed as teachers and preachers, or expected to engage in the work as soon as they should receive the requisite qualifications.

After the close of the term, Mr. Whitaker undertook another tour of five weeks in the jungle, during which he baptized two hundred and thirty-three converts, administered the Lord's Supper twelve times, constituted seven new churches, and occupied ten new stations with teachers. In January, 1857, noting the anniversary of the day of his sailing from Boston, he wrote — "Thank God that I have been permitted to spend four years on heathen ground, and for the miracles of grace and power I have been permitted to witness."

Mr. Whitaker's time was divided between the care of the normal school, and extensive tours among the Karens. In April, 1857, after attending the meeting of the Bghai Association and baptizing converts, he commenced a high school at Khlerla, near Toungoo, taking with him his pupils from the city, so that the number rose to one hundred and twenty, about thirty of whom were teachers and preachers, who had left their charges to spend a month or two in study. He gave his whole attention to instructing them in the Scriptures, writing his comments, and requiring his pupils to copy them. After leaving the school in charge of a competent assistant, he continued to send them his written comments. He also engaged, at the suggestion of Dr. Mason, in translating Mr. Cross' Arithmetic into the Bghai dialect, — a work much needed by the schools; but he remarked, "I shall excuse myself from secular works in future so far as possible."

Thus were his hands full of labor, and his heart buoyant with hope. The field of promise waved luxuriantly before him, and he had entered in, as a faithful and willing laborer, to reap.

The next account received brings the sorrowful tidings of his death. Mr. Bennett writes, Aug. 19, 1857 — "A week ago yesterday Mr. Whitaker and his family arrived from Toungoo. Mrs. W. had been ill for some time, and the eldest child also. The

doctor had recommended a change for Mrs. W., as her only hope of life. On their arrival, the child had improved and Mrs. W. was no worse.

"While at Shwaygyeen, Mr. W. was again beset with fever; and was not free from it on his arrival. For the first four days after their arrival, Mrs. W. seemed to improve, Mr. W. to grow worse. Medicine failed to check the raging of his fever; we all, however, had hopes for the best, till Monday last; when he was so much worse, especially through the night, that yesterday morning all hope of his recovery was taken away. He continued to sink until 2 P. M., yesterday, when peacefully and without a struggle he ceased to breathe. His end was peace. He has done his work; and well has he labored 'in season and out of season;' and has gone to his reward. His 'sufficiency was of God;' and he was permitted, in his short course, to see wondrous displays of Divine Grace in the conversion of sinners. His whole soul, while he could work, was with the Karens of Toungoo; and for the first two days after his arrival here, he was looking for preparations as to his immediate return, as soon as his fever should leave him.

"He has gone to his home on high; and not to his home in Toungoo, where he will be remembered and embalmed in the memory of the Karens, as Boardman is at Tavoy. The labors of both were short as to duration; and yet long, when we consider the influence exerted on the people. Their rejoicing was this, 'that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God,' they had their 'conversation in the world.'

"When Mr. W. left Toungoo, he was obliged to disperse the normal school of over seventy pupils; and he hoped to have left his family with us, and at once returned to his labors. His cheerfulness in his work, his relief from undue anxiety for the welfare of his family, in that they had arrived here so well, and his ardent desires expressed, to be on his return, undoubtedly diverted attention from the fact that he was very ill, (more so than he himself was aware of,) and that he had overtaxed his physical powers by anxiety and excitement for the safe arrival of his family. As his fever continued every day, he evidently became weaker; and he was hardly out of the house, after his arrival, until his remains were taken out to-day, and deposited in the mission burial ground.

"Thus has passed away from among us one of our most faithful, laborious and successful missionaries of the gospel in this land of darkness. It may be truly said of him, 'he was a good man,' full of the right spirit of true consecration to his Master's work. He did not 'handle the word of God deceitfully, but by manifestation of the truth commended himself to every man's conscience in the sight of God.' He labored not for himself; his great desire was that Jesus might be glorified, and sinners saved. Such men are greatly needed in the mission work."

In communicating the intelligence of the sad event Dr. Wade writes, under date of Maulmain, Aug. 24, 1857, as follows:

"Our dear br. Whitaker has been taken from us by the hand of death. Four days before his arrival here, he was attacked with fever, but was not thought dangerously ill until a violent hemorrhage from the bowels occurred some six days after his arrival, when his case became hopeless, and in about two days more he sunk into the arms of death. His death occurred on the 18th of the present month. He left the fullest evidence of his meetness for heaven. He was a missionary of great promise. We feel his loss exceedingly. But the Lord hath done it, and we bow submissively under his chastening hand."

COMMUNICATIONS FROM THE MISSIONS.

FRANCE.

LETTERS FROM FRENCH PASTORS.

Gathering new Strength — Encouraging Tokens — The Field widening.

Paris, Oct. 19, 1857. — The continued interest of the Committee in the French mission, evinced by its continued support notwithstanding the pressure of the times, rejoices our hearts. This unequivocal testimony of attachment strengthens our zeal, and engages us to labor faithfully in the great work committed to us. We are fortified besides by the thought that we labor in a cause which is pleasing to God, and for the truth, — which is the clearer to us from the fact that most of us were formerly plunged in the darkness of popery.

We have cause to rejoice in the peculiar devotedness of two of the converts recently baptized. One of them is a military officer, and is at present employed as a clerk in the Tuilleries. The change in him is so striking, that all who knew his former life are impressed by the work which God has wrought in him by his Spirit.

We have besides in ——— some who seem not far from the kingdom of God, and who awaken in us the strongest hopes. If I am not deceived, they will soon be ready to join themselves to the people of God.

Thus we advance, though slowly, and God manifests his power in the midst of us. Now, as in the time of the great apostle of the Gentiles, "the foolishness of God is wiser than men, and the weakness of God is stronger than men." Now, as in the glorious days of the primitive church, "Christ is the wisdom of God and the power of God for all that are called, both Jews and Greeks."

A young man who formerly studied with Mr. Willard, and who would have been employed as an assistant, at the commencement of the year, had not the financial crisis prevented, has for some time lived at ———, where he has preached the gospel faithfully to those with whom he has come in contact. I have recently learned that several persons there would be baptized, if one of our pastors could go thither. As it would be necessary, however, in this case to take the journey three or four times a year to administer the Lord's supper, and as the trip there and back would cost twenty-five or thirty francs, I have thought it best to consult the Committee whether it is well to go to ———, provided there is really a work to be done there. Should the work prosper, it would involve an expense of 100 or 125 francs a year.

The pastor at ——— writes under date of Sept. 25,

Through the divine blessing the candidates for baptism still inspire us with hope. I am looking for an addition in a village near ———, and perhaps also in ———.

Mr. ———, pastor at ——— writes, Oct. 8;

Many souls continue to renounce the world, and to come one by one to Christ. In many respects, I take great pleasure in my field of labor. I often find plants which the Spirit of God has caused to spring forth out of the earth, and to grow, while I have been occupied in giving bread to those that are in the house. Still it must be confessed that there are also plants which wither, because I am unable to water them enough. How can I visit, as much as they need it, the fifteen villages which compose my field and also attend, from time to time, to the church of Mr. ———, which has been left to my charge?

Character of Converts.

The pastor at ——— sends the following communication, dated Sept. 7.

I have already informed you of the baptisms we have had for some time past; but as I have written briefly, I ought to give you some details concerning our new members.

Mrs. ——— was for a long time a devoted Catholic, strongly attached to the superstitions of her church, having zeal without knowledge. As was natural, she had no love for Protestants; but she was led by circumstances which it would be too long to relate here, to know the truth as it is in Jesus. Light broke into her mind; love penetrated her heart; and she gave herself to him who had given himself to die for her.

Mr. ———, a young man, was brought to our place of worship two or three years ago by one of his sisters. What he there heard convinced him that the truth is with us. From this time he abandoned his worldliness, ceased to work on the Sabbath, and attends our meetings regularly. He grows in knowledge, and, I hope, in faith. We received him joyfully into our little flock, of which I cherish the confidence that he will be a faithful member.

The two other persons baptized are Mr. and Mrs. ———. He is one of the finest characters I have ever met; and I have written you these lines especially that you may rejoice with us, that we have been permitted to receive such a man. If all the churches were composed of members like him, they would walk faithfully, and would be abundantly blessed.

The Converted Tailor.

Mr. ——— is an educated and intelligent man, who has seen the world, and enjoys a somewhat elevated station; yet I have never seen a person more candid and humble. He has not known the truth long. He lived for years wholly indifferent to religion, devoting himself exclusively to business and the pursuit of wealth. For a long time he was connected with Protestants; but they were without life, and gave him the idea that religion is nothing more than cold and dry formalism. Such a religion did not meet his wants. But the Lord had thoughts of mercy towards him. He was led to the Department of the North, where he came in contact with Christians who impressed him by their pious lives, which compelled him to believe that *there is something* in religion that he had never experienced. He began to attend divine worship, to read the Bible, and to pray. He came often to visit me, and I had delightful interviews with him, which, I doubt not, were profitable to him. He proposed inquiries with much simplicity, and heard my answers with great attention. One day he said to me, "Mr. ———, treat me like a little child; I know nothing; teach me." Alas! we are little accustomed to this language of humility. As soon as Mr. ——— saw the truth, he received it into his heart and rejoiced in it. How the love of Christ amazed him! How he was affected by the infinite goodness of God to him, a poor sinner!

Some time before his baptism, he asked me what I thought of his temporal business. (He is tailor to a regiment.) "Does your business occupy you on the Sabbath?" — asked I. "No," he answered, "I lay aside all work on that day, and spend the Sabbath far from the world and near to God. I give up all oversight of the work," he added, "but my journeymen work." "Can you prevent them," said I; "have you the right to do it?" "No," said he, "the government makes them work, and I have no right to shut up the shop." "Then," said I, "you are not responsible." "I agree with you," said he; "but my journeymen working I am benefitted by their labor, and obtain money from their sin." Then I told him there was a way not to profit by their disobedience, that he might give to the poor the profits accruing from their work on the Sabbath. He said he had already thought of that, and resolved to do it. He added, "As for myself, there is only one trial than can befal me; I may be summoned as an inspector of clothing on the Lord's day. In that case I should go to the colonel in the morning, and beg permission to be away on that day. If he should refuse, I should say to him that I could not conscientiously be present at the inspection, and again beg him to excuse me. If he should insist, then I would resign my office. If I lived far from church," he continued, "I do not think I should do wrong to aid on the

Sabbath in such an inspection, which would occupy but a short time; but being in the vicinity of Christians who might be grieved by such an act, I would by no means do it." Does not this language indicate an upright conscience? Is it not delightful, at a time when almost every one is seeking after the world and thinks only of himself, to see a man ready to abandon an honorable station and lucrative employment, solely to avoid offending his brethren? Would to God that all Christians might be like this brother, just born into the faith, but already more advanced than many who have long known the Lord. The Lord send us many of these upright, humble, devoted souls, to be a blessing to the church and the world!

There are besides some other persons here who might have been baptized; but as I did not feel entire assurance in regard to them, I preferred to wait. Providence permitting, I shall spend some evenings during the winter at ———, among a people very well disposed towards us. O that there might be a revival there, and numerous conversions.

GERMANY.

LETTERS FROM NATIVE PREACHERS.

Quarterly Report of Mr. Kemnitz — Harvesting in Summer.

Mr. Kemnitz, missionary at Templin, in reviewing the past quarter says: —

Generally, as regards our mission, the summer months are a season of drought; as the country people are occupied out of doors, and fields and cattle form a ready excuse for the neglect of spiritual things. The fruit we gather in summer is the result of the winter's labors. But this year has been an exception, thirty-nine believers having been baptized.

Our sphere of usefulness extends continually. In glancing at the map of the Altermark just now, I perceived that in the circuit of Templin there is scarcely a place where we have not some members; nor can we rest until the light of pure religion shall have been introduced into all. A sign of the times favorable to our success, is the fear created by it. Many persons share the experience of Balak, when we enter their territory. A short time ago I called on a believing schoolmaster, but did not find him at home. Scarcely however had the clergyman of the place heard of my visit, when he sent for the schoolmaster, and threatened to remove him from his office if he should again permit me to have access to his house. The poor young man is so intimidated, that when recently I met him and said I purposed soon going to K., he entreated me not to visit him. Br. Meür, a missionary of our church, when last he was at L., was told by the clergyman, "I know you are only sent to prepare the way for Kemnitz, but I shall do all in my power to prevent his inroads on my diocese."

The internal vigor of our church at Templin, I rejoice to say, is unimpaired. The brethren make many sacrifices for the good of the cause. Besides raising the rent for four meeting-rooms, they support a missionary, collect for the building of a chapel, and defray the current expenses of the church. The Lord keep alive this flame of sacred love and devotedness.

Preached during the past quarter forty one times, visited one hundred families, sold sixty seven bibles, and distributed 1,500 tracts. Baptized on profession of their faith thirty-nine.

The following extracts are from the journal of Mr. Blenner, missionary at Frankfort-on-the-Maine. The first is under date of August 4.

Hindrances to Piety — "Strait is the Gate."

Although my work in Frankfort is not free from the numerous hindrances generally to be met with in large cities, I rejoice to know that it is making sure though slow progress. Our services are well attended, and several families who at first laughed me to scorn, when I told them my errand began to regard me favorably. My words had made them uneasy regarding the issue of a life spent in frivolity, and they now desire to be instructed how

to avoid an end such as the Word of God describes that of the sinner. But in these families, as in so many others in this gay city, "the pride of life" forms a serious barrier to the acceptance of Him who is "meek and lowly in heart." "I cannot endure to be laughed at," Miss S., the daughter of a respectable merchant, said to-day, "and were I to become a *pjetist*, this would surely be the case." "I do not doubt it," was my reply, "but in matters of religion the opinion of the world is not to be our standard, but the example of Christ." "Do you think that, by praying to be delivered from my dread of ridicule, I should be freed from it," said Miss S.; "I love the Saviour, the books you have given me have told me so much of his goodness; I only shrink from speaking to any one of this." Our further conversation, I trust, served to induce Miss S. to seek divine strength, and she earnestly asked my prayers on her behalf.

August 20. — To-day we received a visit from Kätchen D., niece of sister M. with whom I lodge. The young girl is at a boarding school at Heidelberg, and had come home for the vacation. She was gay and thoughtless, and I soon sought an opportunity of urging her to seek the Lord. But my words seemed spoken in vain; for on Sabbath evening, as I was returning from preaching, I heard through the open windows Kätchen playing a dance on my piano. The next day was her birth-day, but I almost hesitated to give her the bible, in which I had already inscribed her name; she seemed unworthy to receive the blessed book. Still, in faith, I gave it, and the Lord more than answered the prayers that accompanied the gift. The next morning Kätchen came to me bathed in tears, saying she had looked into the Bible, as she supposed for the first and last time, when her eye caught the words, "Except ye repent, ye shall all likewise perish." These words had pierced her heart, and she had spent the night in prayer for pardon. Thus two days passed in earnest longing for peace on the part of the young girl. In the evening of the second day she *came to me with* a countenance illumined with the peace of God; she had obtained the desired favor. Scarcely, however, did her family perceive the change, when their enmity arose. Kätchen's mother and sister had long attended our services, but they thereby seek only to quiet their consciences, which bid them decide publicly for Christ. When the time for attending service to-day came, Kätchen's bonnet and shawl were nowhere to be found; her sister had hid them. Still this could not prevent the young disciple from going; her zeal soon made her find substitutes for the missing articles. On her return to Heidelberg, Kätchen is to undergo a course of instruction from the clergyman, in preparation for her confirmation at Easter; and she is now in doubt whether to permit herself to be confirmed and then to leave the national church, or whether to do the latter now. In case she leaves the church now, her uncle who provides for her will probably at once withdraw his support. The Lord give this child, who is only fourteen years of age, wisdom according to her need.

28. — Went through the forest of Büdingen to Schliesbach, and was permitted to commend the Saviour to the family of a forester. These people gladly received the truth, and promised to attend our services at Frankfort. On emerging from the forest, I found myself in the lovely district of Binstein, the property of a *mediatized* prince. The princely residence lies on an eminence, and commands a view such as in all my wanderings I have not seen surpassed for beauty. As I approached the castle, and turned to gaze on the scene behind me, "Surely," I thought, "none who have such a constant evidence of God's loving-kindness before them, can be indifferent to it." But how soon was I again to be undeceived! The castle was a scene of the same worldly cares and pleasures as are found in our city residences, and not all my efforts could win one ear to listen to my errand. "No time for religion," was the excuse urged on all hands; and I could effect no more than leave some tracts at the porter's gate. On leaving the castle, I went to

the houses of some of the officials of the prince, and in one or two was allowed to testify to the truth. Mr. —— even bought a bible, which he hoped to have an opportunity of introducing into his master's family.

At Gedern I visited a family where four sons through our instrumentality have been led to Christ. They are quite free in confessing the truth before men, and have succeeded in awakening inquiry in some of their friends. These persons were present at the service I held here; and assured me, at the close, they could not wonder enough that, though in possession of the bible, they had hitherto been so ignorant of its chief lessons. All confessed that they felt their sinfulness.

Here, also, I called on a schoolmaster who formerly evinced much interest in the truth, but has now lost it, while his wife is evidently seeking the Lord. As I desired to know how she had been led to inquire after spiritual things, she told me she had hated Christianity until she observed the change for the worse that had come over her husband since he had neglected to pray and read the bible. He had become less patient and less conscientious; so that the wife, observing this, felt constrained to investigate the sentiments which had once acted so favorably on her husband. She now reads and prays, and rejoices in having discovered that true godliness alone can help us to fulfil our social as well as religious duties. My visit, I trust, served to rouse her husband also to a sense of his dangerous condition; he himself handed me a bible and requested me to conduct family worship; to which he called all in the house.

During the past quarter I have held sixty religious meetings, visited sixty-six families, circulated 124 bibles and testaments and 800 tracts.

Our concluding extracts are from the journal of C. Albrecht, missionary to the Lithuanians, East Prussia.

God's Word and the Writings of Men.

July 7. — Conversed with two Lithuanians of good standing among their people. They had for some time attended our services, and now told me their object had been to become thoroughly acquainted with the practical working of our doctrines, before taking any steps towards joining us. They had made the life and conversation of the Baptists an object of observation, and are satisfied that we teach the truth. Still, there were several points which they wished to discuss with me; one of which was, whether we do not evince too little appreciation for the writings of great and good men, such as Arndt, Francke, and Luther. I sought to explain this misapprehension by telling them how highly we esteem excellence in whomsoever it appears; and that, as far as this can be done without setting aside the Word of God, we read religious books of every description; their absence from the houses of our poorer brethren, I accounted for by the fact that, having but little time for reading, they prefer to devote that little to the study of the Word of God.

Further conversation with these two Lithuanians awakened a fear in me, that their appreciation of the bible was not so great as I could wish; but before we parted, they had given me a promise to give the Word of God the first place in their regard. They assured me that they had long felt regard for the bible — their mistake had been in not consulting the bible *itself*.

Tract-Distribution — Tilsit.

10. — Took the steamer to Tilsit. As our boat darted through the waters of the Kurische Haff, the passengers, exhilarated by the exceeding beauty of the morning, were indulging in mirth that augured ill for my mission. I cast a look around to discover some countenance in which I might read encouragement, but in vain. Praying for wisdom, I awaited a suitable opportunity to introduce my errand; but, gradually, songs and jests grew so loud and uninterrupted that I was glad to make my escape into the cabin below. There I found two gentlemen in conversation. As I entered, one accosted me, saying, "Perhaps you have come just in time,

sir; we have been discussing the probable state of the market. Can you throw any light on this subject?" My answer, of course, was in the negative; but I offered my services to give information regarding a subject of still higher importance. I then began to speak of the life beyond the grave, on which our eternal interests depend. The gentleman, who at first appeared somewhat dismayed to have fallen into the hands of a mystic, soon became interested; and not only accepted tracts, but became my aid-de-camp when I went on deck and distributed them among the other passengers. Thus, almost without any effort on my part, I disposed of eighty tracts, and, religious conversation being introduced, I was soon surrounded by a group of hearers, to whom I had opportunity to commend the Saviour.

The friends at Tilsit rejoiced to see me, and I not less was gratified to witness their fresh, spiritual life. The next morning I repaired to the market of Tilsit, which was the occasion of bringing some people to the town who had wished to see me. They were surprised to find me here, and were grateful for my coming. They had been awakened through tracts, received when last they came to market here; and now entreated me to accompany them to their native place Ihrschen, in order to hold a meeting there. I at length agreed to do this, and on the 12th was taken there in farmer L.'s conveyance.

Ihrschen—Unter Eiseln—Borders of Russia.

At Ihrschen I met with much encouragement. The few tracts that had found their way hither, had passed from house to house and awakened much inquiry for the truth. Indeed, so general was the desire for instruction that instead of one service I was persuaded to hold two, one in German, and the other in Lithuanian. At the close of each I conversed with inquirers, and do not doubt Ihrschen will soon be numbered among our regular preaching-stations, the difficulty only being, who is to supply it; as I could only occasionally undertake so long a journey, and there is no other brother here who can preach in Lithuanian. May the Lord supply this need also.

At Unter Eiseln I likewise addressed good congregations, and was touched by the simple but sincere expressions of gratitude employed by my hearers. An aged couple said they were overcome by the goodness of God in sparing them until this day, when they had discovered both their sinfulness and how ready Christ is to save. On my leaving Unter Eiseln, a large party of people, unwilling to part with me, accompanied me as far as possible on my way, conversing to the last on spiritual things.

During the summer months, the Lithuanian peasantry being much engaged in the fields, I could not hold so many meetings, or converse with families, as in winter. Still, opportunities for commending the Saviour to individuals have not been wanting; and our Sabbath services have been visited by many persons with whom I had become accidentally acquainted; and who had been induced no more to break the Lord's-day. Besides this more desultory mode of labor, I also visited many sick persons; and have been particularly blessed in leading sinners to Christ, whom I found to be without hope.

In September I attended the Triennial Conference held at Hamburg. The journey there was long and fatiguing, but was amply compensated by the spiritual refreshment enjoyed in the society of so many of God's children. It was likewise of great importance to me personally, to discuss several matters with our missionary committee; and at their suggestion I have, since my return, as far as possible directed my attention to the wants of the people on the Russian frontiers. This is an interesting and hopeful field of labor. In several small towns where I have ventured to preach, the people listen with delight, and testaments and tracts are greatly in demand. Our Lithuanian brethren are also desirous that the good work established among them, should be extended as far as possible. I commend my labors to the prayerful interest of all who may read this report.

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Converts of Kinghwa—Stations to be sought in the Interior.

Ningpo, Aug. 26, 1857.—At our last communion we had the pleasure of welcoming into the church Dong Sin Sang, from Kinghwa, the father of the young man who recently was also received. He is still with us, remaining constantly at the chapel, and giving his undivided attention to the study of the scriptures and receiving instruction. Though a man of high literary standing, perhaps the highest of any who have yet connected themselves with Protestants in China, he is very unassuming in his manners, and listens to Christian instruction with the docility of a little child. He seems to be a sincere, humble Christian.

We hope much from his influence in favor of Christianity in his native place. His village is but four miles from that of Tehpiau, our assistant. Were the country open, the converts gathered in that place would form an excellent nucleus around which a missionary, stationed there, might gather churches, and thence carry the gospel to the contiguous regions. I trust that ere long not only that, but countless other like fields, will be open to the heralds of the cross. Hitherto, missionaries, huddled together at the five ports, with opium-sellers and sailors to counteract their influence, have labored under a great disadvantage. Were the laborers now in China to scatter abroad and station themselves at favorable points in the interior, their power for effective missionary work would undoubtedly be almost indefinitely increased.

Quiet at Ningpo—Personal Labors.

Matters at Canton are at a standstill, in consequence of the forces intended for China having been detained in India to quell the insurrection there. We are quiet here, and are able to go forward uninterruptedly in our missionary labors. We have a few who are inquiring, both here and at Chusan. I have four weekly services at the chapel. Most of my time, when not away on preaching tours, is spent in studying the language.

During the last few months, with the double object of learning the language and at the same time doing something that might be useful, I have been preparing a catechism in Chinese adapted for use in bible classes among converts and inquirers. I have followed the plan of Dr. Stow's "Question Book of Christian Doctrine," except that I give answers as a guide to a correct application of the Scripture references. The catechism is, also, much more copious than that work, and will form a complete system of theology, adapted, so far as I am able to make it, to the wants of Chinese inquirers and church members. The references to the Old Testament are to the translation made by Dr. Medhurst, of the London Missionary Society, which is a very good translation, except that he used *Jong-ti* instead of *Jing* in translating the term for God. When I commenced making the catechism, I did not think of printing it, at least at present; but intended it for my own immediate use in instructing the inquirers and converts at Chusan. In case the work is approved by the Mission, can the Society afford to print it?

LETTER FROM DR. MACGOWAN.

Accompanying the preceding accounts of the baptism of Dong from Mr. Knowlton, we have received from Dr. Macgowan a few notices of the region of country, or district of Kinghwa, from which the convert came.

You will have heard of the baptism of Dong, an aged man of some note as a literary graduate, having attained the degree of Kü jin, or Master of Arts, and having served for a time as district chancellor in the prefecture of Huchau. Hitherto, scarcely one of the proud literati, even of the lowest degree, has confessed Christ among Protestants. He first heard the gospel from his son, who was baptized last year, and who was brought under instruction by our assistant Chu Tehpiau. All three are literary men belonging to

the prefecture of Kinghwa. They represent the people of that inland district as less under the influence of Buddhism, and far more truthful and simple, than the people of Ningpo; and, also, as comparatively free from prejudice against foreigners. Such, indeed, is the character they generally bear. Hence the mission regards that field as one of great promise, and as having peculiar claims upon us; and one of the most painful circumstances attending our financial embarrassments has been our inability to extend our labors on one side to Chusan and on the other to Kinghwa. Believing that we shall not be long restricted to this part, the "Five Points" or "Wapping," of our province, I send you a few paragraphs on

Kinghwa, the Region of "Golden Flowers."

The chief city of Kinghwa, and from which the prefecture derives its name, is in 29° 10′ 48″ N. Lat. and 119° 50′ 37″ E. of Greenwich. The prefecture is about 130 miles long and 100 broad, occupying the central portion of the valley of the Tsientang. That river, taking its rise in the mountains on the Fuhkien boundary, pursues a north-east course through the middle of the province, disemboguing at the sea near the mouth of the Yangtsz, draining seven of the eleven prefectures of Chihkiang, viz., Chuchau, Kuchau, Kinghwa, Shawhing, Yenchau, Hangchau, and Kiahing. On the west, the valley is bounded by mountains which separate this province from Kiangsi; its eastern watershed is a chain of mountains running parallel with the coast. On the region situated between the latter and the sea, are the prefectures of Wanchau, Taichau and Ningpo.

Little is known of the geological character of the valley. The basis of the mountains are igneous rocks, a coarse granite everywhere forming the summits, frequently pierced by trachyte and in contact with schistose or porphyritic rocks on which rest sandstone and limestone.

The alluvial plain is well cultivated, and supports a dense population devoted to agriculture. The staple products are rice, wheat, sugar, coal and tobacco. Soy and rice-wine are largely produced. Kinghwa hams are celebrated throughout the empire.

The prefecture is divided into eight districts, Kinghwa, Lanki, Tung-yang, T-wu, Yung-kang, Wu-i, Pu-kiang, and Tang-ki, each having for its capital a city of the same name. Some estimate of its population will be expected. A million and a quarter is an approximative guess. In the apportionment of literary graduates of the lowest degree, the number assigned to Kinghwa is 179. Ningpo is entitled to ———?

Religious Notions—The Great Emperor Hu.

Buddhism, as already stated, has no strong hold on the inhabitants. While at Ningpo nearly all the adherents of that superstition are females, the women of Kinghwa are very seldom seen in a temple. As for the men, they merely make it a point once a year to worship Hú-Tseh or, as he is styled, the Great Emperor Hú; concerning whom there is the following biographical note in the "Topography of the Prefecture," a work in eight brochure-like volumes.

His name was Hú Tseh. He lived in the latter part of the tenth century of our era, and was the first individual of that part of China to attain the distinction of LL. D. Having acquitted himself with credit in suppressing an insurrection, he was favored with an interview with the emperor, who was so pleased with his conversation that he ordered his name to be enrolled in the list of available candidates for promotion. He was soon sent to repair breaches in the dykes of the Yellow River, where he commenced operations by ordering back to their homes one hundred thousand laborers; performing the work with a comparatively small number of men. Next, he held the office of district magistrate in a part of the country which was infested with tigers. To rid the place of these dangers, he commenced a seven days' fasting and ablutions, accompanied with daily prayers to the tutelary god in the city temple. On the second day, the car-

cass of a tiger was found lying in the temple as he entered. His next promotion was to be tea-inspector. From that office he was obliged to retire, to fulfil the usual period of mourning for the death of his mother, (three years, or, rather, parts of three years.) His next office was that of treasurer of the province of Kiangnan.

He there discovered some money of which the government had been defrauded. The subordinates all trembled for their lives. "Fear not," says he, "if I have a regard for property, much more have I for life." Accordingly, he reported the sum to the emperor as something in excess. (The model statesmen and moralists of China,— and superior men they were on the whole,—both talk downright falsehood, and without shame or compunction; and this god only performed, it is believed, a meritorious act in falsifying the accounts.) In his next office he showed his clemency in sparing nine out of nineteen criminals. Next we find him degraded in consequence of a false charge. Soon after this, he is reported as in office in Fuhkien, whence he memorialized for the abatement of a tax. Subsequently he served, as a minister of state, in the Board of Works, the Board of Punishments and the Board of War, successively. On retiring from public life, he procured the abrogation of the poll tax for his native region of country. In office he never consulted his own advantage, nor did he have any regard for persons in the administration of justice. There is no reason to doubt the justness of this panegyric. In the midst of the most glaring venality and corruption, there are found upright and benevolent officers; but so rare are they, that, as in this case, they are deified by the grateful people.

The White Sand Emperor.

Another distinguished benefactor of that part of the province divides honors with Hú. He is called White Sand Emperor, or god; and is so ancient that his history is unknown. He is supposed to guard the country from freshets, and seems to have been useful in opening channels and giving direction to watercourses.

It is not an unimportant part of a missionary's duty to make himself acquainted with the superstitions of the people among whom he labors. He cannot proceed intelligibly in eradicating them, until he understands their ramifications and relations. It is an uninteresting study, and must prove dull reading even when cursorily treated.

From the slight hold which Buddhism has on the feelings of the people of Kinghwa, we may look forward to the time when that field, the ground of which has been already broken, from which fruits have been gathered ere it was entered, shall receive the gospel willingly or even gladly. The importance of being able to cultivate Chusan and Kinghwa is less, however, than that of Hangchau, the capital of the province, the centre of Chinese wealth and intelligence, and it may be added, the stronghold of religion. It is the greatest city of the empire in almost every respect, and so beautifully situated that it cannot but be salubrious, eminently so. Until these points are occupied, it must not be thought that more than a slight commencement has been made in missionary operations for this province.

Hongkong as a Mission Station.

Expressions have escaped from my pen which are considered disparaging to the Hongkong Mission. This has been owing, probably, to some partial mention of my views. I may, therefore, here be allowed to state;

Regarded from one standpoint, the colony of Hongkong is the last place in the world in which a practical man would expect to find an American mission. It is not China, nor a part of it, but a corroding ulcer, containing the concentrated moral poison of the worst portion of China. Few, very few, respectable Chinamen are to be found in that mongrel population. The cost of living is great, and it is the most insalubrious port on the coast. Regarded, however, from a higher point of view, that mission assumes an importance which justifies a large expenditure of life and money. While our brethren

there have been permitted to enjoy more than average success in their labors, it is not for what has been, or ever can be, accomplished in that out-of-the-way place, that it should be retained among our missions. Its utility is indirect and prospective.

The full result of missionary labor among the Chinese of Bangkok and Hongkong will not be appreciated, until that part of China to which the men belong who compose the churches at those stations, is thrown open to preachers of the gospel. When missionary families are allowed to reside at the port of Swatau, and have free access to the cities of the department of Chauchau, then will commence the evangelization of the southern Chinese, to which all that has been effected at Bangkok and Hongkong, is only preparatory. So far as commerce is concerned, that part of China has been already opened. The result of the present war will make Swatau a consular port, when it will be as free for missionary enterprise as Ningpo. Unmarried missionaries already reside there. Every increment of effort bestowed on those distant and foreign stations (Bangkok and Hongkong), after the proper field has become accessible, will be like a mechanical contrivance in which both power and time are needlessly sacrificed. A man who wished to reform the California miners and should commence by hiring a cellar at the Five Points, or one who should wish to make an impression on London shopkeepers, by preaching in a remote English penal colony, might do something to further the end in view; but hardly less circuitously than one who thinks of evangelizing the millions of Chauchau by preaching to the adventurers who quit their home for English or Siamese soil. If under such great difficulties two precious churches have been gathered, what may we not hope for when those people are taught in their own homes, when the women and children, the farmer, and all the steadier classes, are made acquainted with the gospel. Those churches afford native preachers, by whose agency all who use their peculiar dialect may be made acquainted with divine truth.

Thus, one may truthfully speak of those missions in either regard, as of great value or otherwise.

ASSAM.

LETTER FROM MR. WHITING.

It gives us great satisfaction to lay before our readers the following communication from Mr. Whiting, in so far as it announces his continued preservation and the prospect of his early

Return to Sibsagor.

Sisi Mukh, September 21, 1857. — I wrote you last month that we had been advised by the magistrate, Capt. Holroyd, to absent ourselves for a few weeks from Sibsagor; and that, in accordance with his advice, we intended to take a tour to the North Bank. We have now been absent four weeks, and have coursed up and down the smaller channels of the Brahmaputra. The change has been very beneficial to us both, and we have thus been able to get through the greater part of the hottest month in the year without feeling the heat oppressive. We purpose to return to the station the last of next week, unless we hear unfavorable news. Since we left, we have heard every few days from Sibsagor. Every thing goes on as usual at the station. The natives there have been in considerable excitement, though they could hardly tell the reason why. Some said the Nagas were coming; some, the Sipahis were about to take the country; some that *guru*, or white soldiers, were at hand; of the latter they seem to have had most awful ideas. The last night of the Mohurrum, the excitement was at its height. Capt. Holroyd had Sipahi guards posted in various parts of the station, and the natives buried most of their brass dishes and other property, and prepared little bundles of rice for a flight into the jungle.

Arrest of the Assamese Rajah.

On the 10th or 11th Capt. Holroyd, in connection with an officer from Dibrugor and a few Sipahis, passed down the river to Jorhat-ghat, entered that city by night, seized the young rajah, and sent him off as a state prisoner, for treasonable correspondence &c., to Gowahati. He arrested at the same time three Bengalis and an Assamese brahmin, whom he took into Sibsagor, where they are now prisoners. We hope this has broken the head of the conspiracy in Assam, and that all will now quiet down.

Mr. Whiting adverts to the state of India, and gives expression briefly to reflections induced by it.

From "The Friend of India," you will see that the whole of Bengal and the North West Provinces are in a state of rebellion. What awful cruelties and murders have been perpetrated! Some of the American Presbyterian missionaries, as well as English missionaries and chaplains, have fallen. Who will say hereafter, "Civilization before Christianity"! Here is the woful mistake. No, let us have Christianity — the new heart — the new birth — first; and then civilization will come without unnatural stimulants. Let the government honor God, as a Christian people ought to; let them introduce the Bible into their schools, and let them say, 'We are Christians; we compel none to be Christians, but we will be free to honor God as our Bible teaches us.' How far otherwise has the government acted! And what have they reaped? The whirlwind!

What is the prospect for the coming year as to food? Surely, what can we expect but famine? And if famine, then disease. Even now, sickness prevails to a considerable extent. In our part of Assam, the small amount of rain and a disease in the feet of cattle have prevented many people from planting as usual. In Bengal and the North West Provinces, who could plant? I need not say that I anticipate a year of great suffering. Every thing already is very high. The prices in America affect us in Assam. Sugar is now sent from Calcutta to America. This or some other cause has doubled the price of sugar. Oil has trebled since we came to the province.

In closing his letter, Mr. W. speaks of the "proceedings of the meetings at home"; but "missionary discussions dwindle into mere atoms," so momentous are the transactions nearer by. He also expresses some apprehension lest the mission has "not the sympathy of American churches," and adds: — "But I cannot allow myself to dwell on this point; for thoughts from the depth of the soul well up and crowd themselves upon paper, and produce a reflex interest on my own heart and feelings, which perhaps is not profitable. 'Was I called to Assam? Is that call less, now that I have the language sufficiently to preach, and translate the Word of God'? — Such questions are every day crowding up before my mind's eye; and *they produce an effect.*"

LETTER FROM MR. BRONSON.

We publish freely from this and other like narratives of our brethren, assured that in doing so we consult the sympathies of very many of our readers.

Departure from Nowgong — State of the Country.

Gowahati, Sept. 30, 1857. — I sit down to pen a few lines under circumstances of great sadness. Our healths had failed us, and after long and patient waiting for fellow helpers we had been driven to the painful task of leaving our little band at Nowgong for a season, to recruit. Just about this time, or soon after, we began to see unmistakable signs of an unsettled state of things in the country. In the very midst of our preparations for leaving, letters came into our hands, warning us to be on the alert, as a plot had been discovered in Assam to murder all the Europeans, on a certain day not far distant, and replace the Assamese king on the throne. The native soldiers, of course, were to act a principal part in doing this; and they were in receipt of letters from mutinous officers in and about Delhi and other parts of Hindostan.

A general feeling of insecurity is spread all over the country. All feel that it is emphatically true now, that we know not what "a day or an hour may bring forth."

It would be utterly impossible for me to tell you the horrors of this mutiny, or the "refinement of cruelty" practised upon all, even unoffending and helpless women and children, that fell into the hands of the merciless savages. And what is most painful, the Government have put forth their utmost strength, but have not been able to stay the mutiny.

Since our coming to Gowahati, the ex-king of Assam has been seized and carried down the river to Calcutta, where he will probably be retained prisoner; and an armed steamer with one hundred and twenty sailors has passed up to Upper Assam for the purpose of holding in check mutinous spirits there. Sailors and marines are sent, as Government are hard pressed for troops.

The mutiny extends through the entire native Bengal army, and has burst forth every where. Vast sums of money from public treasuries have been plundered, and very many British officers with their wives and children butchered. No massacre I ever read of, on any page of history, exceeds what has been witnessed in this country within the last four months. And what the end will be, God only knows. My strong feeling is, that God has permitted it for a wise purpose. Though so horrible now, the end will be to put down caste, and prepare the way for the cause of truth to move onward with less difficulty.

We are spending a few days with br. and sr. Danforth. They are also in indifferent health, particularly Mrs. Danforth. I am trying to get to Calcutta; but many tell me the rivers are unsafe, unless several go in company. I have some hope that I shall be able to go as far as Dacca at least, on a steamer, soon; from which place we shall venture in a native boat through the Sunderbunds, unless the mutineers from the Ganges block up the passage. Calcutta, too, is filled with panics. Our *only trust is in God.*

If we are spared to reach Calcutta, I shall lose no time in taking passage directly home; where I hope I shall be allowed to remain quiet until we find health and strength restored. In the mean time, I earnestly plead for help to be sent at once to Nowgong. I have a hope that the native disciples there will hold out until help arrives.

Ps. I find br. Danforth in a soldier's garb, drilling morning and evening, resolved to defend his family and the mission property to the last, if called to do so. All the residents unite in a volunteer corps.

BURMAH.

LETTER FROM MR. HASWELL.

Mr. Haswell writes from Maulmain Aug. 31,—

The rains of the present season have been unusually heavy, so much so as to interfere very much with out-door preaching. Yet I have been able to preach several times every week, except during three or four weeks when I was suffering from a severe cold. The assistants have been faithful in their labors, and the native pastor continues to do well.

Baptisms at Maulmain.

Two men were baptized by the pastor on the 16th inst. One of them, a young man, is son of Ko Zoothee, one of our native preachers. He expresses a strong desire to gain a knowledge of the scriptures, that he may preach the gospel. We hope God may call him to that work. His name is Yakok. The other is a middle-aged man, a doctor by profession. He has been a resident of Maulmain about two years, is considered learned in the Boodhist scriptures, and advocates the gospel with a good degree of eloquence and zeal. May the Lord make him a chosen vessel to bear his name to his countrymen. He resides in Dinwonquen, and his conversion has very much encouraged Ko Boke and the school teacher, who reside in that part of the town. His name is Moung Ya. His wife, who is a

Shwaygyeen woman, is favorably inclined; but whether she will be able to face the storm of reproach and ridicule that is raging against her husband is doubtful. There are two or three other hopeful cases; but the mass of the people are as unmoved as ever, and the increase of drunkenness and the use of opium renders their case more and more hopeless.

I had the pleasure, a few weeks ago, to baptize Mrs. Judson Pascal in the English chapel. We should be greatly rejoiced if there were a pastor available for that church; but as there is not, we must do what we can for them. I usually preach in English every Sabbath evening.

Mr. Haswell makes an earnest appeal in this letter for means to rebuild the Maulmain Burmese chapel, which has become greatly dilapidated. It was thought that the work could be accomplished with an appropriation of $500 in addition to what might be obtained from local contributions. The letter closes with a brief tribute to the worth of the departed Whitaker, and with the prayer, never more seasonable, that the Lord will "stir up the minds of his people to renewed zeal in his service, and speedily send forth more laborers into this part of the harvest."

LETTER FROM MR. STEVENS.

Our last advices from Rangoon are of Sept. 17, at which date Mr. Stevens writes as follows:—

All is going on quietly with us, and the health of the Mission is good. There is one woman asking for baptism, who will probably be ere long admitted to the ordinance. Some of the baptized are not doing well; but we watch and pray for them still, remembering the words of Paul, "As a nurse cherisheth her children, so have we been among you." I am not discouraged for the Burmans. They manifest no more opposition than is natural to the human heart, considering the circumstances in which they have been brought up. I am willing to labor patiently for them, but feel that more prayer is needed in their behalf, that the word they hear may prove effectual to their conversion and salvation.

The rains are just about closing, and I should anticipate with peculiar pleasure the opening dry season, as the period for itinerating among the villages; but the prospect is not a little marred by the necessity laid upon me to be so much occupied with the details of building. If we had money enough to be able to do all the work at once, it would be a great saving of my time. I do earnestly long to be able to give myself wholly to my appropriate work.

MISCELLANY.

THOUGHTS ON THE GOVERNMENT OF INDIA.

No thoughtful person can have paid any attention to the discussion which has been going on for some weeks in the public journals, as to the causes of the sepoy mutiny, without observing how deep and prevalent is the conviction that there must be an entire change in the policy of the India Government. At first there was the cry that the mutiny was the result of missionary labor; and there are a few persons, formerly connected with India, who, to use Mr. Marshman's words, have forgotten nothing and remembered nothing, who still persist in reiterating that cry. But the press and the chiefs of the various political parties almost universally scout that idea; while, in India, the most intelligent and influential Hindus not only denounce the notion as absurd, but they bear honorable testimony to the disinterestedness, purity, benevolence, and zeal of Christian missionaries. At a meeting of the British Indian Association, held

in Calcutta, on the 25th July last, Baboo Duckinarunjun Mookerjee, a gentleman, as we understand, of high standing and intelligence, made a speech, from which we select the following extracts: — "If, owing to 900 years of Mohammedan tyranny and misrule, this great nation has sunk in sloth and lethargy, it has, thank God, not lost its reason, and is able to make a difference between the followers of a religion which inculcates the doctrine that it should be propagated by the sword, and that which offers compulsion to none, but simply invites inquiry. However we may differ from the Christian missionaries in religion, I speak the minds of this society, and generally of those of the people, when I say that, as regards their learning, purity of morals, and disinterestedness of intention to promote our weal, no doubt is entertained throughout the land, nay, they are held by us in the highest esteem. European history does not bear on its records the mention of a class of men who suffered so many sacrifices in the cause of humanity and education as the Christian missionaries in India; and though the native community differ with them in the opinion that Hindustan will one day be included in Christendom — for the worship of Almighty God in his unity, as laid down in the Holy Vedas, is and has been our religion for thousands of years, and is enough to satisfy all our spiritual wants — yet we cannot forbear doing justice to the venerable ministers of a religion who, I do here most solemnly asseverate, in piety and righteousness alone are fit to be classed with the rishees and holy sages of antiquity, and who derived their support and those of their charitable boarding-schools from voluntary subscriptions, and consecrated their lives to the cause of God and knowledge." The value of such a testimony cannot well be overrated, and it sets at rest the question whether or no the people of India are personally hostile to missionaries, and that this mutiny is, in any degree, connected with their labors. We apprehend, therefore, that the directors of the various missionary societies *will not, in carrying* on their operations, have to encounter fresh difficulties arising from the actual hostility of the Government. Thus one ground for the deep anxiety which was naturally felt when the tidings of the mutiny reached this country, and the insane cry was raised that the missionaries had done it all, is now happily swept away.

It is equally obvious from this discussion, that the "traditionary policy" of the Government has utterly failed to secure the affections and confidence of the people, and must be relinquished. This policy of fostering caste, treating the abominations of idolatry with respect, showing favor to the bigotry of Mohammedanism, and tolerating the foul obscenities of the Hindu temples, has been perfected, so to speak, in the organization of the sepoy army. We need only point to the widespread revolt of this very army, and the unparalleled atrocities which have attended its progress, for proof of its ignominious failure.

The main feature of that policy has not been neutrality, as its advocates maintain, but a practical denial of Christianity. Colonel Sykes, late Chairman of the Board of Directors, has boldly asserted that the policy is simply one of neutrality; with what success the following facts, adduced by Mr. J. L. Thomas, late a member of the Council of Madras, will show — facts occurring within the period of his official life in India. Some of them are as follow: — The expulsion, under the immediate orders of the Governor-General, from the Bengal army of one of its non-commissioned officers, a brahmin, and an excellent soldier, on the sole ground that he had sought Christian baptism; the salutes fired, sometimes on a Sunday, in honor of idolatrous and Mohammedan festivals; the presentation of offerings, in the name of Government, to idols; grants from the public treasury, in seasons of famine and drought, for idolatrous rites to propitiate Hindu deities for rain; and the system of the support and supervision of Hindu temples and their affairs, now, for the most part, practically abolished, but which has still the force of law, the

legislative enactments enjoining it being still unrepealed.

Besides these illustrations of the *neutral* character of the "traditional policy," we learn that the present orders of Government positively prohibit the reading of the Scriptures by Hindu and Mohammedan boys in every Government place of education throughout India, even when such reading is *optional* with, and consented to by the youths and their parents. Surely such doings can be regarded by the native population as nothing less than a practical repudiation of the Christian faith on the part of the Government. Not very long since the Court of Directors sent out orders to the Indian Government to proclaim to every native of India that they would proscribe any one of their Christian servants who should afford pecuniary aid or countenance to missions, or to any similar efforts to enlighten the people. These orders were not enforced, though the Chairman of the Court intimated that they were intended to support "*the policy so long observed by our Government.*" But why were they not enforced? Because Christian men in India, to their honor be it spoken, refused to obey them. On their receipt, Mr. Frederick Millet, a member of the Supreme Council, drew up a minute respecting them, and then placed his seat at the disposal of the directors, who, doubtless feeling that the matter was assuming a serious aspect, did not accept it, and refrained from pushing these disreputable orders to the extreme. With such illustrations of the "traditional policy" before them, no wonder that the leaders of public opinion universally condemn it. From all sides the cry ascends, blot it out; and let another, more in harmony with our institutions and character, take its place.

The question naturally arises, What is that policy to be? In such a crisis, when feelings of horror and indignation are so strongly excited by the savage barbarities which the mutineers have perpetrated on honorable women and defenceless children, there is great danger of going to the opposite extreme. This is to be carefully guarded against. We must take care that our sense of justice is not lost in the desire for vengeance; else the remedy may be worse than the disease. But when we are told that due regard must be had to the "religious prejudices" of the Indian peoples, we are persuaded that other questions will come up too, such as, what is religion? and what is to be included in the catalogue of religious prejudices? We are certain that much confusion of thought exists on this subject, even in this country. The spirit of liberalism, springing up with a rebound when the pressure of ages of intolerance was removed, has rushed into extremes. Of late years the notion that every practice called a "religious prejudice" must be treated with tenderness and respect, has been pushed to a ridiculous extent, and crimes have been tolerated instead of punished. For two thousand years it was a "religious prejudice" in India to burn living widows on the funeral pile of their dead husbands; and once a year to strangle and drown infants at the Isle of Saugor. It is within the memory of most now living that the idea of treating these doings as "religious prejudices" was abandoned, and they were condemned as acts of murder. And we must deal with many more "religious prejudices" in the same fashion; and by force of law raze those temples to the ground whose walls are covered with filthy and obscene pictures, and whose festivals are one continued scene of loathsome profligacy and vice. It will be one happy result of this great calamity, that not only in India, but here at home, some clearer light will be thrown on this question of "religious prejudices;" and much foolish sentimentalism, which has had a wide and dangerous influence, swept away!

The conviction that Divine Providence has suffered India to fall into British hands with the ultimate view of bringing it under the sway of Christianity, is taking root in the public mind; and our neglect of duty on this momentous subject is freely confessed, and we doubt not, truly felt. The Government has been conducted, for the

most part, in a spirit purely commercial, as if its sole end were the amassing of wealth. The higher end has been lost sight of and forgotten, and the House of Commons and the British people have, by their indifference, sanctioned this neglect. It would seem that some such a calamity as this mutiny, with all its horrors, was needed to rouse the nation from its criminal apathy.

Unquestionably the future policy of the Indian Government should be tolerant of the religious rites of the people, provided they are not openly gross and obscene. Such rites are, however, public nuisances, and must be suppressed. But this policy should be based on the morality and justice of Christianity, and have for its object the social progress and civilization of the people. While, on the one hand, all unnecessary interference with the religious practices of the people should be studiously avoided, on the other, there must be no hesitation to interfere where the welfare of the people, good government, and public peace, require such interference. The great principles of the Christian faith should be the basis of the political system — the laws should be framed in accordance with their spirit — and they should be the standard of right and wrong. The men into whose hands the administration of public affairs in India is placed, should regulate and guide it by the motives which these principles supply. Doing their own proper work, dispensing justice, and protecting the community, and leaving all spiritual agency to the care of spiritually minded men, they ought not to be deterred from doing justice by any "religious prejudices" whatever. All tyranny, cruelty, and immorality, should be punished as such. They may spring from passion or from creeds. No matter. Deal with them as criminal acts. Persecution must not be permitted, nor abandonment of duty winked at, though the authority of the Koran, or the Vedas, be pleaded in justification thereof. Let no man suffer in life, property, or freedom, because of his religion; still less should a native *suffer if he become a Christian.* Caste must no longer be allowed as an excuse for not doing what the public service requires. Let this be known as a *condition* of employment. No native can plead that he is treated unjustly, if you tell him this beforehand. In this way you neither prohibit nor sanction it. Some cruel rites have been put down. Do the same with those that remain of brutality, obscenity, immolation, torture, murder; and punish their abettors, even though they tell you they are sacred things, and are a part and parcel of their religion. This is but justice; and on no pretence, though urged by the high priests of Mohammedanism or Hinduism, should its sanctions be set aside. While we do not require the expulsion of the Koran or the Vedas from the public schools, we insist on the permission to use the Word of God in them. That has hitherto been shut out. We say, let it come in. We ask no favor, no patronage, no pay. But we also say, that the Government must not favor, patronize, and support Mohammedan superstition or Hindu idolatries. To use the homely adage, we insist on "a free stage and no favor."

Moreover, we think that the material improvement of the country, the development of its vast resources, the opening up of a wider and more general communication between its various provinces, the introduction of modern inventions, the cultivation of science and art, should henceforth have the special regard of the Indian Government. Here is free, open ground, and it may be traversed without fear of trespassing on the rights of conscience. It would be madness to think of retracing our steps now. If India is to be held, and held for any good purpose, we must advance. A truly English policy, worthy of our honor, courage, and Christianity, will alone command the respect of the natives. Let past neglect, injustice, and wrong, be frankly acknowledged, and the best proof which can be given of the sincerity of our regret at once supplied — the pursuance of a totally opposite course. The[illegible] when looked at in the Ch[illegible] we have deserved from

the God of the nation, but we have not merited them from the people themselves; they have been governed more justly, and have enjoyed more freedom and security under English rule, than they ever knew under their native princes. Improvements have been brought into their country which no other Asiatic race have ever enjoyed. Yet we do not wonder at the chastisement we have received. We are now, in part, suffering the natural result of the profligacy of the governors, officers, and troops of a former age.

The Christian people of England must then arise. In their hands are now placed vast responsibilities; let them be true to their position and duty. They can, under God, make the Parliament and Government feel their influence; and in the calamities which have fallen on a Government hitherto carefully ignoring Christianity, they must see this truth, that to insure the Divine protection and blessing they must obey His command, to preach the gospel to the peoples committed to their care. Instead of relaxing our efforts, they should be redoubled. These calamities would have been vastly more serious if Christian missions had not, in some measure, done their work in India. Let the church of God determine to flood the land with an augmented spiritual agency. If we would avert the recurrence of these dreadful scenes, we must do this. Nothing but the *prevalence* of Christian truth among the nations of India can give stability to our rule, or peace to the people. As its divine influence is extended, the wrongs and oppression of past misrule will be removed. We would not despise the power and aid of Government. Government is an ordinance of God; but we place far greater reliance on Christianity. Ye rich men, lay these things to heart! Give far more liberally than ye have yet done, and give in faith and prayer. And, ye poor, despise not your own lesser gifts! And you who have neither silver nor gold, but who are rich in knowledge and faith, pour out before the Mercy-seat that prayer which *hath power with* God; and you will find that you are not the least potent among the hosts which He summons to this great contest. Its issue we know — The idols shall be utterly abolished! — *Eng. Bap. Missionary Herald.*

THE BRAHMIN CASTE.

In the Magazine for October, in an article on *The revolt in India*, we quoted at some length from a letter of Judge Wylie, of Calcutta, in which reference was made to the distinctions of *caste* among the Hindus, and the extent to which the native troops, or sepoys, are brahmins. The letter contains also an epitome of the nature of these distinctions, especially as in honor of brahmins.

"The Shastras, from the Veds downwards, are replete with texts like these. (I quote from an article in the *Calcutta Review*, by a learned author, who gives the original Sanscrit):—

'The Brahmins are our superiors.

'The Brahmins alone existed in the beginning.

'I have created the four castes according to their gratifications and acts.

'There sprang from Brahma's mouth beings endowed with the quality of goodness; others from his breast, pervaded by the quality of foulness; others from his thighs, in whom foulness and darkness prevailed; and others from his feet, in whom the quality of darkness predominated. These were, in succession, beings of the several castes, — Brahmins, Khetriyas, Vaisyas, and Sudras.

'The Brahmins are my mouth, the Khetriyas my arms, the Vaisyas my thighs, and the Sudras my feet. Their powers decrease in gradation.

'Since the Brahmin sprang from the most excellent parts, since he was first born, and since he possesses the Veda, he is by right the chief of this whole creation.

'A Brahmin, whether learned or ignorant, is a powerful divinity; even as fire is a powerful divinity, whether consecrated or popular.

'All Brahmins are excellent, and always to be honored without discrimination, whether they are learned or unlearned. These excellent Brahmins, who are guilty of such crimes as theft, are offenders against themselves, not others.

'He who does not immediately bow down when he sees his tutor or a Brahmin, or the image of a god, becomes a dog on the earth!

'Whosoever bears but a drop of water which has been in contact with a Brahmin's foot, all sins in his body are immediately destroyed. Whosoever carries on his head the holy things touched by a Brahmin's foot, verily, verily, I say he is freed from all sins.

'Even wicked Brahmins are to be venerated, but not Sudras, though of subdued passions. The cow that eats foul things, is better than the pig with good dispositions.

'A king, even though dying from want, must not receive any tax from a Brahmin learned in the Vedas.

'Never shall a king slay a Brahmin, though convicted of all possible crimes.'

"These things illustrate the system. In its practical development, a man of low caste would scruple to tell the truth in giving evidence, if truth affected a Brahmin; and a Brahmin would scruple to allow an inferior to read a sacred book. Indeed, by the Hindu law, such sacrilege would entail on a Sudra the punishment of exquisite tortures.

"And, further, if the Governor-General himself were to touch the eating or drinking vessels of a Hindu of caste, those vessels would be regarded as polluted. And probably the lower the man's caste might be, and the more ignorant the man, the more scrupulous he would be."

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

Northern India.

It is twenty years, since the Board of Foreign Missions held its first meeting in the city of Baltimore, and became fairly organized. The executive officers were then appointed; New York was designated as the seat of its operations, and other measures necessary to its success were planned and adopted.

The transfer to the Board from the Presbyterian Missionary Society embraced, among others, four stations in Northern India, viz., Lodiana, Sabathu, Saharanpur and Allahabad. To these have since been added eleven others, an average increase of more than one every second year. These stations were formed at intermediate points on the Ganges and Jumna, and farther to the north in the Punjab, and beyond the Indus. The distance between the lowest and the northernmost station is about 900 miles, and the surrounding country teems with a population of more than thirty millions of souls.

Of the early laborers then in that field there remain on the ground, Rev. John Newton and Mrs. Newton, Rev. James R. Campbell and Mrs. Campbell. Including these and their associates, over ninety missionaries, male and female, have been sent out to India by our Board during these twenty years, of whom about one-half were ordained ministers. Some of these, after contending for a longer or shorter period with failing health, have been obliged to return home and find employment in other, though less coveted, portions of our Lord's vineyard. Some have found their graves upon the hot plains of their adopted soil, or among its mountain ranges. Some will hear the last trump from the ocean's depths; and some have "gone under the altar where are the souls of them that were slain for the word of God, and for the testimony which they held."

Last May the number of our foreign missionaries in India was forty-seven. To this force my be added two ordained native ministers, two native licentiates, and upwards of fifty other native assistants, some of whom are catechists under the care of Presbytery, and teaching with Presbyterial license. To keep the machinery of our operations in motion, with the force from time to time engaged, has cost the Board

in twenty years nearly $900,000. The average annual expense of these missions is $60,000, or nearly one-half the average receipts from the churches.

Northern India, then, is the great missionary field of the Presbyterian church. If a blow like that occasioned by the sepoy mutiny falls upon us, it affects us more vitally than if it came on any other portion of the heathen world.

It is not possible at this time to measure the extent of pecuniary loss sustained by the Board in this mutiny. We know that six of our fifteen stations have been pillaged and burned; viz., Lodiana, Agra, Mynpurie, Futtehgurh, Futtehpore, and Allahabad. At these there has been destroyed a large amount of property. Precise information as to the particulars of this loss has not yet in all cases been received; but there is reason to believe that it embraces nine churches, thirteen dwelling houses, three high school buildings, two printing establishments, with four presses, type foundries, binderies, and depositories containing ten millions of pages of sacred truth and seven fonts of type, with the matrices of the alphabets of several languages and dialects spoken in India; also the families belonging to these stations, have lost nearly all their private property.

Would that the catalogue of distressing events ended here, without the additional record of bodily and mental sufferings. There have been alarms by day and by night — sudden flights to places of refuge —an abiding consciousness of danger from those professing the sincerest friendship. We cannot realize the mental torture that has been endured for many days together, and even for weeks; and then those sights of rapine and murder I need not detail. They have been common to the whole European community, and the civilized world has read them with utter amazement.

Our native Christians have largely shared in these trials. Some, we fear, have suffered martyrdom; others have endured cruel tortures, and many are now scattered like sheep without a shepherd, and for these the missionaries feel a painful solicitude. Alas! that our sympathies must yet be more deeply moved by the recital of events that have brought mourning to our own home circles. There are witnesses for Jesus, with whose faces we have been familiar, who went as our representatives to that land of darkness and have sealed their testimony with their blood.

Rev. John E. Freeman and wife, of the Presbytery of Elizabethtown, sailed for India nineteen years ago, and after ten years of missionary labor, Mrs. Freeman was called to her rest. Mr. Freeman visited his native land in 1850, and returned to India in the fall of 1852, having married Miss Elizabeth Vredenburgh, of Elizabeth, New Jersey. Rev. David E. Campbell, of the Presbytery of Alleghany, and wife, sailed for India in the summer of 1850. Two children were with them at Futtehgurh, and a third child — a little boy — is now at Landour, a place of retreat in the hills. Rev. Albert O. Johnson and wife, also of the Presbytery of Alleghany, left this country in 1855, and Rev. Robert McMullin and wife, of the Presbytery of Philadelphia, during the last year. These four brethren were stationed at Futtehgurh, on the river Ganges, about 200 miles north of Allahabad. At this station was a church organization of fifty-nine communicants, of whom eight were added last year; a new church building finished in the spring; an orphan asylum, the children of which were taught weaving and tent making; a Christian village which had grown out of this asylum, and schools of all grades numbering 475 scholars, from the small children of the village to theological students.

Happily and successfully these missionaries were doing their work when this storm of mutiny burst upon them. They had cause for alarm from the very first, for there were no European troops at the place, and all around were rumors of fearful massacres. But their faith and trust in the merits of an Almighty Saviour failed not. Their lives were in his hands, and they were glad to leave them there. The safety of their native brethren and

of the Ark of God in the land, gave them as many anxious thoughts as their own. "What is to become of us and of the Lord's work in this land," writes Mr. McMullin, "we cannot tell, but He reigneth, and in Him will we rejoice." Again, "We cannot but be anxious both for ourselves, the native brethren here, and God's work in this land." "Although we may be called upon to part with life for Christ and his cause," writes Mrs. Johnson, "may we not glorify God more by our deaths than by our lives? Each day we look upon as our last upon earth; but Oh! how delightful are our seasons of prayer, together imploring the care and protection of God, who alone can save us." "We have no place to flee to for shelter," writes Mrs. Freeman, "but under the covert of his wings; and there we are safe. Not but that he may suffer our bodies to be slain; and if he does, we know that he has wise reasons for it. I sometimes think our deaths would do more good than we would do in all our lives; if so, his will be done. Should I be called to lay down my life, do not grieve, dear sister, that I came here, for most joyfully will I die for Him who laid down his life for me." What a precious legacy is this dying testimony to surviving friends, and to the Church of God. Oh! methinks if we could have been of that praying circle which nightly assembled, and where they had "sweet precious times," we would desire to be of no other circle when their emancipated spirits ascended, it may be, from mutilated bodies.

Of their actual death we have not heard. On the 2d of June they leave Futtehgurh, and, before reaching Cawnpore, are the prisoners of Nena Sahib, the Prince of Bithoor. We know the cruelty and perfidy practised by this monster a few days thereafter, when the garrison at Cawnpore surrendered; we know enough to interpret the meaning of that absence of all intelligence from the 2d of June to the latest dates from India. Alas! that we must surrender every reasonable hope of their safety. Freeman, and Campbell, and Johnson, and McMullin, and their beloved companions, and the two little ones of Mr. and Mrs. Campbell, have found a martyr's death!

Nena Sahib — and I need use no epithet to paint his character; that Maharatta name will hereafter be a word of significance which no English can express — Nena Sahib is an educated East India gentleman, a man of pleasing address and polished manners, the true type of Anglo-Indian civilization. He was trained in the schools and college established by the government, and had every advantage of cultivating such a mind and heart as it is their province to form. Here the Koran and Shasters are text-books, taught by professors of oriental literature. From these institutions every book that gives any favorable notice of Christianity is carefully excluded. The Bible is not permitted upon their library shelves, even as a curious compilation of wise or unwise sayings, of true or untrue history. By possibility, its wonder-working, softening influence might touch the tender Hindu or Mohammedan mind, and thus defeat the British policy of non-interference in matters of religion. Behold the product of that policy in Nena Sahib, the deceiver and murderer of scores of England's confiding sons and daughters, the murderer of our beloved missionaries, their wives and little ones.

But let us not indulge in unkind, accusing words in this sad hour. England will see her fault in this, as also in that other folly, the yielding to the absurd demands of caste. Oh! what a burden will the suppression of this superstition roll from the minds of those who are devising plans for the amelioration of the East. What shall we do with Hindu converts? has been the anxious inquiry, to which no answer has been returned. You may at first employ them about the mission premises as servants, teachers, colporteurs, printers, &c. You may, as was the case at Futtehgurh, form a Christian village where families may dwell apart, and give them employment in a tent making and weaving establishment; but the burden grows upon you, and the missionary is encumbered with secular duties requiring

business tact and habits, only consistent with his sacred calling from the absolute necessities of the case. But let this oppressive incubus of caste be crushed out, and our Christian converts can go among their heathen neighbors, associate and labor with them, and thus secure their own independent support and a reforming influence over the people. * * * * *

A Work of Faith.

Most truly is the work of missions a work of faith. On every side of us there is nought but gloom and despondency. As our dear brother McMullin remarks, in one of his dying epistles: "This dark cloud may pass over us without harm, but it seems *very dark* just now." A few days thereafter the clear light appeared to him. He soared above the storm, and read the meaning of these afflictive dispensations. But clouds and darkness are round about us. It is *very dark just now.* What hope is there of carrying on this great warfare with Satan in India, when no recruits come to fill up our failing ranks? * * * *

It is *very dark just now* in regard to the means necessary to carry on this missionary work. If the Son of Man were now to appear, would he find faith on the earth? Not surely in the marts of commerce. The panic which is deranging every thing there, is simply a want of confidence in man and not in the material wealth of the country; for the granaries of thirty millions of people were never fuller or richer than they are now. But man has no faith in man; and because of this, the whole mercantile community, as far as the electric wires extend, simultaneously as it were, plunges into insolvency and bankruptcy.

Is the Church to go down in this wreck? Are her enterprises of benevolence to be stopped, because God in his wise providence has taken off the chariot wheels of those who were rushing madly after wealth? Then has God in these judgments spoken to his people and they heed it not. The cry of retrenchment is raised, and I fear the process will begin where it ought to end. Oh! it is *very dark just here.*

But why should we despond? How can panics affect a church unless its confidence is in man? We believe in God, and therefore should not fear. We will not intermit the prayer uttered before this day of revulsion. "Hold *Thou* me up, and I shall be sustained." Our blessed Master, to whom belongeth the silver and the gold and the cattle upon a thousand hills, may not open the heart of the rich merchant of the city, or the no less wealthy farmer of the country, but he will appear to others and bless them with the precious grace of giving. There are those who pray for the enlargement of the borders of Zion. There are those who pray in *faith*, "Thy kingdom come;" and in this prayer there is not only the uttered voice and the uplifted eyes, but also the extended hand.

Thus will we trust God, and God's people, and go forward.—*W. Rankin, Jr.*, in *The Foreign Missionary.*

RELIGIONS AND SUPERSTITIONS OF CHINA.

The Chinese State Religion.

The State religion is simply a system of outward rites and ceremonies. It is not designed for adoption by the people generally, who have no particular interest in it, and are not permitted to participate in some of its observances; but the strict and scrupulous observance of all its ceremonies is made imperatively binding upon all the officers of State. Some of these ceremonies, which are only performed by the emperor and the imperial class, are consequently confined to the capital; others are required of officers generally, and are performed throughout the empire.

The rites required of officers throughout the provinces, are, the worship of Confucius, the god of war, the god of letters, and the gods of the Ch'ing-hwang-miau, or temple of the war and moat. A ceremony is also required for the benefit of departed spirits, who have left no children to visit their graves, and minister to their

wants; and another called Ying-chun, welcoming the spring. These services, being involuntary and constrained, are, of all Chinese worship, the most formal and heartless. They are required, partly as a sign of allegiance to the ruling emperor: partly to keep prominently before those engaged in public life the examples of distinguished men of the past; and partly with a vague hope of securing the favor and protection of those who, having held places of influence and power on earth, are supposed to retain the same power as disembodied spirits. In addition to these services prescribed by the emperor, the officers, like the common people, follow their own inclinations in worshipping at other shrines, and performing other ceremonies.

Confucius—Gods of War and of Letters.

In the temples of Confucius, one of which is found in every walled city in the empire, idolatrous ceremonies are performed twice a year—in the spring and fall. Several circumstances combine to show that the same degree of reverence and homage paid to this Chinese sage is awarded to no other name in the Chinese pantheon. The worship in Confucian temples is performed at the fifth watch, or before daylight. Whole oxen, hogs, and sheep are included among the offerings. The plates and dishes, as well as the instruments of music which are used, are of an antique style, and everything designates this worship as peculiarly important and sacred. The common people are excluded, not being deemed worthy to take any part in the ceremonies. All other Chinese temples are continually open to the people, and are freely visited by them at all times. It may be remarked that the people, or rather scholars, are not willing to regard Confucius as a common idol or divinity, and in most of the temples erected to him no image is found.

The worship of the officers in the temple of Kwánti, the god of war, the temple of Wan-ti, the god of letters, and in the Ch'ing-hwang-miau, the temple of the wall and moat, is performed on the 1st and 15th of each month, and consists simply in burning incense and making prostrations. The gods Kwán-ti and Wan-ti are among the popular idols of China, and only differ from a host of others by being among the most prominent and distinguished of their class.

City Gods.

The idolatry of the Ch'ing-hwang-miau is peculiar to itself, and deserves particular notice. These temples contain the tutelar divinities of each city. These divinities are supposed to be rulers presiding over the world of spirits, whose offices and duties correspond with those of rulers of different grades who preside over the inhabitants of the material world. This superstition is in accordance with a general notion, very prevalent in China, that an exact correspondence exists between the visible and invisible worlds. As the empire is divided into sang, fu, and hien, i. e. provinces, departments, and districts, each division and subdivision having its appropriate magistrates, so the capital of each province has its temple, devoted to the worship of the god who presides over that province. This temple is called the Sang-ch'ing-hwang-miau, temple of the wall and moat of the provincial city. According to this system, each fu city has its fu-ch'ing-hwang-miau, and each hien city has its hien-ching-hwang-miau, numbering in all about 1600, one for each walled city of the empire. These temples are among the largest and finest specimens of Chinese architecture, and in the eyes of the people form one of the chief attractions of every city. They are regarded much in the same light as the yia-muns or residences of the city officers. Accordingly, in addition to the ch'ing-hwang, or ruler of the city, the temple is filled with images of inferior officers and servants. In the back part are private apartments, containing images of the ch'ing-hwang's wives, and a room completely furnished, with a bed, which is made every day, and clothes racks, clothes presses, &c. Shoes and different articles of wearing apparel are frequently presented by women to the ch'ing-

hwang and his wives, whose clothes are continually changed with the changing seasons. Officers not only visit this temple on the first and fifteenth of every month to pay their respects, but in times of exigency and doubt apply to the ch'ing-hwang for assistance, as both the visible and invisible rulers are regarded as jointly responsible for the prosperity of the city, and the execution of the laws. In times of drought or sickness, the officers repair to the ch'ing-hwang to pray him to intercede with Yuh-hwang-shang-ti, chief of all the gods, in their behalf. When difficulties arise among the people, or it is impossible to bring offenders to justice, the same expedient is sometimes resorted to. As the business of the ch'ing-hwang is supposed to call him occasionally away from the temple, a smaller image is made about the size of a man, which is borne through the streets as officers are, while the larger image always remains in its place in the temple. It being customary in China for officers to be continually removed from one place to another by the will of the emperor, so it is supposed that the divinities of each city are continually changing. Accordingly, the divinities of this temple do not, like others, have permanent names. The same images answer from year to year, but the individual spirits are supposed to change. It is believed that a man in the province of Kiang-si, called Chang-t'ien-sz, who has an office which is transmitted in his family from one generation to another, is possessed o means of communicating with spirits, and he is continually consulted with reference to what individual of the past is exercising the jurisdiction over particular cities.

But the people are also interested in the Ching-kwang-miau, and it may be well to mention in this connection some of the ceremonies which they perform in it. They look up to the idols which it contains as their protectors, and often appeal to them when they are wronged by their fellow citizens, or fail to obtain justice from their rulers. The names of ten large idols found in the Fu-ching-kwang-miau will indicate their characters, and the use which is made of them. The first is called Hua-li-sz, and is supposed to take charge of the clothes with which the dead are buried. After the death of an individual, an accurate list is made of his clothes, which is supposed, by being burned, to be transmitted to this god, whose business it is to see that the possessor is not robbed of them on his way to Hades. After this idol, are seen, in regular order, Fuh-luh-sz, who presides over happiness and wages; Chau-tsú-sz, who presides over cursing and railing, keeping an accurate account of all sins of this kind which are committed; Li-yih-sz, who presides over boundaries; Sang-chán-sz, who presides over child-birth; Tsái-sang-sz, who presides over the slaying of animals; Kiai-ngeh-sz, who presides over persons in distress; Wan-yih-sz, who presides over the pestilence; Suh-pu-sz, the quick avenger; and Yen-Shau-sz, who adds length of days.

The Suh-pu-sz, or quick avenger, is worshipped more than all the other gods together, and many are the wonderful tales which are told in proof of his vigilance and power. He is applied to for revenge by those who have been falsely accused; those who have had property stolen; those who, though in the right, have been overcome in lawsuits by persons possessed of wealth and influence; those who have difficulties in settling accounts; and by others under similar circumstances. His assistance is generally sought in the following manner. The suppliant goes to the temple in company with a Nien-wu-sien-sang, or master of ceremonies, who writes a fu, or charm, and nails it with a chicken's head before the god. This is done with the design of arousing him, and bringing the importance of the case distinctly before him. A paper is also burned, stating the character of the offence, and when this ceremony is performed the matter is left in the hands of the god. Persons bitterly enraged against each other, sometimes meet before this god to ask him to be arbiter of their difficulties, and go away from his presence satisfied that the matter will be properly disposed of, and that the offend-

ing party will sooner or later meet with condign punishment. Some present their grievances before the god in a clandestine manner, for fear of irritating the opposite party by a knowledge of the course that they are pursuing. Some are frightened into the performance of duty by the threat of having their case brought before Suh-pu-sz. It is commonly reported that guilty persons, who have been accused before this god, are often seized with extreme mental and bodily anguish, and die, uttering incoherent expressions respecting their crimes, and the punishment they are suffering for them from the hands of this avenger.

Departed Spirits.

The idolatrous ceremony required of the officers for the benefit of neglected ghosts, will be best understood by referring to its origin. The first emperor of the Ming dynasty was in his childhood a herds-boy. He lost his parents when very young, and had no knowledge of the place of their interment. When he reached the throne, being unable to sacrifice at the graves of his ancestors, he commanded his officers throughout the empire to sacrifice, three times a year, to the shades of those whose graves are neglected. This ceremony is still observed, and is called Siuh-ku, Pitying the unfortunate. On the appointed days, the officers, together with the ching-hwang, are borne in palanquins outside the city wall, when the prescribed offerings are made, and ceremonies performed.

Welcoming the Spring.

Ying-chun, or the ceremony of welcoming spring, is observed every year, on the first day of spring. The officers go out of the east gate of the city, and find clay images of a ploughman and his ox, which have been previously made for the occasion. After witnessing a theatrical play, in the temple of the god of agriculture, which is designed to exhort the people to be industrious in agricultural pursuits, the two clay images are brought back into the city, when idolatrous worship is paid to them. On the following day they are broken in pieces, in the hall devoted to the god of the passing year, which is found in Tauist temples. The fragments of these images are highly prized, and eagerly sought by the people; who carry them to their homes as a pledge of good luck or the season. The design of this ceremony seems to be, to inculcate veneration for the ox, and respect for husbandry.—*J. L. Nevius in Home and For. Record.*

ARMENIANS.

Rev. George H. White, a missionary of the American Board, writes from Aintab: "In this one place, what a work hath God wrought! It is not yet ten years since Mr. Johnston was driven away amid a shower of stones, and now there are here a Protestant civil community of eleven hundred; a church of two hundred and eighteen; three services on the Sabbath, with congregations ranging from seven hundred to nine hundred; three preaching services during the week; a Sabbath school of one hundred and fifty; three Bible-classes; a monthly concert of from two hundred to four hundred; and a female prayer meeting of eighty; — more than there are female members of the church. Nor is it an idle church. Five have entered the ministry, and fifteen more now study six months and labor the other six in the cities and villages. And a noble band of men they are. Houses and families and trades they have left, and, for a bare support, give their whole time to the service of Christ. You will find one in the birth place of Saul of Tarsus; another in Antioch, where Paul and Barnabas ministered to the Lord; a third in Ur of the Chaldees, the birth place of Abraham; a fourth on the banks of the great river, the Euphrates. All over the adjacent country you will find these noble men at work. Our American churches but little appreciate the worth of these native helpers. They go where the missionary cannot go. They can do a work the missionary cannot do. They

understand the errors of their old church, and the best way to deal with the native mind, better, probably, than the missionary ever can. These I believe are the men, who, under the blessing of God, are to do the most for the evangelization of this land.

AMERICAN BAPTIST MISSIONARY UNION.

DEATH OF MRS. GODDARD.

Mrs. Eliza Ann Abbott Goddard, widow of the late Rev. Josiah Goddard, of the Ningpo Mission, died at Providence, R. I., on the 28th of November last, aged thirty-nine years. She arrived in this country in July, 1855, having left Ningpo a few months after the decease of her husband, and laboring even then under the disease which has now terminated in death. Her missionary service extended through nearly fifteen years; during all of which her assiduous, though unassuming, fulfilment of her duties, in domestic and social life and in her relations to the heathen, attested the genuineness, not only of her Christian faith, but equally of her desire to be personally employed in the work of missions, which dated back to the beginning of her Christian life. She has left four children to share in our prayers and sympathies.

ARRIVAL OF MISSIONARIES.

Mrs. Ingalls, widow of the late Lovell Ingalls, of the Rangoon Burman Mission, arrived with her daughter, in improved health, at New York, in the steamer City of Washington, November 16.

On the following day, Mr. Ward, of the Assam Mission, with his wife and three children, landed in Boston from ship Clarissa Currier, via St. Helena. Mrs. Ward is still suffering from a disease of the heart, though more comfortable than when she set out for home.

RECENT INTELLIGENCE.

Burmah.

Mr. Thomas writes from Henthada, Aug. 28, "I think there are very encouraging indications at almost every station in our field of labor. Souls are being born again. I have reason to believe that all our little churches will be enlarged during the coming dry season,—while some five or six new churches will be established." Having briefly, but distinctly, referred to the pecuniary necessities of the mission, Mr. T. adds, "But if you cannot induce our friends to help us with gold and silver, do cause them to render us far more precious aid —their earnest prayers. There will be, at least, thirty Karen assistants employed in this field during the next season. But what can even all these do without aid from above?"

Dr. Wade writes from Maulmain, Aug. 24, that Mrs. Whitaker who accompanied her late husband to Maulmain on account of dangerous illness, is still seriously unwell, and anxiety was felt for the issue.

"The theological seminary has gone on thus far through the term prosperously, with ninety-six pupils. Our prospect is good to the end of the fiscal year, when we shall be obliged to break up again unless a new appropriation is announced in the meantime. We have had peculiar satisfaction in the uniform good conduct of the pupils and their zealous application to the study of the Holy Scriptures. There are in the middle, as well as the senior class, a good number of interesting preachers, and all give much hope of their becoming such. Must the school be discontinued for want of funds? I wish you to understand distinctly that *it must be supported from home, or given up.*"

For our latest advices from Rangoon and Maulmain, see pp. 17—18.

Assam.

Our latest accounts from this mission are contained in the extracts to be found on pp. 15, 16. Comparing them with what is known of the course of subsequent events in India, it is safe to infer that the apprehensions of an outbreak in Assam have before this subsided, and that no obstacle exists to the quiet prosecution of missionary labor as heretofore. A more abiding ground of solicitude is the failing health of the laborers. Already they are reduced to

less than a third of their late number, and in view of the long delay of reinforcements the inquiry has been raised among themselves, Is the work to be abandoned? The only missionaries now left in this field are Messrs. Danforth and Whiting.

Delawares, etc.

Mr. Pratt, of Delaware station, writes Oct. 20,—"The remark that 'spiritual benefit is our chief end,' is never forgotten. If we were simply teaching school or conducting a secular business, I would seek another place and another people. We have been encouraged within a few weeks by the baptism, and addition to our church, of six persons, three of them graduates from our school. So the Lord has not forsaken us wholly, nor left us without an encouraging measure of the Spirit's influences."

A favorable report is given of the Shawanoe Christians. "The members were present at the annual meeting in September, and appeared remarkably well. I propose to have them hold their membership with us, and occasionally, as I may be able, I will conduct meetings at their houses."

The following is from a letter of Mr. Willard, dated at Ottawa Creek, K. T., Nov. 2, 1857. The anticipated baptism was deferred in consequence of Mr. W's severe illness.

"Yesterday the aged chief of the Ottawas and one other man were received to the church, and expect to be baptized next Sabbath. A backslider also returned, and a woman who had been in fault made her confession. It is consolation to see this at a moment when the nation generally have become giddy in view of their worldly prosperity, and many of them are indulging in sensuality and vice. Never did the Ottawas need a helping hand more than now; a faithful man to warn, advise and counsel them. They are coming into proximity with the whites, and are tempted to plunge into various excesses and to run in debt, counting on the sale of their fair domain to pay in the future."

DONATIONS.

RECEIVED IN NOVEMBER, 1857.

Maine.

Waldo Asso. 4; Lincoln Asso., Asa Perkins tr., 18.06; South Thomaston, 1st ch. 5; A friend 25 cts; 2nd ch. 5; Thomaston, 2nd ch. 65.94; Wm. Adams 1; Rockport, L. Tolman 50 cts.; Hope, William Light 1; St. George, 3d ch. 25 cts.; Rockland, 2nd ch. 5; — 109.00

Massachusetts.

Boston, 1st ch., "A seaman's widow," to cons. herself L. M., 100.51; Charles st. ch., Dea. Moses Hadley tr., mon. con. 14.29; Charlestown, 1st ch., Boardman Miss. Soc., F. O. Reed tr., 75; Chelmsford, Central ch., Ladies' Burman Sch. Soc., Miriam Warren tr., 26; Brookline, ch. and cong., Dea. D. Sanderson tr., mon. con. 21.75; Jamaica Plain, ch., J. B. Witherbee tr., 250; Newton, Upper Falls, ch., Ladies' Miss. Soc., Miss Lydia Bixby tr., 11.50; Framingham, ch. and soc., Warren Nixon tr., 75; South Abington, ch. 11 50; Plymouth, Ladies' Miss. Soc., 11 50; Newburyport, a friend, to cons. Dea. Thomas Armstrong L. M., 100; Winchester, ch., Mr. Weld tr., 10; Uxbridge, ch. 5; Lowell, 1st ch., Dea. J. Brabrook tr., mon. con. 50, Lynn, ch., Dea. J. Bacheller tr., 70.85; — 832.90

Pittsfield, ch., additional, 17; Egremont, ch. 8 25; Worcester, Pleasant st. ch., with prev. dona. to cons. Dea. Jonas Hartshorn L. M., 44 54; West Boylston, Rev. G. R. Darrow 10; per Rev. J. Aldrich, agent, — 74.89 — 907.79

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 23.75 is mon. con. in Nov., and 45 an. sub. per A. Wood collector, 68.75; Central ch., per J. B. Hartwell, with prev. donas. to cons. Augustus A. Wightman L. M., 91.51; Wickford, 1st ch., per N. N. Spink, 67; — 227.26

Providence, 3d ch., Sab. Sch., S. S. Stillwell tr., to cons. Charles E. Paine L. M., — 100.00 — 327.26

Connecticut.

New London, 1st ch., Sab. Sch., infant cl., M. Louisa Reid teacher, — 6.00

New York.

—— A friend, avails of a gold chain, 5; New York city, Mrs. E. C. G. 20; Clifton Park, ch. and soc. 30.42; Lowville, S. Goodell 1; Amsterdam, ch. 22.50; — 78.92

Deposit Asso., West Colesville, ch. 30.50; Deposit, ch. 6.19; Sanford, ch. 3.43; Trout Creek, ch. 15.60; per Rev. O. Dodge, agent, — 55.72

New York Asso., Brooklyn, Central ch. 75; Hastings, ch. 8; George E. Munson 11; Cold Springs, ch. 5; per Rev. O. D., agent, — 99.00

Hudson River South Asso., Yorkville, ch., Peter B. Amory, to cons. Mrs. Peter B. Amory L. M., per Rev. O. D., agent, — 100.00

Dutchess Asso., Dover Plains, ch. in part, 26 35; South Dover, ch., in part, 6.40; Stamford, ch.,

In part, 28.58; Mrs. A. Bryan 75 cts.; Justus Booth 1; George R. Winchell 1; Lewis Winchell 1; Henry Sage 5; Seth Walton 1; Amenia, ch., in part, 34.87; per Rev. O. D., agent, 105.95

Seneca Asso. 41.94; Mrs. Eliza Dusenbury 1; Romulus, ch. 22.22; Ovid, ch. 37.46; Mecklenburgh, ch. 12.79; Ithaca, ch. 21.50; Lodi, ch. 1; Watkins, ch. 1; Bennettsburg, ch. 8; Trumansburgh, ch. 3.50; a friend 1; Rev. John Gray 50 cts.; Mrs. Jane Culver 2; avails of jewelry 1.50; to cons. Rev. Philo Griffis L. M., per Rev. H. A. Smith, agent, 155.41

Cattaraugus Asso., Friendship, ch. 12; Clarkville, ch. 6.72; Bingham, ch. 10.75; Freedom, 1st ch. 25 cts.; Amity, ch. 2.26; with other donas. to cons. Rev. O. Tayntor L. M., per Rev. H. A. S., agent, 31.98

Cortland Asso., McGrawville, ch. 6.85; Homer, ch. 17; per Rev. H. A. S., agent, 23.85

Niagara Asso., Wilson, ch. 14.50; Master Ebenezer W. Hunt 10 cts.; Master Horace H. Hunt, 5 cts.; Miss Mary W. Hunt 10 cts.; per Rev. H. A. S., agent, 14.75 — 665.58

New Jersey.

West N. J. Asso., Pittsgrove, ch. 4; Moorestown, ch. 29; Bridgeton, Sab. Sch., Miss Sallie Fithians, cl. 2.31; Haddonfield, ch. 1; Woodstown, ch. 31.40; Mt. Holley, ch. 16.25; Burlington, ch., of wh. 46.40 is fr. Sab. and 11.40 fr. infant sch., for Indian missions, 78.60; per Rev. S. M. Osgood, agent, 162.56

Central N. J. Asso., Bethlehem, ch. 14; Lambertonville, ch., of wh. 24.17 is fr. Sab. Sch., 114.98; per Rev. S. M. O., agent, 128.98

East N. J. Asso., New Brunswick, German ch. 10; Middletown, 2nd ch., Rev. Thomas Roberts and wife 10; Richard A. Leonard 5; Thomas Leonard 5; Daniel Roberts 2; Nathaniel H. Roberts 1; Ruleph Conover 1; Joseph Davis 50 cts.; Pamelia Deprian, Richard Cohard and Robert Bowne, 25 cts. each, 75 cts.; Alice Debowe 1; Susan Jenkins 25 cts.; Mrs. Roop and Elizabeth Bowne 50 cts. each 1; Wm. Jones 2; Mrs. Jones 50 cts.; Catharine Carhart 25 cts.; Mrs. Benj. Brown 50 cts.; Elizabeth Leonard 25 cts.; per Rev. S. M. O., agent, 41.00

Sussex N. J. Asso., Newtown, ch. Rev. H. B. Shermer, per Rev. S. M. O., agent, 5.00 — 337.54

Pennsylvania.

Central Union Asso., Frankford, ch., per Rev. S. M. Osgood, agt., 12.51

Centre Asso., Shirleysburg, ch., per Rev. S. M. O., agent, 14.63

Monongahela Asso., Union, ch., of wh. 20 is fr. Ladies' Sew. Soc., per Rev. S. M. O., agent, 61.40

Northumberland Asso., Moreland, ch. 3.09; Lewisburg University, Soc. of Inquiry 15; per Rev. S. M. O., agent, 18.09

Philadelphia Asso., Philadelphia, Miss M. A. Longstreth, to sup. a pupil in Dr. Wade's sch., Burmah, 25; Calvary ch., with other donas. of this Asso., to cons. Rev. Frederick L. Kregal L. M., 33; Spruce st. ch., Miss C. Sheldon 20; Broad st. ch. 129.75; Willistown, ch. with prev. and other donas. to cons. Mordecai D. Cornog and Abner Cornog L. M., 27; Glen Run, ch. 6.89; per Rev. S. M. O., agent, 241.64 — 348.27

Ohio.

Middletown, ch., Sab. Sch., tow. sup. of Rev. Wm. Ashmore, 8; Zanesville, 1st ch., Juv. Miss. Soc., Addison Palmer tr., for the sup. and education of nat. preachers under the care of Rev. William Ashmore, Siam, 54.47; 62.47

Dayton, Wayne st. ch. 15; Beverly, ch. 8; Monroeville, ch. 5; Manchester, ch. 3.35; Aurora, ch. 6.75; W. J. Nesbit 1; Miami Asso. 41; per Rev. H. Davis, agent, 80.10 — 142.57

Indiana.

Huntington Asso., per Rev. A. S. Ames, agent, 7.00

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Coffee Creek Asso., Freedom, ch. 2.10; Hopewell, ch. 7.35; per Rev. A. S. A., agent, 9.45

Shelbyville, I. S. Bullock, per Rev. A. S. A., agent, 1.62 — 38.18

Illinois.

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Montreal, St. Helen st. ch., Geo. B. Muir tr., 20.00

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Johnstown Asso. 17.50; Mrs. Rev. Abel Stevens 25 cts.; S. Seaman 1; per Rev. S. S. D., agent, 18.75 — 41.75

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$3,053.94

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THE MISSIONARY MAGAZINE FOR 1858.

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THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the Rev. SOLOMON PECK, for the Foreign Department, and the Rev. JONAH G. WARREN, for the Home Department.

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FREEMAN A. SMITH is Assistant Treasurer, to whom communications containing moneys for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

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THE PROMISE AND THE PROMISER.

"Lo, I am with you alway, even to the end of the world."

While the roaring of the tempest is abroad upon the waters, it is often refreshing to recur to the encouraging assurances of the divine Master. While, as at present, there is "distress of nations with perplexity," we shall do well to revert to first principles, for the comfort of Christians at home, and for the confirmation of those who, in foreign lands, are tossed upon the billows of this raging sea of persecution, civil strife, and mutiny. The storm, doubtless, will pass away. The sun will shine again as fair as ever. The work will proceed and Christ will be glorified. In the mean time, in the promise at the head of this paper there is a source of consolation, to which we shall do well to take heed.

Few events in the history of the world have involved more of the element of moral sublimity than the scene of the Ascension. And few sentences have been uttered in human language, around which clusters a more solemn, vivid and undying interest than around the words, "Lo, I am with you alway, even to the end of the world." In doctrine, in consolation, in the manifestation of divine foreknowledge and almighty power, what words even of our Lord were more pregnant or more suggestive? And how could even He, whose knowledge knew no limit and his power no bounds, have spoken words more befitting the occasion, more worthy of himself, more appropriate to his hearers, more suited to the emergencies into which the apostles were about to plunge, and in which his ministers were to find themselves during every subsequent age?

In order to a proper estimate of the promise, we must consider who speaks it, to whom and for whose benefit it was uttered, and how long the promise is valid.

He speaks it, to whom "all power is given, in heaven and on earth;" "who is the brightness of the Father's glory, and the express image of his person;" "Immanuel, God with us;" who "openeth and no man shutteth, and shutteth and no man openeth;" "for whom are all things, and by whom are all things."

It is spoken to men whose success in their labors for Christ depends on the ful-

filment of the promise. We have no power, He has all power; and in consulting for us, He consults also for his own cause. The words are joined with the apostolic commission, in which our Lord sent forth his apostles to "preach the gospel to every creature." The passage has the air of an engagement, in which two parties are concerned;—a covenant, in which there are conditions on both sides. As if it were said, 'You, my apostles, are to go into all the world and preach; and I, on my part, engage to be with you even to the end of the world.'

The phrase—"the end of the world"—is the same that is used in Mat. 13: 39, where it is said—"The harvest is the end of the world." This, therefore, determines the duration of the commission, and the duration of the validity of the promise. So long the preaching of the gospel to every creature is to be pursued. So long will the Son of God be with his servants—"to the end of the world." Could our Lord have affirmed more distinctly his omnipresence, his omniscience, his power,—in short,—his divinity,—than in the incidental testimony embraced in these few words?

And these words, coming from the lips of the divine promiser, were to be a source of power, and a source of encouragement. The apostles were now to be sent forth on a mission which, to the eye of human reason, might well seem hopeless. The reign of old superstitions, which had been gathering strength for thousands of years, was to be interrupted. Hoary systems, which had intertwined themselves with the institutions of governments and with the life of the people, were to be assailed. Opinions which had received the undoubting credence of the common people for generations, on which kings and senates had acted, which philosophers had sanctioned, and which it was deemed impiety to discredit, were to be attacked;—attacked not by the learned, and the polished, and the influential, but chiefly by a few poor fishermen, belonging to a subjugated race, a nation despised by their conquerors;—attacked with the avowed purpose of overturning them, of emancipating the world entirely from them, and establishing a new religion. Judaism would rear its head in opposition on the one side; philosophy and refinement, and no less, ignorance and superstition, on the other; the world against the gospel; the world against Christ; the world against the efforts of the fishermen of Galilee.

Not only was it proposed to substitute a new religion as to forms; moreover to introduce a new idea regarding religion itself,—setting it above forms; making it independent of them. It was proposed to make religion a thing of the inner man, beginning with a renovation of nature,—to be effected not by the power of any human agent, but by the power of the invisible and then unknown Holy Ghost,—a plain idea to us, but not so plain either to Jew, or Greek, or Roman. Men sent forth on such a mission would need a power without themselves and above themselves. For, for such a work mere men must be inadequate; and for such men as the apostles to cherish hopes of success in themselves would have been absurd.

It was therefore to meet the desponding spirit of his apostles, and of his ministers of every age, that Christ appended to his commission such a promise. When they comprehended who Christ was, and who the Holy Spirit was, this promise banished despondency. It took away the element of the impossible, and opened

wide the door of hope. For sorrow it gave them joy, and for fear and doubt abounding confidence. Henceforth, in every age of the world, when Christ's ministers are disheartened, when their want of success distresses them, when the difficulties of the work perplex them, when they cry out in despair, "Who is sufficient for these things?" the melody of Christ's voice comes to them like sunlight on the cloud and like music on the breeze—"Lo, I am with you alway, even to the end of the world."

MEMOIR OF G. A. MATTHIAS,

THE BLIND PREACHER OF ROSITTEN.

The following memoir, partly from the pen of Mr. Kemnitz, and partly from an honorable testimony recorded by the Prussian Baptist Association, is translated from the Missionsblatt, for November, 1857.

Gustavus Adolphus Matthias, the blind preacher at Rositten, died at that place Oct. 1, after a sickness of six weeks. He was born in Berlin, June 1, 1826. At the age of two years he became totally blind. When he was thirteen, he entered the Institute for the Blind at Berlin, where he was taught reading, singing, music and the elements of science. Besides, he learned the art of weaving straw and shoe-making as a means of support.

The director of the Institute was a deist, and young Matthias followed in his steps, notwithstanding the efforts of the singing-master, who was a believer, to save him from the abyss. His endeavors to communicate his infidelity to the other pupils involved him in a perpetual contest with the singing-master. For this reason he was afterwards removed from the institution.

Having returned home, he devoted himself to manual labor; and, being left to himself, he became a complete atheist.

In the year 1848, Mr. Kemnitz preached at Storkow, the residence of Matthias, who went to the meeting, as he afterwards confessed, for the purpose of disputing with the preacher and driving him into a corner. Moved with pity, Mr. Kemnitz earnestly endeavored to recover him from his errors, but he seemed very stubborn. When he visited the place again the next week, Matthias confessed himself willing to renounce some of his errors, but said that he could not believe that Jesus is the Son of God. This continued for several weeks. At length he came again on one occasion with an irreligious man of similar infidel tendencies, for the purpose of disputing with Mr. Kemnitz. The latter proposed that they should quote the passages of Scripture which, in their opinion, favored their views, with the understanding that he would answer them. His companion soon became silent, and not long after Matthias also. Upon this Mr. Kemnitz pursued the subject, presenting some of the strongest proofs of the divine character of Christ. The word was set home to his heart by the Spirit. He was convinced, but rather than acknowledge it, he withdrew from the meetings.

Sometime afterward Mr. Kemnitz visited Storkow and Matthias was present in the congregation, in consequence, as he afterwards said, of the persuasion of his acquaintances. In the forenoon he had played upon the violin. When he was urged to attend the meeting, he consented, but said, "If I go to the meeting, I shall never play on the violin again." His friends laughed at his remark; but an arrow from the Almighty was in his heart. On that day there was joy in the presence of the angels in heaven over one sinner that repented. After meeting, he walked home, a long distance, with the preacher. All the persuasion of his friends in the evening could not induce him to play again. He reminded them of his promise, and said that they were responsible,

Never afterwards did he play at a dance. He had awaked to a new life. This evening, the first time for seven years, he bowed his knees in prayer. He was assailed by fierce temptations. The tempter continually suggested to him that he was lost, that God would not hear him, that it was too late, and it cost him strong crying and tears to overcome his doubts.

No sooner had he tasted that the Lord is gracious than he hastened to Berlin to see his old singing-master. It is easy to conceive with what joy the latter welcomed the return of his lost son. He remained several days, and made known to his fellow pupils, whose faith he had once labored to destroy, the wonderful change. He also visited the director, and told him how his views had been altered. Contrary to his expectation, he found no opposition, as the director had already become convinced that his former views were erroneous.

On the first of November, 1848, he was baptized by Mr. Kemnitz. He was thenceforth a faithful disciple and an ornament of the church. With serious decision, he maintained the faith which once he destroyed. A few portions of the Holy Scriptures printed in raised letters for the blind, given him by a tax-collector in Hamburg, made him as happy as a child. He kept one of the books almost always with him, so that whenever he had leisure he might read with his fingers. And he became so expert in this exercise that, at a later period, he read the word of God in public so fluently that a person unaware of the fact would scarcely have suspected the manner in which it was done.

In the year 1849, he preached for the first time in Berlin, greatly to the edification of the church. On the 5th of February, he was invited by the Prussian Union to go as a missionary to Stolzenberg. He accepted the trust, and was sent forth with the most ardent prayers for his success. Though he had contributed much to the advancement of the cause of religion in Templin and the outstations, it was at Stolzenberg that his hallowed influence began in a peculiar manner to be felt. A season of revival there found in him a faithful laborer, ready to devote to the work all his gifts and his powers. He was ready by day or by night to proclaim the gospel of peace. Neither his blindness nor his often feeble health deterred him from any effort, or from meeting the demands of any opportunity. He was never terrified by the malice of the enemies of Christ and his gospel. Fearlessly he met all opposers, and put them to silence by his deep acquaintance with the word of God, which he read rapidly, feeling with his fingers. Having passed through the gloomy discipline of infidelity, he was in a peculiar manner fitted to detect the weak points of the adversaries and to refute them. Hence, made the victim of their malice, he was often called to suffer; — he was many times in prison, he was led between the horses of the gens d'armes through mud and untrodden paths, and endured the scorn and raillery both of high and low. Thus he walked faithfully in the footsteps of his divine Master and of the noble apostles and martyrs of Jesus Christ.

Among his brethren he was genial and loving. He enjoyed the society of the people of God, and joined with great delight in singing the songs of Zion. An adept in music, it was the joy of his heart to use his skill in this department for the edification of his brethren and to add to the beauty and attractiveness of the worship of God. He formed a choir in the church and took the lead of the singing. It was a touching spectacle to see him at the piano, with his sightless eyes directed to heaven, and to hear him pour forth the feelings of his heart in divine songs. In that world of joy he now mingles his voice with the choirs of the blessed. There immortal light shines around him, and no dark cloud hinders him from seeing Him whom his soul loved, whom he cheerfully served, and to whom he was faithful even unto death.

In the year 1855, when the out-station of Rositten was constituted into a separate

church, he was invited to be the pastor, Mr. Weist remaining as his colleague. The distinguished prosperity of this church is chiefly due, under God, to his faithful services. For them his departure is all too soon.

A short time before his death, Mr. Matthias visited the outstations of Rositten and Elbing, in an extended tour, and preached in many places to the joy and comfort of the brethren. He had also stood by the sick and dying bed of a leading member of the church at Gogolin, who was to go a little before him to the heavenly home. He travelled in excessive heat, performing wearisome journeys, to use his own words, full of love and joy, that he might win souls for Christ. His exertions probably laid the foundation for his last sickness. Soon after his return he was attacked by a nervous fever, to which his constitution yielded, and on the first day of October his soul entered into the rest which remains for the people of God.

Mr. Weist, his fellow laborer, being absent on a journey, was not permitted to bid him farewell nor to be present at his funeral. In his stead, Mr. Penner, of Elbing, preached on the occasion to about two hundred brethren and friends, whose sorrow for their untimely loss was testified by many tears. The sermon was from 2 Tim. 4: 7, 8, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

COMMUNICATIONS FROM THE MISSIONS.

BURMAH.

LETTER FROM DR. MASON.

Native Agency—Schools at Toungoo.

The introductory and other paragraphs of the following letter embody fruits of long experience on points of great practical interest.

Toungoo, Sept. 9, 1857. It can scarcely be necessary for me to repeat that the plans inaugurated here for a mission to be conducted through native agency, had the express approbation of both the Deputation and the Executive Committee; and that the experiment, through the blessing of God, has been successful beyond our most sanguine expectations. One missionary to advise with the pastors, to prepare a few Bghai books, and to superintend the instruction of a *few* of the *bona fide* teachers is necessary, but more would be a positive evil. For a missionary to administer the ordinances, and take the pastoral care of the native churches, is simply to roll back the tide of improvement to the very earliest days of the mission, when we had no natives to do the work.

It is the same in regard to educating the people. The Karens are as well able to conduct the great mass of the educational, as they are the pastoral labors; and when we put the work upon them, we are raising them in the scale of intelligence, and are also saving the churches at home the expense it costs there to support a pastor. "It seems a pity," remarked a sickly female assistant, "that I must spend my time and strength in teaching arithmetic, when Pwai-pau can teach it just as well as I can." Talleyrand would have said, "It is more than a sin, it is a blunder." Were the pupils taught these elementary branches in the village schools, there would be not only the saving of the time of the missionary, but also the money it costs to support the pupils in the city; and the value of the village schools would be enhanced in the eyes of the natives by having something more than mere reading and writing taught in them. This same Pwai-pau acquired his knowledge of arithmetic in one of our Tavoy village schools, before he joined my theological class in the city. We have a seminary for theological education, which I trust

the Exec. Committee will be as able hereafter to support as they have ever been willing; and so long as we can send our students there, it should ever be the object of the missionary to raise the standard of the native schools, and to lessen the importance of the normal school taught by himself or his wife in the city. Give us a superabundance of missionary help, and precisely the reverse of all this will be the constant result. Straitened too, as the Executive Committee have been, for funds for the last few years, the expense of a second missionary must be a consideration of no small importance.

Mrs. Mason will be able to take the main superintendence of the educational department here. She already has the girls; and it will be easy to attach to her "Institute"* a normal school with a native teacher for young men, managed and supported—perhaps with a little external aid—by the Karens themselves; in which I could give lectures on the advanced subjects. Mrs. Mason, who for the last three months has conducted the most of the correspondence with the village school teachers, has already brought before them the importance of a self-supporting school for the young men, and has met with a most favorable response.

Scriptures and School-books in Bghai—Generous Aid.

From January to May I was among the Bghais, studying their dialect till I was able to pray in it in public, and to translate and write in it. At first I had to write out every thing intended for the press, in my own hand; but I took a Bghai young man, and so drilled him that he can now take a Sgau book and transfer it to Bghai; and, after I have given the translation one revision, he copies it for the press, and we have a work in Bghai as accurate as the Sgau original. While in America, I stated that it would be necessary to prepare a few books in Bghai immediately, and asked for authority to do it at the expense of the Union. Not meeting with any response in time, I turned to other sources; and I have now the pleasure to report that this preparatory work may be considered as done, and done without drawing a rupee from the funds of the Board. The Calcutta Bible Society voted me aid, through the influence of Judge Wylie, to publish the Sermon on the Mount and Genesis at their expense, and the Calcutta Tract Society gave me one hundred rupees to print a tract. But as none of these societies patronize books that render *baptizo* by *immerse*, I turned to the natives themselves, who have agreed to purchase Matthew and a small collection of Hymns. We still needed a few school books; so I asked help of Major Phayre, who is an old friend of twenty years standing, to print a Bghai arithmetic, and the translation into Bghai of a brief treatise on land measuring and trigonometry, with its applications, which I wrote and printed in Burmese and Sgau a dozen years ago at the expense of the Board. He promptly responded to the application by asking the Governor General in Council to give me two thousand rupees for the purpose; any surplus to be applied, at my discretion, to similar works of utility. The grant was made without a demur, and I find, on calculation, that there will be a sum left with which I can pay for the printing of a small work on geography. I have therefore had my writer put Mrs. H. M. Mason's Sgau Geography into Bghai; and when I take up the revision for the press, I propose to make such additions and improvements as its use in our schools fifteen years and the progress of the world have suggested, so far as the means at my disposal may allow.

The Trigonometry I have already revised; but for the Arithmetic I had depended on Mr. Whitaker, and he had had a native put a portion of it into the dialect; but I have never seen the manuscript; and so have had my writer go to work on it. We shall soon have the first part—all required for the present—ready to go to press. And thus it will be seen, that natives, when properly directed, can do

* A school for females supported by native and other local contributions. (Ed.)

much literary labor for the missionary, as well as save his strength in the school room.

Missionary needed for Burmans and Shans.

I recommend the appointment of another missionary here, with the least practicable delay, for Burmans and Shans. After studying the Burmese language, he should take up the Shan dialect, many Shans residing here, many caravans of that people passing through the city annually from the northern borders of the Burman empire, and Toungoo being altogether the most eligible station, occupied by the Board, for the commencement of a mission to the Shans, a people more numerous than the Burmese and less grounded in Buddhism. For this work I do not wish to take any one now in the field from his present labors. After the retrograde operations of the last few years, and the thinning of our ranks by death and retirement, it is time for an onward movement. I would therefore earnestly request the Exec. Committee to appoint for this work a young man whose acquaintance I made at Newton, and whom I deem remarkably well qualified for the service. * * *

Aid required in supporting Pastors and Teachers.

There is one other subject to which I would advert. While the Toungoo Karen preachers and teachers in the jungles are all nominally supported by their churches and congregations, it should be understood that, to retain them in the work, it is necessary to afford them, some at least, more or less aid. I met at the Shwaygyeen Association the last two of the Rangoon assistants on their return home, confessedly on the ground that they could not obtain an adequate support; and one of them, I found on subsequently visiting the village where he labored, had done very well, and was well reported of by the people. One or two Bassein preachers, very able men, have gone back, as I believe, from the same cause,— though not ostensibly so. Two others who were on the point of returning, ranking with our very best preachers and teachers, I have succeeded in detaining. One Tavoy assistant has also returned this season, complaining of going away poorer than he came. I was willing to allow him to do as he chose. We must furnish these native teachers with stationery, and a single quill is often two cents in our bazaar. We must furnish them with penknives, and I paid five dollars, or a rupee apiece, for ten of the most inferior ones that were ever offered for sale. The best thing we can do is to buy paper of Mr. Bennett, and he charges us for printing paper, which we use for writing, fifteen rupees a ream; which does not, I believe, include freight; and this is five rupees a box from Maulmain, besides cart hire from the river here to the mission house. Pencils and ink come at like enormous prices, and are seldom good for much when purchased. Then we must pay their postage; and the Karens are very fond of writing letters. I paid eight annas last mail for a single letter which a Tavoy assistant was sending to his friends. These are small matters, and there are others like them, which in the aggregate cost considerable money, before we reach the matter of clothing, more or less of which we must provide, while the prices here are enormous; as the prices of all things are. Exclusive of the aid furnished Quala, Shapau and Pwaipau, Mrs. Mason and myself have disbursed rs. 215 among Karen assistants since we came here, in various articles as noted above.

Proposed Rules in directing the Toungoo Mission.

I propose, 1st, to pay no wages to any preacher or teacher settled in the villages, but to afford them such assistance as their circumstances may require and the means at my disposal may permit.

Preachers travelling, without congregations, cannot obtain more than their daily food for themselves; other things must be provided for them; and if they have families, their families must be supported.

Assistants employed in the city for writers or teachers, must have, of course, considerable sums of money spent on them

for their support. My Bghai copyist, by my side, costs me more than ten rupees a month, including his clothing; and he has had nothing but necessaries from me. His handsome silk garment, which cost twelve or fifteen rupees, was furnished him by his parents.

I trust the Executive Committee will not find any thing in the above against which to object.

2. The administration of the ordinances and the pastoral charge of the churches shall be confided to the hands of the natives. This has already received the approbation of the Executive Com tee.

3. Excepting theological education, all the educational institutions of the Toungoo Karens shall, if possible, be supported by themselves; and as far as practicable, be taught by themselves; with such aid as the residents on the ground are willing to afford them; but that aid to be regarded as temporary. They will soon be able to support all their schools independently of all foreign aid.

This measure will, I trust, meet with the approbation of the Executive Committee; for the saving of money is a matter of no small importance in these straitened times; and yet that is the smallest of the gain. The putting of the advanced studies in charge of the advanced students to teach, does more to bring forward the people than half a dozen missionaries could effect. It is an indubitable fact that no school in Toungoo has yet taught anything that could not quite as well have been taught by some of our native assistants on the ground; with the exception, perhaps, of a part of the theological instruction; but for this we have a theological seminary.

LETTER FROM MR. WATROUS.

Shwaygyeen Karen School — Baptisms.

In the absence of Mr. Harris, the general charge of the Karen department of the Shwaygyeen Mission has passed into the hands of Mr. Watrous, of the Burmese department. The school, reported below, was taught principally by a Karen assistant. Mr. Watrous gave instruction however in some branches, in which the assistant was incompetent, to a class of about twelve, all of whom had been preachers; devoting an hour a day, five days in the week, to this purpose. In the course of the session the entire gospel by Matthew was studied by the class, who copied out the explanations of the missionary, spending from one to four days on each chapter. Besides the benefit to the pupils, it was an incidental advantage to the teacher, that in no better way could he have studied the Karen language, a knowledge of which under the present circumstances was greatly needed. "I have had to work hard," Mr. W. writes, "knowing, as I did, next to nothing of the language when I commenced; but I am convinced that I could not have taken a better course to learn Karen."

Shwaygyeen, Sept. 30, 1857. — We have to-day closed a session of four and a half months of our Karen school. The time has passed pleasantly, for the pupils have had a mind to study, and their good conduct has rendered discipline unnecessary. We have had fifty different scholars, with an average attendance of about forty; the most of whom are converts. About the middle of the session three came from a heathen village; in two months they had learned to read, and what is better, to pray. As they left us, they said they wished to have a teacher sent to their village, promising that they with their friends would build a chapel and support him. The whole expense of the school has been a little over rs. 300, 246 of which were avails of the labor of the pupils last year, and gifts of other Karens who, in clearing jungle for government, gave one sixth of their pay to the school. The rest of the funds were furnished by Mr. and Mrs. Andrews, of the commissariat department; whose liberality is deserving of a more than passing notice, for, besides being as a father and mother to us, they have given nearly rs. 400 in a year for missionary purposes.

Mea-kay, one of the ordained assistants, reports recently twelve more converts baptized; and we trust that the coming dry season will witness large accessions to the ranks of our native brethren.

The rebel Min Long, of whom I have before spoken, is still at large and disturb-

ing the peace of the country. He has made an attack upon Koukkee, a small city between us and Toungoo. Besides Sgau Karens, he had many Shans and Red Karens with him. Most of the people fled; several were killed; but he was at length driven back, and after burning a neighboring village, returned to the Red Karen country. Since then, he has made several attacks upon the people of an old Karen chief who is friendly to the English government. Several have been killed, and forty are said to have been carried away to be sold into slavery. We hear that he is out on another campaign for war and pillage, and is within a day's journey of Shwaygyeen. The Christian Karens live in fear that he will fall upon their villages and butcher the people and carry off their substance. But we pray that this calamity may still be averted. The commissioner is about to send a force against him, and we earnestly desire that this jungle robber may soon be stripped of his power.

Burman Department—Sad Retrospect.

The father of the Burman we baptized last May, who lives in the neighborhood of Rangoon, recently wrote us, expressing his purpose to come to Shwaygyeen and receive baptism if he could find leisure. Our assistant says that the Burmans here manifest a new interest in listening to the truth. They call him to different kyoungs and zayats to preach to them—a fact which is very encouraging; though no one of the inhabitants of this place has had as yet the boldness to come out and profess Christ.

It is now about three years since we sailed from Boston; and within that time not a new missionary has been sent out. But death has not been idle. The dear br. and sr. Satterlee with whom we sailed, have gone to their rest. Br. Ingalls, with whom we passed the first night in Burmah, has ceased from his labors. Sister Bixby, by whom we were entertained on our landing at Maulmain, has found a grave in America. Sister Harris, with whom we hoped to live long in Shwaygyeen, sleeps by the side of her sister near a clump of willow-like bamboos on the mission compound. And now our br. Whitaker, with whom we so recently took counsel and rejoiced at the triumph of the gospel at Toungoo, and for whose return from Maulmain we were anxiously looking, will not come back to us, but we shall soon go to him.

Brethren in America, how near we are to the Judgment Seat of Christ! And yet what are we doing to carry out that Saviour's last command?

NINGPO MISSION.

LETTER FROM DR. MACGOWAN.

Ningpo, Aug. 18, 1857. — The health of one of my children rendering a change necessary, I lately spent a few weeks at Shanghai, enjoying the hospitality of our brethren of the Southern Board. It was my privilege there to hear related the experience of several converts, and to witness their baptism. A new era seems to be dawning on that mission. Their little church of above a dozen members has been gathered within the past few months. Long before sowing what has just been harvested, they were called to winnow,— an operation which left them without any thing to show for what had been previously done.

Employment of Native Laborers — Imposture, how to be guarded against.

It has, however, been chiefly among the Cantonese that our friends have had most to do in the work of excision. The tens or scores who were baptized at the south, before our division and since, all turned back. A stern resolution which the Shanghai missionaries have adopted, will tend to protect them hereafter from impostors, who are to be found connected with every mission. They employ no native assistance but what is voluntary. To an inexperienced person such a course seems impolitic. What more natural or proper than that a Christian Chinaman,

who is capable of imparting instruction, should be induced to give his whole time to that work, some parts of which he can perform much better than the missionary? The advantage of such a course has seemed so obvious, that in every case the first convert of a mission, who could be turned to any account in the work, has been taken as an employed agent. And why not? Is he not worthy his hire? Before conversion he lived from hand to mouth, dependent on hourly exertion for daily rice; how could he spare time for gratuitous missionary work?

Yet long observation and an intimate acquaintance with the subject have brought me to this point. Were I commencing a mission again, I would forego the advantage to be derived from native agency until the multiplication of converts enabled me to make a selection of those most fit, from a group of competent persons. In such a case those only should be selected whose greater zeal and ability had clearly pointed them out to the native brethren as possessing unequivocal qualifications and claims to become a salaried assistant. Hard would be the labor in such a case, and very slowly would the quarrying go on; but the materials would be such as to guarantee a well-finished and permanent structure.

The use of native assistants cannot now be relinquished;—our error consisted in prematurely employing them. It now remains only to be assiduous in the use of correctives of the attendant evils,—so to educate native Christians that they shall not consider the work of evangelizing to be the province of the paid brother only, and to let them early learn that the foreign supplies come not from an abundant and inexhaustible source.

Missionaries restricted to the Consular Ports.

Protestant missionaries in China are often very unjustly censured for confining themselves to the consular ports. Many have been the efforts of individuals and families to reside in the interior. When I was at Shanghai, a missionary and his wife succeeded in gaining a footing at the nearest large city in the interior, and it was hoped that others would be able to follow to that and other places; but I have just heard that a remonstrance of the mandarins, who acted on the complaint of some of the city people, who were instigated thereto by Romanists, had induced the English consul to order his countrymen back from that city (Sungkiang.) In like manner, a missionary who took up his residence in a city on Tsungming island, near Shanghai, was compelled to quit the place, where there were several interesting inquirers. There, too, are French Romanists, who are supposed to be the authors of the complaint. As things now are, public missionary work can be carried on only in places at or adjacent to the ports.

Wider Freedom to be looked for, not unmixed with Evil.

The result of the conflict now waging will doubtless be the further opening of the country, an event to which all are looking with great anticipations. Though somewhat of a sanguine turn, I regard that result with some misgivings. If in consequence of the first English war the gospel has sooner reached many cities in China, that same war has opened the country to the worst specimens of the human race. From Canton to Shanghai the coastlanders have been exposed to almost uninterrupted outrage. Rapine, murder, and greater cruelties, have been inflicted nearly every day by foreigners on the villagers of the coast. Open the country, and these desperadoes will penetrate all its water-courses, and prepare the way for a war of extermination against outside barbarians; or, at least, render commerce precarious and missions all but useless. The problem for diplomacy to solve, is to make the reasonable demands of foreigners accord with the well-being of this government and people.

"The Heart Untravelled."

In going from this secluded place to Shanghai, it is like changing a wilderness

for a city. It is going into the world, that is to say the foreign world, where there is an approximation to home scenes. I was there, for example, on Independence day. The river presented a gay spectacle, there being many American vessels in port, which displayed their colors; the most imposing being the Ariel, commanded by br. Cutler, of the Mariners' church. At noon the place trembled from the firing of cannon, commenced from the decks of the U. S. steamer San Jacinto, taken up by H. B. M. frigate Pique, and followed by the merchantmen, greatly to the surprise of Chinamen. Could some of our Fourth of July orators have been present, have seen the American flag at the mizen of an English frigate commanded by a baronet, (at Macao the same thing took place under one of the scions of England's nobility,) and have observed how Englishmen regard the day, his Anglophobia could not but have been moderated. It seems ungenerous in us to wage a mortal warfare against the children of our fathers' enemies, particularly as chartist and aristocrat alike confess that our cause was just. Let by-gones be by-gones, at least among those who aim to be civilized.

On visiting the San Jacinto, I was made to feel that I was, as it were, on a far-reaching promontory of my native land. A wholesome state jealousy has caused the appointment of naval officers to follow the same rule which obtains at West Point in the admission of cadets, an apportionment of the officers among the States as in the congressional delegation. One, therefore, meets in the navy a fair representation of his countrymen. Our officers regard all their countrymen abroad, without respect to calling, as friends, whom they are always glad to serve. Our naval officers ought to be, and doubtless are, the most loyal citizens of the republic, and for this reason one must go abroad in order to appreciate the privileges of American citizenship. It is only from a distance that he can form adequate conceptions of her gigantic proportions and her importance to the human family. At home, men of partial views are prone to fasten their gaze on some of the defects until they assume an unnatural magnitude; whereupon he generalizes, and jumps to conclusions which unfit him for the right discharge of duties as a member of a self-governing society. Abroad, the oscillations and irregularities of the country appear nothing more than the aberrations of some mighty planet, either merely apparent, or, when really perturbed, the consequence of general laws essential to the harmony of the great whole. Could more who, designedly or ignorantly, contribute to the dismemberment of the constellation, be sent into exile for a few years, they would learn patiently to endure ills which are inseparably connected with mundane life.

Popular Superstitions in China, assailable, and ready to give way.

Some recent files of the Peking Gazette, a semi-official paper published at the capital, contain a memorial from one of the censors, advocating the sequestration of the lands of Buddhist and Tauist priests and nuns for the support of the army. No reply has been made to the bold statesman; the emperor merely pencils, "It is on record." Yet the proposition is highly suggestive, and it indicates the low estate of those superstitions. The Kwangzi revolutionists have not suffered much in public estimation by their iconoclasm; and the imperial government might secularize Buddhism and Tauism without much violence to the feelings of the nation.

GERMANY.

JOURNAL OF W. HAUPT, BREMEN.

Interested Hearers - Believers at Scharnbeck.

July 1. — Traversed an unfrequented part of the country, in the hope of finding cottages where my errand, though new, might prove welcome. In this I was not disappointed. In several huts I was well received, and the people gladly left their

work (peat-digging) to listen to my words. Grieved, though scarcely surprised, at their ignorance, I listened to their confessions, that their hopes of heaven were founded on a vague trust in "getting right somehow," while they also laid some value on their attendance at church whenever business took them to O———. To show these good people how far from the mark they were, was now my employ; and God gave power to my words, so that the inquiry "what must we do to be saved?" was called forth, and led to interesting conversation. It had been my intention to proceed to Scharnbeck before evening; but the invitations given me to remain till the next morning, were too urgent to be withstood; and in the evening the intelligence of my presence, having travelled with speed across the moor, gathered a goodly number of persons at the house of my host. A simple earnestness characterized the assembly, and I do not doubt abiding impressions were made. Having with me only a few testaments, I promised soon to send one of our bible colporteurs with a supply of Scriptures.

3.—At Scharnbeck I found the little band of believers continuing steadfast in the faith, but cast down because they are so rarely visited by missionaries. I sympathized with them in this regret, but do not see how the evil can at present be remedied, as our utmost exertions do not suffice to meet all the claims made upon us. I sought, however, to encourage the brethren, in the absence of human means for edification, to look the more to the Lord, and above all not to relax their efforts for the salvation of others, to which there appears to be a tendency. When I took my departure, I had the satisfaction of learning that my visit had served to refresh and strengthen our friends.

The Cause at Bremen—Testimony to the Baptists.

6.—Returned to Bremen after an absence of five days. Travelling constantly on foot, I had an opportunity of discovering human habitations inaccessible to railroads and diligences.

Our services at Bremen have of late been well attended. Several persons who were our enemies have been brought to acknowledge that we teach nothing destructive of man's real happiness. By the desire of Mr. S., a gentleman of good standing in Bremen, I called to-day at his house. Although a firm Lutheran, he takes our "Missionsblatt," and in many ways testifies his interest in our work. His object to-day was to tell me of a book that has appeared against us, written by an East Frisian clergyman. "It contains much that is untrue," said Mr. S., "for it is a well known fact that your denomination for high moral tone has no superior in the land. I only regret," he added, "that we have you not all in the Lutheran church."

Conversation with inquirers, attending to my correspondence, (which forms no small part of my missionary work,) &c., occupied me fully until on the 11th I proceeded to Verden.

Refreshing Communion in a Garret.

Six weeks ago I received a command from the authorities here to discontinue my proselyting labors in Verden, and our usual place of meeting has been narrowly watched to prevent a "conventicle." The friends at Verden, however, having waited as long as they could for spiritual nourishment, at length wrote me that they had found a safe retreat for me in the garret of Mr. Held's house, where I accordingly to-night found my resting place. Here I remained until the next afternoon, when the garret became the scene of holy enjoyments to a company of Christians,—enjoyments such as earth's fairest palaces rarely know. There we assembled around the board spread by divine love, while the cheering rays of the sun, forcing their way through every small opening in the roof above us, spoke to us of that mightier Sun of righteousness, which has dispelled the darkness and gloom of our once unregenerate hearts. I do not remember ever to have felt more the presence of the Lord with us. Indeed, not one of us departed without a blessing.

On the morning after this gathering, the dawn of day found me returning to Bremen, where my first business was to prepare a petition to the authorities of Verden for permission to worship God openly; for it is a grievous thing to see the light of truth "hid under a bushel." I had agreed with the friends at V. that the petition should be forwarded to them for their signatures.

The Word rejected by One, received by Another.

18.—The heat to-day was almost intolerable, so that I was compelled to take the railway to M. Scarcely had I entered one of the carriages, when a man accosted me, saying; "Well, really I have taken too much (brandy) to-day." I could not but endeavor to show him his folly in destroying not only his body, but his soul. But my admonition appeared ill-timed, for the man grew so violent in his expressions, saying he dreaded nothing more than going to so dull a place as heaven, &c., that the other travellers interfered and bade him be silent. Later, when we had reached our place of destination, one of the men followed me. "I have been much struck by what you said, Sir," he said; "I have several bad habits which I have in vain tried to conquer, and you told us everything is possible by the grace of God. Will you explain this to me." Gladly I did so, and rejoiced to see the man's earnest desire for instruction. He bought a bible of me, to which I added some tracts, and received his promise to ask of God the strength he needed to overcome sin.

Aug. 7.—To-day I had the pleasure of receiving intelligence of the safety of my own brother, who is in missionary service in the East Indies. He wrote of the great danger to which he and the brethren were exposed, and that they had hitherto been wonderfully preserved. I took occasion from this letter to make the East Indian calamities the subject of special prayer at our meetings.

Sewing Society—The Form and the Spirit.

19.—Attended a meeting of our female working society. By great diligence they have succeeded the last quarter in preparing and selling articles to the amount of seventeen dollars, which—considering that they are not ladies who have all their time at their disposal—is a considerable sum.

26.—Visited a gentleman at R. He has been led to study the word of God, and to-day expressed his gratitude to me, for having commended it to him. Both himself and his wife see believers' baptism to be scriptural, but Mrs. L. particularly takes umbrage at the unæsthetic character of immersion, especially in the case of females. I sought to show her that thoughts suggestive of anything like profanity, in this holy and expressive ordinance, come out of a heart described by our Saviour as a "den of thieves." Mrs. L. confessed that in considering the matter she had dwelt more on the form than the spirit.

30.—To-day many emigrants were present at our service, and evinced much interest. At the close, several came to shake hands with me, and to thank me for preaching the "sweet gospel" to them. I admonished all to be not only hearers, but doers of the word.

Sept.—The early part of September was occupied in attending the Triennial Baptist Conference at Hamburg. I returned at the close to Bremen, better fitted, I trust, in every respect for my labors.

Paying Vows to the Lord—Summary.

20.—To-day at the close of the service, at which I had been urging the welfare of our mission on my hearers, a brother came to me and pressed a dollar into my hand, whispering, "'Pay unto the Lord thy vows.' I have been very ill, and in my sickness determined if I should recover without having to call in a physician, I would give the price of his visit to the Lord." I was glad this simple-hearted brother had kept his vow. Alas, how many vows of consecration to the Lord are made in the hour of distress, which the hours of prosperity never see fulfilled! May the Lord increase the faithfulness of his people on this point also.

Four persons, who have applied for baptism, will shortly be added to the church at Bremen.

During the past three months, I have held forty-three religious services, and distributed 800 tracts.

JOURNAL OF H. BOLZMANN, HANOVER.

The Little Shepherd's Prayer.

Though I can record, in the last quarter, the baptism of only three persons, there is sufficient evidence that many are seeking the Lord, while some have found Him who do not consider it to be their duty to leave the National church.

At L., I was much pleased with a little boy, who appears to be converted. Not long ago he gave evidence of the strength of his faith. He was tending his father's flock, and lost some of the sheep. God saw his distress. Remembering what he had read in his tracts, of the Saviour's willingness to help, he knelt down and prayed aloud. "O, dear Lord Jesus, help me to find the lost sheep, and I will promise to become a good boy." The petition was answered, and the lad is true to his vows, being diligent in prayer and the study of God's word.

Preaching without "Proselyting."

At Heringhausen, one of our sisters is suffering much because her son refuses to be confirmed, the clergyman and magistrate having combined their efforts to compel the lad. These are the cases that gain us disfavor with the clergy. "Preach and teach as much as you will," is said to us, "but do not make proselytes." But in this matter, above all others, it is impossible to "serve two masters." Our adversaries would have us preach without effect, while the bible would have us preach the gospel so that it may become "a savor of life unto life" to all who hear it. Therefore, although, as far as in us lies, we strive to live at peace with all men, this we cannot, dare not, do at the expense of truth.

JOURNAL OF P. DE NEUI, IHREN.

Persecution under Divine Restrain[illegible]

July 4.—Went to Eilsum, where I conducted two richly blessed assemblies. Many tears were shed. The enemy, however, has already risen against us, having been disturbed out of his long enjoyed repose. While I was preaching, stones and other missiles were put in motion to disturb us, but we were all too much interested, to heed them. In prayer I entreated the Lord to make a way for us, and behold, when, at the close, I was leaving the house to proceed to another place, the whole mob was in an uproar, having quarrelled among themselves, and so forgotten to carry out their evil designs against us.

The believers whom the Lord has given me here, accompanied me a little way, and we conversed on the importance of the conversion of each sinner, since Satan finds it necessary to make such an affray to intimidate a few simple-hearted believers.

At Aurich I was well received by a merchant, who said he had heard much both for and against the Baptists, and had long wished to converse with one. He is a Lutheran, and, holding Arminian doctrines, was desirous to hear our views on this point. We conversed some time, and Mr. L. at length exclaimed, "Yes, yes, I see there must have been an election, or no man would have been saved." A further subject of conversation was the missionary zeal of the Baptists, when, for the greater part, they believe that only the elect will be saved. Mr. L. produced many learned books in support of his views, and I had only the bible; which, however, again proved the mightiest weapon in defence of truth.

The Bible against Popery.

20.—Travelled to Posenburg and Meppen. At the latter place I had occasion to see the idolatry of the Romish church. There before an image of Christ about thirty persons lay on their knees, busily using their rosary. My heart burned within me at the spectacle. I scarcely knew

how to act for the best; but, waiting until the devotions of the people were ended, I then began to distribute tracts. A young man whom I asked, "Do you love the Lord Jesus?" replied, "Have I not just now given proof of this by my prayers?" "Not to my mind," was my answer, "for our love to Christ is proved by our obedience to Him, and He has in his word prohibited our worshipping images." "That is impossible," exclaimed the young man, "how else could our priests enjoin such worship on us?" My companion appeared so excited that I went aside with him, and read from the bible passages suitable to his case. "This is enough to make one lose his reason," he groaned forth; "whom are we to believe, if not our priests?" I now sought to show him that the word of God is of such a character that he who runs may read, and that we need no human interpretation in order to understand its instructions. My young companion listened with eagerness, taking in my words apparently without a doubt, and finally bought a bible, which he said not the Pope himself should prevent him from studying. Praying that through the conversion of this young man many more might be led from darkness to light, I quitted Meppen.

A Christian Laborer.

In the railway I gave a tract to a female, who, after having read it, begged me with tears to give her a small supply for distribution among the prisoners at the jail of Lingen, as she had opportunities of coming in contact with them. "If your little books," she added, "were more read and appreciated, our prisons would be less filled with guilt and wretchedness." This person appeared to be of superior station, and interested in charitable institutions. At her request I gave her my address, and promised at any time to supply her with tracts.

At L. she left the train. Scarcely had she done so, when a respectable looking man took a seat beside me. "Do you know that lady?" he asked; and on my answering in the negative, continued, "She is a most extraordinary person. Her father is wealthy, and she might live in constant luxury; but she prefers going among the miserable and despised of the earth, to do them good, no doubt; still it seems to me a very strange taste, and certainly unlady-like." The smile which this last objection might have called to my face was repressed by the important lesson to be taught my companion. "If what you say is the case," I replied, "then this lady is a true follower of Jesus Christ, who laid aside the glory he had in heaven and became an inhabitant of this wretched world, in order to do good to sinners." My companion was impressed more than I had expected by these words. "I am no mystic," he said, "yet if I could believe Jesus Christ to be the Son of God, his life and doctrines would have great attractions for me. I know of no philanthropy to equal his." On further inquiry I found the young man to be acquainted with the bible, as he had been confirmed by an evangelical clergyman; but subsequent intercourse with infidels had destroyed his faith in God's word. Our conversation, I trust, served somewhat to awaken new interest in it; for my companion bought a bible of me, and thanked me warmly for having revived old recollections in him.

Aug. 24.—In passing through Leer I was obliged to obtain a pass-card. I anticipated difficulties, but found the magistrate, who had me imprisoned well nigh two years for arrogating to myself the term "preacher," willing to do all in his power for me. I can attribute this only to the peaceable, consistent conduct of our brethren in Leer.

At the commencement of September I set out on my journey to the Conference at Hamburg, and in so doing visited several preaching stations.

The proceedings of the Conference were fraught with instruction and enjoyment to my own soul. Only too fast those pleasant days passed away, and on the 11th I returned home.

Toleration in Oldenburg.

At Moorhausen I was well received by a family, whom my visit, as I was passing

through M. on my way to Hamburg, had served to decide on the subject of believers' baptism. Their newly born infant will not be baptized. Here I learned that the people who some time ago disturbed our meeting at Eilsum, had been fined sixteen dollars for disturbing the peace. Our position is thus becoming increasingly established in Oldenburg. As soon as possible I therefore again proceeded to Eilsum, where I addressed four hundred persons.

A woman who had been converted, came to ask me whether she would do right in taking the Lord's supper on the following Sunday in the Lutheran church. "Do you wish to be considered a part of the body assembled there," I asked. "No, for I know the greater part of the communicants are unbelievers, and so also is the minister." "If you are convinced of this," I replied, "then you would be profaning the Lord's supper by partaking of it in such society." The poor woman was evidently struggling between a sense of duty and the favor of man, as on the following Sunday her entire family intended attending to the ordinance. May the Lord give this poor woman strength to do right. Only those who have been in a similar position can estimate its difficulties.

Summary.

Until the end of September I was constantly travelling, and can gratefully testify to the blessing following my labors, especially in those places where I at first met with the strongest opposition,—places for which, perhaps, I have prayed more than for others.

During the past quarter I have held thirty-four religious meetings, and visited 350 families.

FRANCE.

LETTERS FROM FRENCH PASTORS.

Hopeful Efforts.

Mr. L——— writes from C———, Nov. 9—

I had recently a delightful day at ———. I arranged with the brethren to hold a meeting for worship on a high mountain near the village. It was our design to bring together several souls from the surrounding villages, in order to preach to them the good news. Our object was attained. The weather was fine, though a little cool; notwithstanding, we had the joy of seeing a number of Catholics in our assembly. I preached from Ps. 103: 1, 2. Though the discourse was long, all the hearers were very attentive to the close, and seemed impressed.

Some days later I went to visit the brethren at ——— and ———, and spent a night at ———, where new souls are seeking the truth, and where I held a meeting. It was a delightful occasion. I found there a pious woman, a true Lydia, though more advanced than I had expected. She understands perfectly the way of salvation, and appears to have tasted "that the Lord is gracious." She is doing the work of an evangelist in respect to her husband, her father and mother, and even some Roman Catholics to whom she has access.

A young man of ———, once inclined to infidelity, has just read with benefit a book on the Evidences of Christianity which I lent him. He seems to be in a promising state of mind. He reads the bible with seriousness, and is beginning to pray. I have much hope for him.

I was called lately to attend the funeral of a child of one of our brethren at ——. We were suffered to proclaim the news of salvation without molestation to a great company who followed us to the cemetery. Many tears bore witness to the emotion that was experienced.

Appeal to the Emperor for religious Liberty.

I took advantage of the presence of the Emperor last week at ——— to renew the petition for religious liberty for my brethren and myself. I did not fail to remind his Majesty of his own words, and of the promise which he made to our deputation at Compiègne in 1853.* I beg-

* See Magazine for March, 1854, p. 81.

ged him to inquire concerning us of the mayor of ———, and of Mr. ———, director of the glass manufactory, under whose superintendence are our principal members. The Emperor received my petition graciously, but what will be the result, God only knows. Let the Lord's will be done.

An awakened Conscience — "Great Peace have they that keep Thy Law."

Mr. B——— writes from ———, Nov. 16,—

Last week I went to Douai, where I had a long and serious conversation with Mr. and Mrs. ———. The former knows the truth, intellectually, but, unhappily, his position is a great obstacle to his conversion. But God is mighty, and perhaps he will one day take into his service this intelligent and capable man, as an instrument of doing good. As to his wife, her conscience is not at rest; she sometimes regrets that she ever saw us, because we have shaken her confidence in the Catholic church.

Our brother ——— does not suffer seriously from his solitary situation. Being without a wife and having ungrateful children, besides an idiot daughter, suffering under bodily infirmity, and gaining a livelihood only with difficulty, a man of the world would pronounce his condition an unhappy one. Notwithstanding, he said to me the other day, "Mr. B ———, I am happy, exceedingly happy. My income is small, it is true, but it is enough. The Lord is always with me. I pray often and read the word more than ever. My communion with God is so sweet! O, I am happy!" How mighty is the gospel to give such happiness to a man whom the world would call miserable. Ah, this brother is rich, for he has God with him; and God fills his heart and supplies all his need. Communion with God is all and in all; without it, a man is poor even in affluence; with it, he wants nothing, even in a condition apparently the most needy.

Power of the Gospel—A blind Preacher.

From Douai I went to ———, where the church still survives. It is small, but composed of members who are devotedly pious. Two young persons there have asked for baptism. One of them was a libertine, pursuing with ardor the pleasures of the world, and abusing his health by excess. But God arrested him in his career and opened to him the divine word: and now this young man, who a few months ago was ignorant of the gospel, is already advanced in knowledge, and shows in all his conduct that he is a new man. His relatives, instead of rejoicing in the change which has taken place in him, regret it, and labor to turn him from the right path; but he continues firm. I am never in haste to baptize, and I have thought it my duty to advise these young persons to wait some time longer.

Some weeks since I went to ———, where I held a meeting at which about twenty hearers listened with much attention. Many of them at different times had been at our worship here, and seem well disposed. May God do his own work in this country.

At ———, our evening meetings have recommenced. Some of our members there desire greatly to see the kingdom of Christ advance among them. The most zealous of them is our blind brother ——, who uses every effort to bring sinners to the knowledge of Christ. He holds meetings every Lord's day. It is truly affecting to see this blind man explaining to others the word of God, much of which he has learned by heart. Once a month he comes to us to enjoy the Lord's Supper, which requires him to travel six leagues, with no guide but his dog. What will not a person do, who is filled with the love of Christ and constrained by it?

At ———, there is an increase of zeal and interest. Our Wednesday evening meeting is better attended than ever. I hope many souls will soon give themselves to the Lord.

Shall the Union abandon the French Mission?

From Paris Mr. D——— writes,—

By the above letters it is evident that God sensibly blesses our work. We are

not alone in the struggle, the almighty Shepherd is with us, and it is his work to convert sinners. And we should have just cause for disappointment and sorrow, if, in consequence of the hard times, our dear mission should be abandoned by the Union. We hope our dear brethren in America will not desert us; we hope, although we are even now desponding.

Everything here goes on as usual. Our meetings on the Sabbath continue to be well attended, and the number of hearers is on the increase. Several to w have preached the gospel for some time seem to make progress, and we are not deceived in our hopes, we have reason to believe that they will soon be joined with us.

Our colporteur labors zealously in P———, and does much good among us.

MISCELLANY.

PROGRESS OF EVANGELIZATION IN SPAIN.

We glean from the *Spanish Evangelical Record* a few facts and statements relative to the progress of the gospel in that country. They encourage the hope that into the profound moral darkness which rests upon it, some rays of evangelical light are penetrating.

Opportunities are found of distributing the sacred Scriptures and other evangelical publications to a greater extent than might have been imagined. Thus, in the course of two years, above one hundred thousand copies of the bible, or separate bound portions of the bible, and other works, have been circulated. The agency by which this is done works quietly, but with manifest effect. The priesthood have exhibited their alarm for some time past, and press on the Government the necessity of employing vigorous measures to detect and suppress these heretical books. Hitherto, however, nothing has been effectually done. Bibles, books, and tracts multiply on the face of the land, and in desperation the Popish authorities have hastened forward persecuting edicts and efforts, which have been pressing one upon another. Anxiety is, of course, produced, lest any of the agents should be seized, and they are compelled to act with the greatest caution; but hitherto, through the good providence of God, not a finger has been laid on any one of them. Meanwhile, the desire of the Spanish people to obtain the Word of Life seems only to have been sharpened by what they have already received.

Several missionary tours have been undertaken by Spaniards, and thus the connection has been widened for the circulation of books. To some extent city missionary labor has been connected with book distribution. Private meetings have also been formed for the exposition of the word of God. These meetings are held with locked doors, and are attended by about a dozen persons. Believing Spaniards, both male and female, make known the gospel to others in their own sphere. One young girl has been frequently found in huts reading the word of God, and engaging in extemporaneous prayer for the enlightening and saving grace of the Holy Spirit.

About two years ago, an agent of the Spanish Evangelization Society* in Spain gave a copy of the testament into the hands of a Spaniard. Struck with the contents of the sacred volume, the receiver of it soon after renounced Popery, and became an earnest disseminator of gospel truths and Protestant principles among his fellow-citizens. In consequence of the rigor and intolerance of the Government of Spain, he was under the necessity of

* The Spanish Evangelization Society has its seat in Edinburgh, but finds many contributors in various parts of the country.

confining his instruction to five or six individuals at a time. Very many, notwithstanding, have had portions of the word of God read and explained to them from the lips of this Spaniard. He has also been indefatigable in the circulation of the Scriptures, and of the society's evangelical publications. Several priests, cognizant of his evangelistic work, remonstrated against his proceedings, and entreated him to give up the circulation of religious books, and to return to the bosom of the Church. All, however, proved in vain: and he continued zealously to go on in his voluntary evangelistic work. The result has been, that very many — "hundreds," says our informant — individuals to whom he has thus declared the truth, have renounced Popery. This good man has latterly become desirous of devoting himself entirely to the work of God among his countrymen. He was, therefore, proposed as a suitable agent to the Spanish Evangelization Society: but, before the application could be presented to the committee, other friends on Spain solicited his services as a missionary among Spaniards in another country. He gladly embraced their offer, and lately quitted the shores of Spain, as a Spanish missionary to Spaniards. Like the apostle, he was accompanied to the vessel by many of his friends in the gospel, of whom he took an affecting farewell. About twenty men and seven or eight women, who had thus accompanied him, received his latest charge in these words: "My beloved brothers, no Popery, the Bible, nothing but the Bible; and for the rest, trust to the Lord and His beloved Son, our Redeemer."

An agent visited [illegible] with seventy-five tracts. In the first, the tracts were received by persons in the middle class, with eagerness. In the second, they were distributed among [illegible] who wished to have copies of the *Preservativo Contra Roma*, which [illegible] was a good book. The agent told [illegible] he had none with him, because they were prohibited. They replied, that the prohibition of a good thing makes them anxious to possess it. The agent promised them a supply, as he knew the gentlemen, and had confidence in them. The remainder of the tracts were given to both rich and poor, who received them with pleasure. A friend took the agent to a cellar, of which two men had the charge. He gave to each a copy of "The Scripture Extracts." They were most thankful.

In a city where the agent is prevented from meeting with his flock, from the surveillance of the police, he received the following note from one of them: "I have visited all the flock. By faith they are at the foot of the cross, washing in the fountain opened for sin and iniquity. They continue to feed upon Christ." Another note, from the same person, is as follows: "I have paid another visit to the flock. They are all well in health, and enjoy spiritual blessings, which is manifest from their cheerful countenances. I must confess to you that I learn a great deal, and obtain great benefit by my visits. They are grateful to you for the blessings they experience. I read to them and pray with them. God bless you."

The same agent writes to Edinburgh as follows: "I have need of much faith and grace to support me amidst so many adversaries of the truth. The gospel is, however, finding its way, and no one can stop its progress. We have cause to be grateful to God that many are inquiring after the truth. I went to —— with eighty tracts; they were all eagerly received, and I could have distributed more if I had taken them with me. One gentleman said, that if I had a church to preach in, thousands would go to hear my sound doctrines."

Dr. ——, in sickness, was visited by the agent. He had, he said, received consolation by reading the word, and claiming the promises made by Christ. After reading and conversation, the agent knelt down to pray. "Wait," said the doctor, "I want to kneel likewise." On being advised not to attempt it in his weak state, he said, "Permit me to do so; perhaps the Lord will hear my imperfect prayer." He was assisted into a kneeling posture.

His wife knelt also. He repeated the words of prayer as they were uttered by the agent. The prayer was scarcely finished, when he said with joy, "I feel that Christ has said, 'Thy faith hath saved thee.'" He then appeared nearly fainting, and was put into bed. On another occasion, Dr. —— was found somewhat better, and was listening to a servant reading the word of God: he said that he was "hungering and thirsting after righteousness." The agent read, expounded, and prayed, his wife and two servants being present. The touching accounts further received of this Spanish gentleman's experience give every evidence that he has savingly embraced the truth in the love of it. Should he recover, his influence in favor of the truth, in his sphere of medical practice, may be very great.

"I went to Senor ——; he was in bed; he said he was about to send for me, because he found himself ill. In the course of conversation he said, 'My faith is increased, and my soul rejoices in God my Saviour. I am resigned to the will of my Father, who does everything for the best. I feel a consolation I cannot express, and a steadfast hope of being saved by the merits of my Redeemer, who is gone to prepare a place for me, that where He is I may be also.' I read, expounded, and prayed with him. . . .

"I visited Senor ——; he said he thought I had abandoned him; I told him I had no idea of doing so. He said to me, 'Old things are passing away, and all things are becoming new to me. Before, I sighed for earthly things, and now my soul longs for heavenly blessings.' 'Don't you enjoy peace in your heart?' 'Yes, I do.' 'Do you enjoy any of the promises that God has made to you?' 'Yes, I do; I have asked, and He has granted what I have asked in conformity with his blessed will: I have sought him in time of trouble, and He has delivered me. I have knocked at the door of mercy, and it has been opened to me.' 'Have you ever any doubts?' 'Yes, I have; but I fly to Christ for refuge, and He protects me.' I read, expounded, and prayed with him."

A Spanish agent, partially employed by the Spanish Evangelization Society, has performed the following amount of evangelistic labor, from 7th January to 7th July, 1857, being a period of six months. Two hundred and sixty-one visits for religious instruction were made by him. Three hundred and seventy-five visits were made to him for the same purpose. He has delivered sermons in a private way, which have been attended in all by 2,570 persons. He has sold ninety-six entire copies and portions of the Scriptures, and distributed, gratis, thirty-one copies; 527 tracts have likewise been distributed. The supply of bibles and tracts possessed by this agent has been limited. Means are being taken to have him more abundantly supplied, to enable him to secure a much larger circulation.

The Protestant cause, under this missionary, has received accessions, from 19th Nov., 1856, to July, 1857, to the number of 213 individuals. In consequence of the dogma of Pius IX. in favor of the Immaculate Conception, seven families at once joined the Protestant movement. Many others followed their example, and others would have done so but from fear of the Government. All these—two hundred and thirteen persons—are under the pastoral instructions of this missionary. They meet in small numbers in his house, and in the houses of each other, he conducting divine service. Three Spanish gentlemen lately waited upon him. They told him that they were Protestants in heart, and were working in favor of the reform. They stated that they knew many families in different places who are of the same sentiments, and whose great desire is to have liberty to embrace the true faith of Christ, and so to be delivered from the "infernal abyss of error in which," they say, "the Popes have for so many years involved them." These three Spanish gentlemen are preparing tracts on religious matters, for the purpose of printing and circulating in Spain. The manuscripts have been submitted to the missionary; and he states that "they are very wisely written, and very much fitted to further

the cause of the reformation in Spain. These gentlemen are Spaniards," the missionary adds, "and are well known by their high position." The Protestant community, under this missionary, has lately had the addition of two ladies, four gentlemen, and an Italian professor of music. Fourteen other persons are, at present, under instruction, with a view of joining the Protestant church under his pastoral charge.

About twenty years ago, a Christian gentleman in Spain collected a number of children together for instruction in the truths of the gospel. The singing of a hymn caused the discovery of this to the priests. The gentleman had in consequence to leave the country. Another Christian gentleman in Spain took up the work: and the result is, that these children now constitute a community of believing Protestant Christians, who meet together in secret for divine worship, though without a regular pastor.

Individuals, associated in political parties, have of late begun to meet together on Sabbath, for the purpose of reading the Scriptures. The society's Spanish Scripture Catechism having fallen into the hands of some of them, they have expressed their great valuation of it, because it is from the word of God.

A Christian individual, laboring among Spaniards for the society, but from love to the cause, has, since the last notice we gave of him in our November number, read the Scriptures to many Spaniards, instructing them in its sacred truths. He has, besides, supplied above a thousand willing recipients with portions of the Scriptures, and tracts for themselves, their friends, and countrymen. Many other Christian persons are engaged in a similar manner in the Society's evangelistic work, and with similar success.

A letter has been received, by one of the Society's agents in Spain, from a Spanish gentleman in the army, desiring to enter into correspondence with him, and wishing supplies of books. This gentleman, whose name is known to us, though we forbear to mention it, states that he knows of above 6,000 persons who are devoted to the gospel.

The same agent has likewise received a letter from another gentleman, offering his services in the great work of the Gospel. A letter, likewise, from a near relative has been received, stating the names of five well known individuals, desirious of entering into correspondence with him. — *Evang. Christendom.*

BUDDHISM AND ROMANISM.

In reviewing the features of the Buddhist sect, no one can fail to be struck with the marked resemblance to those of the Romish church. The priests of both sects shave their heads, wear a peculiar garb, and are forbidden to marry. Both sects have monks, who shut themselves up in cells to exclude worldly objects; and nuns who take the vows of chastity, and shut themselves up like the monks. In their worship they have the same nummeries and manœuvres, bowings and genuflexions, marchings and countermarchings; the same chantings, and jingling of bells, burning of incense, lighting of candles, repetition of prayers, and pouring or sprinkling of holy water. Both pray in an unknown tongue, use beads to count the number of their prayers, go on pilgrimages, have religious processions, observe fasts by abstaining from meat, and believe penance by self-torture more necessary than penitence, which has its seat in the heart. Both pray *for* the dead, to release the soul from temporary punishment or purgatory, and both pray *to* the dead, expecting to receive benefits through their means. Both rely on the merit of good works, and believe in works of supererogation, by which a store of merit may be laid up as an offset against sins committed. Both trust in the power of charms, amulets, and incantations, to deliver them from the effects of diabolical influences; and both are given to the worship of images, and defend the practice on the same ground; to wit, that they do not worship the image, but the object represented by

it. The Papists worship Holy Mother Virgin Mary: the Buddhists, Holy Mother, the Queen of Heaven. Both also carefully preserve and worship relics of holy men, setting a great value upon the bones or old garments of the canonized dead, who are regarded as unusually holy. No wonder some of the old Jesuit missionaries thought the Buddhist religion had been invented by the devil, for the express purpose of bringing a reproach upon the Romish Church. We would infer from the resemblance in the forms of worship of the two sects that the places of worship must also be alike; and so, in fact, they are. The shrine and the altar, with the same gaudy tinsel and the same burning candles, and the idols but slightly different, give the Buddhist temple and Romish chapel a very similar aspect. It is said that when the Insurgents took Nanking, and went about destroying the idol temples, they demolished the Romish churches and their idols along with the rest, all unconscious of any difference between them. It was certainly a very natural, and a very pardonable mistake.—*M. S. Culbertson, in Foreign Missionary.*

CHRISTIANITY IN JAVA.

Efforts were made for the propagation of Christianity in Java as long ago as the year 1817. The first missionary, sent by the Serampore Baptist Missionary Society, was Mr. Brü·kner. By him the New Testament was translated into Javanese, and, together with several tracts, was printed at the Serampore mission press, and extensively distributed. The field of labor was, however, greatly wanting in promise, and in 1847 the Managers of the Society determined to withdraw. In the year preceding, 1846, Mr. Van Rhyn, a deputy from the Dutch Missionary Society, visited the island, and remained with Mr. Brü·kner for ten days. He was accompanied by Mr. Jellesma, a missionary of that Society, who had labored several years among the Alfoors on the island of Ceram. Mr. Brü·kner represented to the deputy that the English mission was about to be given up; that Dutch missionaries alone, from political considerations, could have access to the island; and that the way was already prepared through the translation of the Scriptures, the circulation of tracts, and the preparation of books to facilitate the learning of the language; and he enjoined it on Mr. Van Rhyn to urge upon his Society the continuance of the work whose foundations had thus been laid.

Mr. Jellesma perceived at once the superior advantages of the Java mission, when compared with that in which he had hitherto been engaged, and immediately began to apply himself to the language. Leaving for a season to complete with Mr. Van Rhyn the tour of the eastern islands, he returned after a year, and settled at Surabaya, in the eastern part of Java.

A company of pious persons, Europeans and Eurasians, had for some time sustained prayer meetings at Surabaya, and had also made some efforts for the conversion of the natives. Tracts had been sent them for distribution from Samarang and Batavia, a divine blessing attended their exertions, and the first Christian congregation came into existence at a village eight or ten miles from that place. A Christian tract fell into the hands of the priest of the village, by which he was led to see the errors of heathenism and to inquire after the way of truth. He was guided providentially to persons who were competent to direct him. He kept not to himself the light which he had received, but made his family and his neighbors partakers of it; and a considerable number of them embraced it. This Christian body still exists, and numbers about forty members.

In Surabaya and its immediate vicinity also, indications were visible that a spirit of inquiry had been awakened. Thus at the commencement of his labors Mr. Jellesma found his way prepared before him. He was greatly blessed in his efforts,

and his endeavors were crowned with success.

After a time he proceeded into the interior, where there were extensive forests. A considerable number of people soon collected around him, whom he instructed in Christian doctrine, and many of whom were converted. The church now consists of four hundred members.

The Dutch Missionary Society, in view of the divine blessing poured out upon this field, authorized the opening of an Institution for the education of Christian natives with a view to their preparation to disseminate the gospel among their countrymen. Many useful young preachers have been the fruits of the Institution, whose labors have been honored by the conversion of sinners, and the formation of churches in the surrounding villages and districts; so that the number of persons professing Christianity is not less than two thousand. The gospel of Christ has wrought wonderfully in these converts, who are chiefly farmers. It has produced in them the appropriate results of a living faith, and is still bringing forth fruit unto eternal life. A new translation of the New Testament has come into circulation, under the advantage of a longer and more extended knowledge of the language, besides new tracts. Two additional missionaries were sent out to the aid of Mr. Jellesma, in the year 1854, who have carried the work into still other districts, besides superintending the churches of native believers.

After the withdrawal of the English Baptist Mission from Java, Mr. Brückner continued to labor in the middle portion of the island, visiting the people in their villages and houses, and preaching Christ as he had opportunity. For eight years he adhered to his ministry, with little or no marked success. His work, however, was not lost. It was preparatory. "One soweth and another reapeth." And in this case "the sower and the reaper" have had opportunity to "rejoice together."

In 1849 another laborer, sent out by the Dutch Missionary Society, came to the assistance of Mr. Brückner. As soon as he had become sufficiently acquainted with the language, he began to hold meetings in the native compounds. At first the services were well attended, being encouraged by the country-born Europeans. But as soon as the natives became acquainted with the object of the meetings, they withdrew. An interest was awakened, however, in the land-holders, who began to feel the saving power of divine truth, and some of whom were hopefully converted. The work of grace went forward, till a church of natives was built up, which now numbers from forty to fifty persons. The present increase of the church is less rapid than at the beginning.

About a year after the church was established, several natives came from a distance of sixty miles, sincere and earnest inquirers. Their attention was first directed to Christianity by reading a tract, and they had been further instructed by a native Christian. After returning home, they constituted themselves into a church under the guidance of a native teacher. The church now numbers forty members. Another native church of nearly fifty members exists about thirty miles further south, and still another at Japara, about forty miles to the northeast, numbering some twenty members. The latter church has been raised up by a Mennonite missionary from Holland.

Some of the native chiefs have interfered to prevent their subjects from joining the church, and some petty persecutions have been instituted against Christianity.

RELIGIONS AND SUPERSTITIONS OF CHINA.

Ancestral Worship—Its Nature and Origin.

Ancestral worship is the oldest system of idolatry now known in China, and has the strongest hold on the minds of the people. Its observances are regarded as part of the duties belonging to filial piety, and they are often engaged in with great preciseness and ostentation, by those who were by no means scrupulous in attending to the duties they owed their parents while

living. Besides the motives arising from a grateful recollection of past favors, children are prompted to engage in acts of religious homage to their parents by the hope of being protected by them, and the fear of incurring their displeasure. As deceased parents are supposed to have the same tender care and solicitude for their children as when living, and to have the power of conferring blessings upon them, it is regarded as the duty of children to make a suitable return for these favors by religious homage and offerings, the latter being regarded in the light of food for the spirits of the dead.

Ancestral Tablets—Effigies of the Dead.

The objects of worship are the ancestral tablets and painted portraits of the deceased. The tablets or paintings of both parents are always worshipped together, if both are dead. The ancestral tablets are made of wood, and are about a foot high. The characters written upon them record the name and title of the deceased, with the precise hour of their birth and death, and the names of their sons. It is supposed that a man has three spirits, one of which, after death, resides in this tablet, and another in the tomb, while the third goes to hades, and in process of time re-appears in a new state of existence. When a family has an ancestral temple, two tablets are required, one for the house and the other for the temple; but the one remaining in the house is supposed to contain the spirit.

The paintings or effigies, which are also objects of worship, are taken after death. Though they may to some degree resemble the person whom they represent, they are very unlike the portrait of a living person, having a deathlike appearance, and presenting no object but that of the human figure. They have also their peculiar name, which serves still further to mark the distinction between them and portraits of the living. These effigies are generally brought out and worshipped only at the beginning of the New Year, on the birth-days of the deceased, and when they are honored with theatrical exhibitions.

The worship of ancestors differs very little in its character from that of idols, and consists in prostrations, offerings of cooked food, the burning of incense, candles, and paper money, and sometimes theatrical plays. It is performed at the dwelling-house, the family temple or the tomb.

Family Temples.

Family temples are large and costly edifices, resembling, in their external appearance, temples for the worship of idols. Like them the high walls on the outside inclose a large open court, with a stage for theatricals at one end. In the building on the side of the court opposite the stage, you see, instead of the idols found in temples dedicated to them, a large collection of ancestral tablets, ranged in rows, gradually ascending from the front like the seats of a gallery. These tablets sometimes date back a thousand years, and are very numerous. In connection with ancestral temples are often found genealogical tables: but many temples, with small incomes, are unable to procure them on account of the trouble and expense which they incur. These temples are constructed by the wealthy in honor of their immediate ancestors, and at first contain only the tablets of a few generations. As the family increases from age to age, though it may contain many poor members, it generally includes enough wealth to keep the temple in repair and provide for its expenses. It is very common for persons of property, at their death, to leave a piece of ground for the use of the family temple, the yearly proceeds of which are added to a common fund for repairs and providing sacrifices and theatricals. The tablets of deceased females are seldom found in the temples, though they sometimes occupy separate side apartments. The tablets of unmarried males are generally not admitted. In cases of the death of unmarried young men of particular promise and prominence, the following expedient is adopted to rescue their

names from oblivion. An arrangement is made with another family which has lost a member of about the same age of the opposite sex, by which ceremonies representing the betrothal and marriage of the deceased parties are performed. After this, a child of some other member of the family may be reckoned to them as a son, and so the line of the deceased be transmitted, and his tablet, with those of his reputed wife and descendants, placed in the family temple. Abandoned characters are also denied the privilege of participating in the ceremonies of the family temple while living, or having their tablet deposited in it when dead. Such persons are said to be "expelled from the family." Ancestral temples are perhaps more numerous than any other temples of China. Almost every small village contains at least one, most of these villages being composed principally of inhabitants of the same name or family.

Worship at the Family Residence, and at the Tombs.

The worship of parents is performed in the dwelling-house before the tablets in which the spirits are supposed to preside. This worship, on most occasions, is designed for parents exclusively, while that performed in the temple is paid to all the ancestors together. The former is regarded as the most sacred and indispensable, and is universal: while the worship in temples is confined to such families as are able to bear them. Individuals who have property, generally leave a considerable amount of land, to be used by their children in making sacrifices to them when they are dead, at their own homes. This land cannot be disposed of by the family, or appropriated to any other use. A part of its proceeds is generally sufficient to cover the expenses of the idolatrous ceremonies for the year, and the rest is used at pleasure by the son who happens, in his turn, to have the charge of it. Perhaps one cause which had its influence in establishing this custom, was the wish of parents to prevent their children from coming to absolute poverty, by making it impossible for them to dispose of all their property. The ancestral tablets are not suffered to be removed from the old family residence, while any member of the family remains in it, as they are supposed to secure peculiar advantages to that place, and the removal of them would be regarded as an act of disrespect to the spirits. When a member of a family leaves the old homestead, a quarrel sometimes arises respecting the taking away of some of the incense ashes from the box containing the tablets. It is supposed that if any of these ashes is removed, a part of the luck will necessarily go with it.

Worship at the tombs is performed at the Ts'ing-ming festival, which occurs in the second or third month. This is a period of leisure with the people generally; and as the cultivation of the land has not yet commenced, it affords the best opportunity for visiting the tombs, which are scattered upon the hills, and among the rice fields. Before going abroad to visit the tombs, worship is performed at home, for the benefit of ancestors in general, including those whose graves may have been forgotten. At this season of the year, passage-boats are in continual requisition for excursions into the country, some persons spending several days in visiting graves in different places. This is a time of particular animation and gaiety. Large numbers of persons, dressed in their best clothes, are seen travelling in all directions, and servants are seen carrying large baskets, full of different kinds of food and wine, which are to be presented as offerings at the tombs. Arrived at the place of destination, after the local deity of the place has been worshipped, these offerings are spread out on a table before the tomb, incense sticks and candles are lighted, different individuals make their prostrations, and bags of paper money are burned. Fresh dirt is also generally heaped on the grave, and a stick, with a piece of colored paper attached, is inserted in the earth, to show that the place has not been neglected. Women visit the graves only during the three years after an individual's death; and then it is sup-

ply to weep or lament, which men are not expected to do. With this weeping are mingled passionate exclamations, and invocations of the dead, with sad tales of sorrows, trials, and disappointments. A stranger would suppose, from the loud wailing and sobbing of these women, and the tears they shed, that their grief was inconsolable; but it is generally only an appearance of grief, which they have learned to assume on specified occasions, and which they easily lay aside when the prescribed ceremonies are over. When the customary worship is finished, the party return home in high glee, and not unfrequently become partially intoxicated by drinking the wine used in the offerings.

Seasons for engaging in this Worship.

The frequency with which ancestral worship is performed, and the expense attending it, are determined by the means and dispositions of different families, and the funds previously appropriated to this use. Some wealthy families engage in this worship more than ten times in the year, and at an enormous expense. The person who happens in rotation to be cultivating the "sacrificial land" and attending to these rites, is often charged with appropriating too much of the money to his own uses; thus giving rise to family broils, bloodshed, and lawsuits, which often end in poverty. The smallest number of idolatrous ceremonies admissible, even among the common people, is six during the year, viz., at the beginning and end of the year, the Ts'ing-ming festival, the middle of the seventh month, and the days of the birth and death of deceased parents. Great birth-days of ancestors, which occur every tenth year, are celebrated at the dwelling-house, with unusual extravagance in worship and offerings, accompanied by music and theatricals. After the lapse of one hundred years, the observance of these days ceases. The observance of common birth-days ceases at the same time, unless the deceased has left land to defray the expenses of sacrificing to him, in which case the sacrifices are continued indefinitely. The Tung-chi festival is the time generally chosen for introducing new tablets, and performing theatricals in the family temples.

This rapid and imperfect sketch of ancestral worship presents to view but a part of the burden which idolatry imposes upon this deluded people. This system is supported, partly by immemorial custom, partly by the fear of incurring the displeasure and punishment of departed spirits, and partly, perhaps, by a misguided feeling of gratitude and veneration for those to whom they are most indebted. As a striking example of the slow of reverence for parents in China, it may be observed, that children will never repeat the surname of their deceased father. If asked what it is, they reply, "The first character is ———, and the second character is ———."

In conclusion, ancestral worship is the strong-hold of idolatry in China. It is comparatively easy to persuade the people to renounce the worship of images, representing persons whom they have never known, and to whom they have never been indebted; but to their minds, the worship of those who once loved and cared for them, has a peculiar sacredness. In addition to the reluctance of the heart to reject it, the people are bound to it by the verdict of public opinion, which would brand one doing so as an undutiful son; by the fear of being expelled from their families as outcasts; and the pecuniary advantages derived from the land left for idolatrous purposes. While the worship of idols may be, and is, rejected by those who are only intellectually convinced of its folly, the prejudices which attach to ancestral worship are seldom if ever removed, except by the power of the Holy Spirit enlightening and renewing the heart.—*J. L. Nevius, in Home and For. Record.*

OTHER MISSIONS.

PARIS EVANGELICAL MISSIONARY SOCIETY.

The operations of this Society embrace 1. A mission house at Passy, in France, where some pupils are receiving instruction preparatory to their future work as missionaries, besides two, who are studying elsewhere. 2. The mission in South Africa. In this mission there are eleven stations. The most northerly is Motito, having a small, but interesting church; and the population is gradually coming under the influence of the gospel. At Bethulia there is a church of 213 members; received the last year, 34; the congregation numbers 400; catechumens, 24; scholars, from 100 to 150. At Carmel is a congregation of 400 souls, making remarkable progress in the arts of civilized life. At Beersheba there are 320 church members, 122 catechumens, and 200 pupils in the schools. Hebron is a new station, whose progress is slow, but substantial. At Bethesda a new and tasteful place of worship was built the last year, to which the natives contributed according to their ability. The station at Hermon is one of the last formed, but it has a church of 54 members; Bassouto hearers, from four to five hundred, Hottentots 30; candidates for baptism, 61; scholars, from 30 to 40. At Morija the number of members is 341; schools are established at many points remote from the station, and the natives themselves are very active in disseminating the gospel. That at Bossiou enjoyed a revival of religion the last year. It embraces 106 church members; received during the year, 28; catechumens, 40; congregation, from 300 to 450; scholars, 30 to 60. Berea has had difficulties, but enjoys a genuine and increasing prosperity. Mekuatling has a church of 91 members; congregation, about 600; catechumens, 46; scholars, 85.

The receipts of the Society the last year were 129,781 francs; expenditures, 122,677 francs. One missionary returns to his field of labor, and one new missionary is about to be sent forth. The head of the mission house is Mr. Casalis, a returned missionary.

We translate the following notices of the station at Hermon from the *Journal des Missions.*

The church has been replenished by persons converted in the station, and by members coming from other churches. Twice during the year Bassouto converts have been admitted in the presence of numerous spectators, many of whom have been present for the first time at such solemnities. One of the converts is a young man who had been for many years in the service of the mission at Berea. When called upon to give the reason of the faith he professed, he spoke with lively emotion of the goodness of God towards him. "I am astonished," he said, "to find myself here, so long have I resisted the appeals of mercy; and I even fled, that the invitations of the gospel might not sound in my ears. The voice of God has followed me here, I have heard it again, and I believe. Now I come to devote myself to Christ, to renounce the world, the flesh, and the devil. As for you, my friends, with whom I have walked in the ways of sin, I leave you. Seek me no more. Your pleasures are no longer mine. Farewell. But what do I say? Will you not come with me? Shall we not walk together in the path of life? Come let us again be one, not to devote ourselves to sinful folly e taught in the school of Christ. Come, O come; let us seek heaven together."

His appeal was not in vain. Many of his old companions now began to ask in sincerity, 'What must I do to be saved?'

Very recently seven females witnessed a good confession before the congregation in Hermon. In private conversations with the pastor they had given him reason to rejoice in their Christian experiences. One of them is the wife of a Chief, a man of influence in the country. She speaks with joy of her deliverance from the bondage of the world and of Satan. "I was once," she said, "buried in sin; but I have escaped from the tomb, for the Lord Jesus has delivered me."

From various places persons of all ages

come to inquire anxiously the way of salvation. The little chapel, opened in April, 1855, and capable of accommodating about 170 persons, is no longer large enough for use. On ordinary occasions, the assembly is such that for a long time the preaching has necessarily been in the open air. This is very inconvenient, as well for the hearers as for the preacher. More than once they have been dispersed by rain, and those who came from a great distance for the bread of life have been forced to return home unsatisfied. The station needs a chapel in which the numerous congregation can be accommodated.

POLYNESIA.

The following extracts from the last report of Messrs. Geddie and Inglis, of the Nova Scotia Missionary Society, copied from the London Missionary Magazine, show that these brethren enjoy the most signal tokens of the divine blessing on their labors.

The Lord's work continues to prosper. The entire population of Aneiteum, nearly 4000, have now, with the exception of about 200, abandoned heathenism, professed Christianity, and placed themselves under our instructions. The number of church-members is 150: the number of candidates for membership is 75. We have four large places of worship, two on each side of the island, capable of containing upwards of 2000 worshippers. We have upwards of fifty schools: the whole Christian population attend school for an hour five mornings in the week, and also on the Sabbath afternoon. In several of the schoolhouses public worship is also performed on the Sabbath. The four Gospels, the Acts of the Apostles, the half of Genesis, the book of Jonah, the first epistle of John, and other detached portions of Scripture, are translated into this language.

Upwards of 1400 of the natives have mastered the elementary books, and are reading in the Gospels. About 300 have made considerable progress in writing; a good many of them have also commenced arithmetic. For nearly four years marriage has been established upon Christian principles; and without disturbing any previously recognized marriage, upwards of a hundred marriages have been solemnized with Christian rites.

The civilization of the natives is keeping pace with their Christianity. Agriculture is extending, and food is becoming much more plentiful. The people are manifesting a strong desire for the arts and conveniences of civilized life. House-building and road-making are fast improving the appearance and condition of the island. In addition to our four places of worship, there are now twenty-four large schoolhouses, framed with wood, and the walls plastered with lime, while cottages of the same materials for chiefs, teachers, and others, are rising up in all directions. The natives will now sell anything, or work at anything, to obtain European clothing.

The Lord has wonderfully, silently, and gradually inclined the hearts of this people to receive the truths of His holy word. There has been no special excitement; at no time have any large numbers come in at once; but for years, scarcely a week has elapsed, but we have had some accessions from the heathen, till now, they are reduced to a few straggling individuals, having neither political nor moral influence among the community. We are safe in saying, that on this island idolatry is abolished, Christianity is the religion of the people. The Sabbath is universally observed as of Divine appointment, slavery has been abolished by statute, and, as in Britain, *the Bible is the common law* of Aneiteum.

But let us not, however, be misunderstood. Through the Lord's blessing a great work has already been accomplished on this island; but a far greater work has yet to be done. Nearly the whole population have been brought from heathenism to Christianity; but the number who have been brought from sin to holiness is as yet comparatively small. The work is spread over the whole surface of society, but it has gained a deep and firm hold only to a limited extent. Still we hope and pray that He who has begun this good work among the people, will watch over it, and carry it forward, till every heart submits to the authority of Jesus.

AMOY.

In a letter dated the 4th of July last, Mr. Doty, of the American Presbyterian Mission, says,

We still have some precious tokens of the Lord's favor. To-morrow (D. V.) we

expect to welcome three men from among the heathen to the sacred ordinances and fellowship of the church. One is three score and ten ; one from a village about eight miles distant, an agriculturalist, and the third a female, the wife of one of our members, who before he heard the gospel was a pirate by profession. Truly the gospel is the power of God, and Jesus Christ a great Saviour.

A more recent communication from the same mission says,

The three brethren at Amoy are continuing to gather the rich harvest with which God has rewarded the toils of former years. The outpouring of the Spirit upon their field is most marked and gratifying. The seventy-two converts added in 1855 did not exhaust the blessing, for we find that during the first nine months of the succeeding year, fifty more were received into the communion of the church. Nor were these hasty additions, for the method of examination and trial used by the missionary brethren is shown to be as rigid and cautious, as could well be devised.

The mission has been greatly preserved in health and strength during the past year, but they are sadly overtaxed. The success which has attended them imposes more labor than they are well able to perform, and their cry becomes more and more urgent for additional helpers.

AHMEDNUGGUR.

The Missionary Herald communicates interesting intelligence from Ahmednuggur, a mission of the American Board, under date of Sept. 30. A visit to Chande, an out-station, showed that, in the midst of the excitement by which India is inflamed, the Lord has lifted up his standard.

The members of the Chande church assembled on Saturday afternoon, and in the evening met for the examination of candidates. It was found impracticable to examine all who offered themselves, and after a long session the meeting was adjourned, and met again after the morning service on the Sabbath. There were many spectators present at the examinations, and great interest was awakened. Two of the spectators decided, while the examinations were in progress, to offer themselves as candidates for church membership. They had long been nominal believers, but had been restrained by family and prudential considerations from taking this step. There were, in all, fifteen candidates, and more than six hours were occupied in the two sessions for examining them. We were pleased to see that the church was determined to make the examination thorough and practical. These fifteen persons, offering themselves at such a time, when many were expecting the overthrow of the English Government, when they were threatened by their neighbors with martyrdom as soon as the government should change, and when they were hearing of the wholesale murder of native Christians at the north, gave very fair proof of their sincerity. Nine of the candidates, eight men and one woman, were accepted by the church, and were baptized and received into covenant just before the administration of the sacrament on Sabbath afternoon. Three members were also received by letter from the First church in Ahmednuggur. So the Chande church, which was formed by a colony of eight persons from Ahmednuggur First church, in February, 1856, has, by a vigorous growth, attained to a membership of thirty-four persons in the course of twenty months.

ESQUIMAUX.

Mr. Albrecht, a Moravian missionary among the Esquimaux Indians on the coast of Labrador, writes as follows, under date of Okak, July 15, 1857.

Our congregation here, numbering three hundred and six souls, is another proof that the Lord regardeth in mercy that which is despised among men and of low estate, and has chosen it as a recompense for his sufferings. To the praise of God I can testify of our Esquimaux, that they are grateful for His goodness, by which His word of salvation has been brought even unto them. During the spring, summer and autumn they are obliged to be absent from us, partly on land hunting the reindeer, or on the water in their *kajaks* in pursuit of seals. At such times they are a real nomad race. Only in October they begin to live near us ; and from December to Easter we have the whole congregation around us. From October on we have service and school every day. If the seal-hunt has been tolerably successful, and they

have enough to eat for the long winter, we daily see almost the whole congregation in church. When the bell rings they emerge from their turf-huts in long lines, the adults on the road to church, the children to school, which is kept both in the morning and afternoon. The Lord's Supper is generally celebrated every four weeks. The number of communicants is one hundred and twenty-two. Before each communion we seek occasion to speak to every one of our members, and thus we remain in intimate acquaintance with them. In this way we have the very best opportunity to remind and admonish them, and to beg them to work out their own salvation with fear and trembling. The Lord's Supper is a privilege highly prized by our people; and in order that it may be a blessing to their souls, there is always a preparatory discourse, in which they are earnestly reminded of the apostle's admonition, "Let a man examine himself, and so let him eat of this bread, and drink of this cup." In church the organ is played alternately by two of our Esquimaux, and on festivals the choir sings anthems, accompanied by the violin and flute.

The spiritual condition of our congregation during the last year was cheering, which, next to the influence of the Spirit of God, is to be ascribed to the circumstance that they had less of outward distress to contend against than the year before. That outward suffering and privation often do not lead to the Lord and to prayer, we have frequently to experience in the case of our Esquimaux.

AMERICAN BAPTIST MISSIONARY UNION.

RECENT INTELLIGENCE.

BURMAH.

Our advices from Maulmain are to Oct. 19, announcing the embarkation of Mrs. Whitaker for Tavoy the previous evening, by steamer, in company with Mrs. Hibbard. Mrs. W's health, which for a time was improving, had become more impaired, and solicitude was felt in regard both to herself and her child. A letter from Mrs. Whitaker dated a month previous, alludes to her late bereavement and her thoughts for the future. She writes—

"I need not attempt to express my own personal irreparable loss, or that of my fatherless little ones (yet too young to realize it), or the sorrow the dear Karen disciples of Toungoo will feel, when they find they have been watching in vain for the return of the teacher. To us, this is a most dark, trying, mysterious providence; but we acknowledge it is the Lord's hand which has stricken, and we are dumb before Him. In such hours as these the sweet promises of the gospel afford relief and comfort to the anguished spirit, and we must wait to know why God has thus dealt with us; being assured that what we know not now, we shall know hereafter. I have of course no definite plans for the future. If my health be restored, (which I hope is now steadily, though I am compelled to believe, slowly, improving,) and if it should accord with the views of the Executive Committee, my desire would be, with the concurrence of the missionary brethren and sisters, to remain still in the mission for a few years, and to labor, as far as circumstances would allow, for the Karens. I shall wait anxiously to hear what the views and wishes of the Executive Committee may be with reference to this subject; and in the mean time will try to look upward for guidance, hoping that God will point out the place and way in which he would have me, and in which I may be most useful in his service."

ASSAM.

Mr. Danforth writes Oct. 15, "After six months of incessant anxiety, we, through the blessing of God, feel that we are comparatively safe now, here in Assam. The Whitings have returned again to their station, and we in Gowahati have ceased to meet daily for drill; though our company still retains its organization and its arms. For more than six weeks I have done military duty daily, and that, too, directly in front of a large company of sepoys, many of whom were known to be mutinous. At many times, the least occasion would have

caused an outbreak. Upper Assam has been in a still worse condition. But God has wonderfully protected us; and no blood has been spilled."

We are greatly pained to learn from the same letter, that the health of Mrs. Danforth has become so impaired, by repeated fevers and small pox, as to compel her early return to this country. She is expected to leave Gowahati this month (Feb.,) and unless an alternative be found, will be accompanied of necessity by her husband.

Mr. and Mrs. Bronson and daughter left Gowahati for Calcutta, by steamer, the second week in October.

DONATIONS.

RECEIVED IN DECEMBER, 1857.

Maine.

Warren, Mrs. E. Kennedy 20; Richmond, ch. 10; Vassalboro', Sab. Sch., Hollis M. White 18 cts.; China, ch. 50 cts.; Sab. Sch., E. F. Merriam 20 cts.; Joel Merriam 12 cts.; Waupun, A. Starkweather 1; Augusta, 1st ch. 21.65; 53.05

Penobscot Asso., J. C. White tr., 12.25; Exeter, ch., of wh. 15.43 is fr. Youths' For. Miss. Soc., 20.43; East Corinth, ch., of wh. 6 is fr. Fem. For. Miss. Soc., 2 fr. Dea. John Hunting, 1 fr. Mrs. P. T. Smith, and 50 cts. fr. Mrs. Franklin Smith, 14.50; Etna, For. Miss. Soc. 10; Hampden, 1st ch. 6; Carmel, ch. 36 cts.; Levi Johnson 1; Bangor, 2nd ch., of wh. 46.49 is fr. Sab. Sch., and 25.98 fr. Fem. For. Miss. Soc., 115.01; Charleston, ch. 6.50; Hodgdon, ch. 1.82; Upper Stillwater, ch. 4.25; Orient, ch 1.90; Oldtown, Rev. C. Blanchard 5; Corinna, Rev. David Steward 5; Dixmont, Caroline Wilder 1; Kenduskeag, ch. 7.28; with previous donas to cons. William J. Bliss, Manson Eaton, Calvin P. Weld and Samuel W. Wallace L. M., 212.30 265.85

New Hampshire.

New London, Ladies' Literary and Missionary Soc., M. O. Carter tr., 3.51; Stratham, ch. 5; Henniker, Dea. Silas Colby 2; 15.51

Wilton, ch 2.63; Deerfield, ch. 2.01; E. Washington, ch. 6.23; Warner, ch. 7.50; Concord, 1st ch. 25.20; New Boston, S. Dodge 2; G. Holbrook 1.50; L. Langdell 2; Mrs. Langdell 50 cts.; S. Langdell 1; S. Whipple 1; Dolly Seavy 20 cts.; Mary F. Atwood 50 cts.; Mrs. Atwood 1; Rev. J. Atwood 2; Lydia Atwood 1.50; John Hoit 1; Hudson, Mrs. Greely 1; Mrs. Chase 1; per Rev. H. Tonkin, agent, 59.77 75.28

Vermont.

Manchester, J. S. Pettibone 1; West Topsham, ch. 10; Swanton, Fem. Miss. Soc. 6; 17.00

Hardwick, ch. 2.62; Georgia, ch. 10; Derby, D. P. Willey 5; Ludlow, ch. 30; per Rev. H. Tonkin, agent, 47.62 64.62

Massachusetts.

Boston, Rev. J. Holbrook 1; South ch., Young Ladies' Miss. Soc., Miss Sarah E. Mann tr., to sup. a Karen child in Mrs. Wade's sch., Burmah, 12; Jamaica Plain, a friend 2; Brookline, ch. and cong., Dea. D. Sanderson tr., mon. con. 22.17; Needham Plain, "A poor man's offering" 3; Haverhill, 1st ch., George Appleton tr., 300; West Townsend, a friend, for Bur. Miss., 1; Tewksbury, Mary Barber 2; Somerville, 1st ch., G. W. Robinson tr., to cons. Enoch R. Morse L. M., 100; Wendell, Thomas E. Sawin 2; Malden, 1st ch., E. S. Converse tr., to cons. William J. Eames L. M., and of wh. 41.23 is fr. Ladies' Mission Circle, Mrs. Rebecca Wait tr., and 25 fr. Sab. Sch., George Murray tr., 211.29; Beverly, 1st ch. 108; 764.46

North Egremont, ch., mon. con. 3.65; a friend 5; Worcester, Pleasant st. ch., mon. con. 5.15; East Cambridge, ch. 61; per Rev. J. Aldrich, agent, 74.80 839.26

Rhode Island.

Providence, 1st ch., a member. 25.00

Connecticut.

Southport, Ebenezer Silliman, to cons. his nephew, Nathaniel L. Silliman, L. M., 100.00

Central Thomaston, ch. 12; East Lyme, 1st ch. 47.50; 2nd ch. 32.54; Greenville, ch. 7; Noank, ch. 27; Central Norwich, ch. 91.21; to cons. Daniel W. Stanton and Dea. B. T. Cranston L. M., per Rev. J. Aldrich, agent, 217.25

New York.

Harrisburgh, ch. and soc. 22.79; Moscow, "A lover of missions" 1; Le Roy, Theron Fisk 10; Wyoming, Rev. William Dean, D. D., to sup. A Tui, a nat. Chinese preacher in Hongkong, for the yr. 1858, and to cons. Mrs. Maria M. Dean L. M., 100; —— a friend 50 cts.; 184.29

Orleans Asso., Miss Mary Harland 25; Royalton Centre, William W. Dewey, to cons. himself L. M., 100; per Rev. H. A. Smith, agent, 126.66

Erie Asso., Forestville, ch. 12.53; Fredonia, ch. 1.50; Ellery, ch.

6; Leon, ch. 3.50; Stockton, ch. 50 cts; per Rev. H. A. S., agent, 24 03
Madison Asso., Fenner, ch. 8; Delphi, ch. 8.38, per Rev. H. A. S., agent, 16.38
Hudson River North Asso., West Hilldale, ch. 7.98; A. Van De Bogle, P. Van De Bogle; Hudson, ch. 24; W. H. Gifford 5; Kingston, ch. 47.90; Rondout, ch. 9.08, a friend 50 cts.; Catskill, ch. 75 and Athens, ch. 25, to cons. Jonas Orsor L. M., 100 Saugerties, ch. 15.65; per Rev. O. Dodge agent, 227.06
Saratoga Asso. Burnt Hills, ch. 50; S. R. Garrett 5; Stephen Garrett 1.50; S. W. Garrett 1.50; per Rev. O. D., agent, 58.00
New York Asso., Hastings, ch. 5; E. Learned 25; New York city, mission sch. 5; per Rev. O. D., agent, 35.00
Stephentown Asso., East Hilldale, ch. 11; Betsey Pomeroy 5; per Rev. O. D., agent, 16.00
Rensselaersville Asso., New Baltimore, ch. 6; Rev. J. C. Weeden 25; per Rev. O. D., agent, 31.00
Dutchess Asso., Red Hook, ch. 2.25; Benj. Pier 5; J. H. Graham 10; per Rev. O. D., agent, 17.25
Broome and Tioga Asso., Binghampton, ch., with other donas., to cons. Mrs. L. C. Stimson L. M., 33.45; Conklin, ch. 5.85; per Rev. O. D., agent, 39.31
Essex and Champlain Asso., S. H. Mead, per Rev. O. D., agent, 25.00 — 746.82

New Jersey.

West N. J. Asso., Cohansey, 2nd ch., Sab. Sch., per Rev. S. M. Osgood, agent, 25
Central N. J. Asso., Sandy Ridge, ch., per Rev. S. M. O., agent, 5.00
East N. J. Asso., Shrewsbury, ch. 13; Keyport, ch. 8.57; per Rev. S. M. O., agent, 21.57 — 26.82

Pennsylvania.

Central Union Asso., Harrisburg, a friend 10; Philadelphia, 1st ch., Thomas Watson 100; Sab. Sch., to cons. Webster R. Maul L. M., 100; per Rev. S. M. Osgood, agent, 210.00
Centre Asso., Shaver's Creek, ch. 3.50; Huntingdon, ch., Rev. A. B. Still 2.80; per Rev. S. M. O., agent, 6.30
Clarion Asso., Warsaw, Rev. J. Sallach, per Rev. S. M. O., agt., .55
Monongahela Asso., Monontown, ch. 7.70, [illegible]ro', ch. 1.25; per Rev. S. M. O., agent, 8.95
Northumberland Asso., Derry, [illegible], per Rev. S. M. O. agent, 5.96
Philadelphia Asso., Upland, ch., per Rev. S. M. O., agent, 51.76
Wyoming Asso., Mahoopany, ch. 2.07; Eaton, ch. 75 cts.; per Rev. S. M. O., agent, 2.83 — 286.35

Ohio.

Plymouth, Calista Robbins 50 cts.; Newport, ch. 42; Beverly, ch. 5.57; Cincinnati, High st. ch. 5; Norwalk, ch., mon. con., of wh. 5.53 are Sab. Sch. penny coll., 64; 117.07
Dayton, 1st ch., of wh. 16.94 is fr. Sab. Sch., per H. Davis, agent, 64.00 — 181.07

Indiana.

Mt. Zion Asso., Hurricane, ch. 2.50; Morgantown, ch. 1.30; Mt. Pleasant, 1st ch. 50 cts.; Franklin, 1st ch. 2.55; for Henthada Mission House, per Rev. A. S. Ames, agent 6.85
Flat Rock Asso., Mt. Pleasant, 2nd ch. 12.25; J. W. Lemar 5; for Henthada Mission House, per Rev. A. S. A., agent, 17.25
Indianapolis Asso., Sugar Creek, ch. 7.80; J. M. Sutton 1; W. B. Pratt 5; E. C. Atkins 5, T. Gott 5; Lafayette, W. Woolworth, to cons. Mrs. Jennette Woodworth L. M., 100; for Henthada Mission House; Indianapolis, Sab. Sch., for the Hongkong Mission, 52.35; per Rev. A. S. A., agent, 176.24
Friendship Asso., L. W. Sanders, for Henthada Mission House, per Rev. A. S. A., agent, 5.00 — 295.34

Michigan.

Grand River Asso., Lowell, ch., per Rev. A. S. Ames, agent, 14.00

Iowa.

Muscatine, Holland, ch., 6.00

$3,052.05

Legacies.

Lowell, Mass., David Trull, per Jesse Fox, admr., 100.00
Mohawk, N. Y., Achsa Peirce, per E. B. Peirce, executor, 170.89 — 270.89

$3,323.04

Total from April 1 to Dec. 31, 1857, $37,603.25

Donations in Goods.

Brookline, Mass., Dea. D. and Mrs. Sanderson, 2 boxes sundries for Rev. Wm. Ashmore and family, Siam, 73.92
Napoleon, (Lancaster?) Ms., Fem. Benev. Soc., 1 box dried fruits, &c., for Rev. M. J. Knowlton and family, China, 25.00
Hartford, Ct., ladies of the 1st ch., clothing, &c., for Rev. S. M. Whiting & family, Assam, 54.50
Galway, N. Y., Ladies' Benev. Soc. of the village ch., clothing, &c., for Rev. Dr. Mason and family, Burmah, 92.12
Philadelphia, Pa., Dr. D. Jayne & Son, medicine, for the Siam Mission, 155.00 — $400.54

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THE

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PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

MARCH, 1858.

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1858.

PRESS OF GEO. C. RAND & AVERY, CORNHILL, BOSTON.

THE MISSIONARY MAGAZINE FOR 1858.

The thirty-eighth volume commenced with the number for January. The Missionary Magazine contains a full view of the home proceedings and foreign operations of the American Baptist Missionary Union, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 1852, the postage of the Magazine is six cents a year to any part of the United States, when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

Individuals receiving the January number are regarded as subscribing for the volume of 1858.

The Magazine will be furnished to subscribers at the following rates:

Single copy, for the year, payable in advance,	$1.00
Four copies, " " " "	3.00
Fifteen copies, " " " "	10.00

Subscribers paying one dollar in advance for the Magazine, and receiving the same by mail, will be entitled to one copy of the Macedonian for the year.

Orders and remittances should be addressed "*Missionary Magazine, 33 Somerset Street, Boston.*"

If persons forwarding money for the Magazine do not receive their receipts with the subsequent number, they will please give immediate notice of the failure by letter.

CORRESPONDENCE OF THE MISSIONARY UNION.

The Correspondence of the American Baptist Missionary Union is conducted by the Rev. Solomon Peck, for the Foreign Department, and the Rev. Jonah G. Warren, for the Home Department.

Nehemiah Boynton, Esq., is Treasurer.

Freeman A. Smith is Assistant Treasurer, to whom communications containing moneys for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

The Missionary Rooms are at 33 Somerset Street, corner of Howard Street, Boston.

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The following are the District Agents of the American Baptist Missionary Union, with the Districts assigned to them, and their post office address:

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THE

MISSIONARY MAGAZINE.

VOL. XXXVIII. MARCH, 1858. No. 3.

AMERICAN BAPTIST MISSIONARY UNION.

MISSIONARY PRAYER MEETING.

Pursuant to invitation from Pastors of Baptist churches in Boston and vicinity, in concert with the Executive Committee of the Missionary Union, a numerous assembly convened in the meeting-house of the Bowdoin Square Baptist Church, Boston, on Thursday, Feb. 4, at 10 A. M., "to unite in prayer to the God of missions, that He will grant us more of the Holy Spirit, and incline His people to greater consecration and zeal in His service." The meeting was opened by singing the 8th hymn in the Psalmist, and reading the Scriptures (Isaiah 54,) by the Rev. J. N. MURDOCK, D. D., Pastor of the Bowdoin Square Church.

The Rev. Dr. NEALE, of the 1st Baptist Church, led the assembly in prayer.

The Rev. Dr. MURDOCK, presiding at the morning session, said: I esteem it a privilege to meet my brethren in a Missionary Conference, to confer on the interests of the missionary enterprise. I regard myself as extremely fortunate in being permitted to meet my Christian brethren, especially my brethren in the ministry, in this public gathering; and all the more, inasmuch as no formal recognition of my new pastoral relation is contemplated. I cheerfully bid you welcome to the sphere of my future labors.

It is proper, perhaps, that, in taking the charge of these exercises, I should make a remark or two, with a view of giving a key note to the services. I feel inadequate to the task of leading the minds of this Christian assembly on so important an occasion. But I know what key note I would give, if I could, to the meditations of this day. We have not come together to compare our differences, nor to discuss our difficulties. We have not met to find a basis of agreement in opinion; a common ground on which we can stand, and see eye to eye. We have not come here to debate questions of missionary policy. Yet it may be impossible wholly to ignore these things. It is because difficulties exist, because we have come into straits, because we feel that we have no wisdom, but that which cometh from above, and that there is no resource for us but in God, that we have come up to this place to-day.

You remember how, when Israel encamped before Pi-hahiroth, full of trouble and fear and murmuring, they were commanded — "Stand still, and see the salvation of God." Many have long felt that our only hope, our only refuge, is in God. There are times when quietness is the only strength of God's people; when their best wisdom is to wait for Him to open a way out of difficulty. "The Lord will fight for you," said Moses, "and ye shall hold your peace." There is nothing better than to stand still, and see God work out our exodus in the day of trouble. There was never a more appropriate word of consolation than this — "The Lord will fight for you." Yet we must not cease to pray. God never brings his people into a place where prayer is inappropriate. We must never stop inquiring of Him. But we do well to stop inquiring of each other how our difficulties began. This will only weaken us. We need a better wisdom than that which tries to find the genesis of our trials. Until we are willing to stop asking how we came into trouble, we never shall advance an inch. We must also hold our peace from complaining. We have murmured enough against the men whom Divine Providence has placed in the van of our missionary work. Let the notes of your complaint, already too much prolonged, die away. Let us also hold our peace from *croaking*. Nothing was ever gained in point of courage or energy from boding words. The business man does not seek to establish his credit by proclaiming that his resources are exhausted, that he is hopelessly bankrupt. We need to encourage our hearts — to strengthen them with hope, — rather than to indulge in feelings of despondency. Incalculable damage to the missionary cause has been done by this spirit. Whenever we fear that God has withdrawn Himself, let us take the assurance and counsel of the leader of Israel — "The Lord shall fight for you, and ye shall hold your peace."

But we shall not meet the full claim that God has upon us, if we stop here. We shall certainly follow this direction, if we are wise; but we must do more. God seems almost to chide Moses for crying to Him — "Why criest thou unto me? Speak unto the people that they go forward!" We should cry unto God, but our prayer should be accompanied with a forward step. There is no deliverance except in advance. The Israelites found there was safety in waiting, in the time of waiting; and in resoluteness, courage, and promptness, in the time of endeavor. Then we must not only grasp the divine arm in prayer, but we must resolutely push forward in the face of obstacles. As was suggested in the prayer just offered, the very best results often grow out of the perplexities of God's people. There is such a thing as advancing not only in spite of obstacles, but by means of obstacles; as the ship forges ahead by the very pressure of the wind against its prow. The present is a time for steady courage and grand endeavor in the cause of missions. The exigencies of the work, the perplexities which have so long environed it, the state of financial affairs, the recent developments in India, and the wonderful displays of Divine Grace, both at home and abroad, present such a mingled web of difficulty and promise as to shut us up to dependence on God on the one hand, and to increased efforts on the other. While we are reminded that our hope is in Him, we must not cease to call upon Him. While we take hold on God, we must gird ourselves for a vigorous advance in our missionary work. Existing missions must be reinforced. New fields must be occupied. God

is opening a wide door. Within a few months he has changed the social and political aspect of the eastern world. The impotent rage of the heathen has been overruled for the wider diffusion of the gospel among the benighted natives of India. This Indian mutiny is a stupendous movement. God is in it. We are called to increase our efforts, to multiply our means, to multiply our laborers, until the heathen shall be given to our Lord for an inheritance, and the uttermost parts of the earth for a possession. "Why criest thou unto me? Speak unto the people that they go forward!"

Prayer was offered by DR. STOW, of the Executive Committee.

Dea. H. LINCOLN, Chairman of the Committee, had been permitted to have part in the first missionary operations in this country. In view of the circumstances in which Christ's Great Commission was given, the missionary enterprise ought to take precedence of all other. He spoke of the spirit in which this enterprise had been taken up. Carey and his associates in England met to consult at a missionary conference in 1792. After the services of the day — this is the simple record — "they retired for prayer." The first missionary meeting in this country among the Baptists was held Jan. 8, 1813, at Dr. Baldwin's. The first record is, "Prayer by Dr. Baldwin." A society had been organized in Salem in 1812, but was principally designed to aid in translating the Scriptures. Correspondence was opened soon afterwards with brethren in Providence, New York, Philadelphia, Washington, Charleston, Savannah and other places. The result was the formation of the Baptist General Convention. One of the first measures was to raise funds for the support of Mr. Judson.

The hand of God has been conspicuous in sustaining the missions. Mr. Judson sat down at Rangoon in 1813. The first convert was baptized in 1818. That was the day of small things. And so it was for many years. In 1823, war was proclaimed between Burmah and the English government. Mr. Judson was seized and imprisoned in the death-prison of Oungpenla, and nothing short of a miracle of mercy saved him. Two missionaries, Wade and Hough, were seized at Rangoon, and ordered to be executed: but God interposed. The arm of the executioner was palsied by Heaven — by Him who had said, "Touch not mine anointed, and do my prophets no harm." It was long before peace was restored. Then Mr. Boardman proceeded to Tavoy, — where he saw glorious results. Twenty-two were baptized; and just before his ascension to glory, with his dying eyes he witnessed the baptism of more than thirty, by Mr. Mason. Afterwards converts were multiplied; churches were multiplied. That was a glorious work, among those people; second only to that in the Sandwich Islands, who seemed a people prepared of the Lord. Soon we talked not only of "three lovely Christian churches," but of tens, and hundreds. And thousands were converted to God. In an unprecedented degree, God has showed his approval of the labors of his servants. Who that considers these things but must exclaim, "*What hath God wrought!*"

For a few years, of late, there has been a want of interest. Notwithstanding, great success has attended the labors of the missionaries. In 1855 Sau Quala, the Karen preacher, baptized 900 converts. He said, "I have no salary — no home. One gives me a garment. I obtain food where I labor." Many others are laboring in like manner. Mr. and Mrs. Wade were long at Mata. The latter

says, "They are doing nobly. More than twenty, who were but recently our school-boys, we have seen, as approved preachers, transacting the business of an Association like men." What satisfaction would it give to a pastor in this land, could he in so short a time see twenty preachers raised up and sent forth!

I have been much affected by reading the obituary of Mr. Whitaker, and the account of his successful and energetic labors. Did the pastors electrify their churches at the monthly concert in January by reading it to them?

The statement in the last report, that the churches at our stations number 25,000 members, is calculated to call forth our gratitude; especially when we remember the small means in hand. At the beginning the means of our denomination were very limited. One church within three miles of Boston owns now more property than all the Baptist churches in Massachusetts did in 1800. Our denomination numbers now probably seven millions; and an obligation rests on the churches to support the missions. What response has been received? Can the churches be said to have done all they could? In 1856–7 the contributions were less than in 1850. "Is this the kind return,—Are these the thanks we owe?" Will the Saviour continue to smile on those who so neglect his requirements? We must *expect* our missionaries to be taken away, unless we change. It is difficult to raise $100,000 in the whole home field. Our brethren of the American Board raised in 1856 $440,000. It is injudicious to *croak*, but let us stop and see where we are. The work will go on; the promise is sure — "He must increase;" it is in the power of other organizations to occupy our stations; the fields are inviting. But this important section of the eastern world seems left to Baptists. God grant that they may go forth, and be instrumental in dissipating the shadow of death.

We should not be forgetful of our pledges, given in the sanctuaries of Boston. How have they been met? Some of the missionaries are now suffering. It should not be so, when our means are ample. Heaven grant that they may be sustained. Where are the Farwells and the Cobbs? There are a few; but where? The last act of Mr. Farwell's life was to give $500 to the Foreign Mission; and of his wife, to give $700. Dr. Parker said, at the funeral of Dea. Farwell, that he had given away $100,000 and left only $10,000. Did he not pursue a rational course? Some excuse themselves from giving; but did the Christian feel the true elevation of his character, he could not excuse himself thus. Did the blessed Saviour reason so, when he shed his blood for the Karens? We should say, as Dr. Carey said, "What is there worth living for, but to feel a burning desire that all should know the way of salvation." God grant that we may know our ability; and may He dispose us to do it, in relation to the foreign missionary cause.

"Onward, onward, men of heaven,
"Lift the gospel banner high."

Prayer by the Rev. D. C. Eddy, of Harvard St. Church.

The Rev. A. N. Arnold, of the late mission to Greece, felt constrained to utter a few words. I know it is an invidious matter to compare the salvation of souls with dollars and cents; yet it is right to compare the results of our efforts for the heathen with those of similar efforts at home. We ought not to give less for the dissemination of the gospel in our own land; but there is encouragement in the great-

ness of the results abroad to do more for the heathen. Since 1813 the results have far exceeded those of similar efforts at home. The Report states that there are 25,000 members in the churches connected with our missions, to say nothing of those who have departed in faith. Now, considering how small were the contributions of the earliest periods, the average of the donations has been not more than from twenty-five to thirty thousand dollars yearly; and for the same period the hopeful conversions have been from six to seven hundred yearly. There is something encouraging in this view, when compared with what takes place at home. Some of our smaller religious societies expend as much as this in building a church. Nothing that we do tells so effectually for the interests of Christ's kingdom, — the very end for which we profess to live, — as what we do for the heathen. Is it going to be difficult for the whole Baptist denomination to raise $100,000 annually for missions, — a sum which a single society sometimes raises for the building of a church? I hope not.

Prayer was offered by the Rev. Dr. PARKER, of the Executive Committee, Rev. R. C. MILLS, of Salem, Rev. J. GIRDWOOD, of New Bedford, and Rev. Dr. RIPLEY, of Newton Theological Institution.

Rev. P. S. EVANS, of the 13th Baptist Church, had known the missionary Whitaker, whose success had been referred to, while yet a member of the Rochester University. Some seem satisfied with prospective usefulness and prospective sacrifices for Christ. He (Mr. Whitaker) had devoted himself to missionary work from the first; not professedly, he made no pledges; but in act, laboring for destitute churches and from house to house; working over against his own door. He was afterwards accepted for the foreign field. And we have heard the glorious results. Our inquiry should be not 'what shall I do in the future for Christ?' but 'what can I do now?'

Prayer by Rev. Dr. SEARS, of Brown University, R. I.

Hymn 865 was sung, and the morning service closed.

Afternoon.—The Home Secretary presided. Hymn 856 was sung. Prayer was offered by the Rev. J. C. FOSTER, of Beverly. Psalm II was read.

The HOME SECRETARY said this meeting was such an one as he had long desired to see — for months, for two or three years. He had longed to meet with his brethren around the throne of grace, with one distinct thing in view, with one object on their hearts. The brethren at the Rooms, from their official position, had long desired a conference of this kind. He felt as a pastor who, with the burden of the work pressing on him, overwhelmed with cares and anxieties, having come into a strait place, his resources all gone, was longing to have the church rally, not only as commonly, but peculiarly, out of the ordinary course, with one heart and one soul; and, seeking a special occasion to avail himself of God's help through their entreaties on his behalf, to bring divine power to bear on his work. So the Executive Committee, as if it were the pastor, desire to cast their cares and burdens on you, that you may not only go for the missionary enterprise, but for them who are placed in charge of it,—that you may go for them to the throne of mercy. I have a most painful conviction that our cause is in an extremity. We need such help as men cannot give. God's help is required in this great missionary work. We are shut up on the right hand, and shut up on the left, and shut up on the rear-

ward. But I rejoice in beholding this day. As pastor and flock, let us make common cause; let us take hold on the horns of the altar. Let us publicly, solemnly and formally, take hold on heaven, resolved not to move one step, only as God shall give his blessing.

The Rev. Mr. GIRDWOOD sympathized wholly with the Missionary Union. He had never taken any part in differences and discussions. He had waited in hope of some such day as this. He had endeavored to keep alive the missionary flame in himself and in his church, to keep them from being troubled. If some excused themselves from giving, others were under the more solemn responsibility to give more largely. He did not like to leave the vessel, or to have his brethren leave, because the captain or the officers were unpopular. It is better to stay by the ship. If you, Mr. President, are the pastor and we the church, this is a covenant-meeting. If any have hardness against me, let us come and be reconciled. I have no hardness against any of you, or against any one on earth. I am willing to go with you on a fair day, or a foul day, and when the storm rages most. How must we keep alive the missionary flame? If we look directly to the Cross, we shall be willing to suffer, and give, and do any thing. If we turn our back to it or look sidewise, we shall be in a cold state. This is the secret of being able to live and labor for God;—looking directly to the cross; as in the history of Christiana and Greatheart, when she came in sight of Christ and saw the way of salvation, she cried out, "O thou loving One, O thou bleeding One!"—Then it was easy to labor for him, to live for him, to die for him. We want that feeling. Before God we stand pledged to our missionary brethren, to sustain them with our money and our prayers. I am with you, heart and soul.

The HOME SECRETARY, being requested to state some facts which he had designed to present in the evening, said that when he entered the Missionary Rooms, there were six men and their wives in the Assam Mission; to-day there were only two. One in this country had written an earnest plea for the mission. (Portions of the letter were read.) The Committee have expressed no purpose to abandon Assam. A missionary appointed to that field is now in Wales, waiting a signal to advance; but we have no means to send him a step on his way. He had read the letter of Mr. Stoddard, alluding to abandonment, to show how his heart yearned over Assam. It had been intimated in the Macedonian that Hongkong might be relinquished. This brought a remonstrance from Dr. Dean, which with other important matter contained the statement that the church at Hongkong is the most efficient, best trained, Christian church in all the Chinese empire. Our missionary here, after years of toil, has seen coming up what he deems the most efficient, best trained Christian church in all China. A brother this morning prayed that God would incline the hearts of young men in our churches to undertake the missionary work. He was inclined to object 'Don't pray so.' Several brethren were under appointment three years ago, and they are to this day laboring as pastors of churches in this country. There is application on application, and no means to send them,—one only a few days ago. I assure the pastors and brethren that there are not wanting men of the right stamp. The question is, Shall this love to Christ and the heathen be gratified, or shall it be quenched? Shall we roll back the gushing tide, and say, 'Stay, stay?' There are not wanting men in the pastoral office,

who are willing and waiting to go to the heathen. I will not add. If these facts are not awakening, nothing can be.

The FOREIGN SECRETARY spoke of the seasonableness of our coming together to unite in prayer to God, that He "will give us *more* of the Holy Spirit, and incline His people to *greater* consecration and zeal in His service." The remarks in the morning had brought before us the spirit of those who had preceded us, of those who founded our missions. His own mind had reverted more especially to that period of our history which, for reasons not needful to be mentioned here, had been so lightly adverted to by our aged brother — the years from 1823 to '26. It was a period that tried men's souls. Our trials were as great then as they have been in any subsequent years, trials at home no less than trials abroad. Our treasury was bankrupt. We were divided in council. It was then that the Board of Missions was removed to this city. What was the spirit that prevailed then? We have been told of the state of the Burman mission; Judson and Price in the death-prison; Wade and Hough in the hands of the executioner, and when rescued from instant death, forced to retire to Calcutta. This our only mission field, these the four missionaries. It was doubted if some of them were yet alive. But what did our brethren do? Did they give back? Did they "let go the rope?" In July 1825, the very darkest of the period, they sent out a reinforcement. They said, "We cannot be satisfied, nay, we cannot be guiltless, if we remain stationary." They said God would help. And God did help. It was the time of their greatest extremity; but it was "God's opportunity." It was a day of small things, but it was a day of the right hand of the Most High. God sent forth a man then (Geo. D. Boardman) to begin a work in the Karen jungles which has numbered its 20,000 converts. The same spirit should animate us. The question is not, Are we going to give back? but, Shall we strengthen the missions? You have heard of our brother in Wales, appointed to Assam. Who knows but God intends by him to begin a work among the Nagas like the work among the Karens? Mr. Thomas of Henthada desires to go up to the Nagas, to see how much they are like the Karens. It is asked if we are to relinquish Hongkong. It was never designed to relinquish it unless to take a better position on the main land. We must not desert the fairest church in all China. Who knows, if all will come up to their duty, but God within thirty years will do a work with which all that is past shall not be put in comparison! Never were there fairer fields. But we need vigorous effort. We cannot stand as we are. The question is, whether *more* of God's Spirit shall be poured upon us; *will we do* the work set before us.

The Rev. R. C. MILLS, of Salem, said, in substance, in allusion to a remark of the Home Secretary that he could not respond to a supplication offered in the morning for more missionaries,—Shall we stop praying, "Send forth laborers into the harvest?" Christ says, Keep praying such a prayer. We need this very pressure. How was the American Board brought into existence, and led to undertake the good work it is now accomplishing? Was it by any other means than young men urgent to be missionaries, and in true views of duty far in advance of their fathers in the ministry, and far in advance of the church? In fact, in response to them, they even sent one of their number to Europe to inquire whether a Society in London would take them up if Christians here would not send them

forth. When those brethren were thus pressed, they dared not say, 'Stay from praying such prayers.' They were afraid to do it. Our churches are now in such a position. The prayer objected to has put, and will keep them there. God has thrust missionaries upon us. He did the same thing as this more than forty years ago, when Dr. Johns' appeal for help, required by Carey and his brethren at Serampore, led to the formation of the "Salem Bible Translation and Foreign Mission Society." In the same way also, by the gift of Judson and Rice, God compelled us generally into the work of missions to the heathen. Either, means possessed by our societies must call for men to use them, or men burning to labor for Christ and souls, must demand of us means. Which is best? Which has been God's usual course with us? Trials may come with the side of the alternative now and commonly presented to us, but they are better than the dangers of the other side of it. Let us meet the work God urges on us, and manfully and piously clear ourselves of responsibility when our Lord presents to us men stripped of their coats and ready for the labors of his harvest.

If I say, "Brethren, do not pray that prayer 'Send forth laborers,' we are so embarrassed for want of means," there is just as much difficulty with another prayer—"Thy kingdom come." The trouble at the beginning of our labors, and for long years, was, that we did not see God working with us. Duty and faith almost alone led us on. But for ten years past our cry, and that of our missionaries, has been, "How shall we keep pace with the work of God?" To meet the demands of success in the field has been the problem of our Union, and of its missionaries. As they toiled, and rejoiced, and were in anxiety, the latter have sometimes wished for more than one life, and some share of ubiquity. But a single place has proved more than enough for many who have fallen at their posts overworked. We have two requests to offer — to pray for laborers, and for the conversion of multitudes. God will bring us back to first principles in this work. His Word never refers to the contingency of men, who were ready, not being able to go into the field, or of converts not finding needed care.

But while we are so troubled in various ways, there never has been a time when God has so largely poured His Spirit on our missions. He is saying, "I will not leave you. You are frail and imperfect, but I can use you, and work with you." All at home and abroad have at heart been faithful to Christ. All have meant to serve Him. But there have been misapprehensions, which have bred mischief. Of both parties God seems to say to us — "I can work by and with them. Cannot you?" Shall we then forget the Lord's presence, and that this is His work; and in any way hinder it, to subserve any purposes, or gratify any feelings, merely personal.

The Home Secretary pleaded guilty. He had been plagued by the importunity of candidates to go, when there was no money to send them.

The Rev. N. M. Perkins, of Brookline, thought the present extremity little owing to collisions at home and abroad. There were difficulties underlying these. We have planned according to human wisdom, forgetting that God is our helper. How have the missionaries sustained themselves? They have laid their hands on the shoulder of Omnipotence, and have been cheered by a faith in the promises of which we know but little. When England led the van of Christian missions, such men as Carey, Fuller, Thomas, Sutcliffe, Pearce and Ryland, with hearts en-

larged by just conceptions of the purposes of sovereign grace, trusted in God. The noted saying of Carey — "Attempt great things for God — expect great things from God" — lies at the basis of all success in missions. We are shut up to this necessity. God has led us by a way which we knew not. Without faith in God's purposes, — trust in the heart and action in the life, — our missions must fail, and a palsy go through the churches such as we have never felt. The love of Christ must animate us. When Christ's heart beats upon ours, difficulties vanish like mist. If we feel the truth that it is "not by might, nor by power, but by my Spirit," our future will be fraught with success. When the crusaders under Richard, Cœur de Lion, reached the plains of Palestine, each night a herald went out, and lifting his hands toward heaven, cried, "Help, help for the holy sepulchre." The assembled host, prostrate, repeated the prayer. So we must send our cry to the almighty, all-availing Helper, that He would charge human instrumentality with divine efficiency. In God is our refuge.

Prayer by the Rev. W. F. Stubbert, of Malden.

Dea. J. Loring, of Chelsea, said, One brother says — "Don't pray — 'Send forth laborers:'" — another says — "Keep praying." They are both right. The Scriptures sustain them. But what am I to do? The Secretary says, Brethren are ready to go, but there is no money to send them. How can I pray for more, if there is not money to send these? If we have not the money, we have, it may be, the key to unlock the money of others. Brethren, have faith. There is money enough in our denomination. We have the blessed promise — "According to his riches in glory by Christ Jesus." We look for godly, devoted men. But why should missionaries be expected to give more than ourselves! God requires us to give according to our ability; and when that is done, we have his blessing. His soul was rejoiced the last night to hear a person speak of his surrender of his soul to God. Give him Christ, and he was willing to give up every thing else. Let the rich and the poor do so, and there will be no want of money. The Lord help us to do something.

Mr. Hood, of Dorchester, suggested, in a similar spirit, that there was money enough, if only some plan could be formed by which it could be brought into the treasury.

Hymn 854 was sung.

The Rev. Mr. Eddy related the well known anecdote, that when Jonathan Edwards preached his celebrated sermon from the text,—"Their foot shall slide in due time"—a clergyman in the pulpit behind him pulled him by the coat, saying, "Mr. Edwards, is not God a God of mercy?" When so much is said of the failing of our missions, he was disposed to ask, "Is not God a sovereign?" If the whole were dependent on the church, we might well despair. But God is a sovereign, who said to his Son—"I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." For this Christ came, and for this he was sent of the Father. God's word will fail as soon as the missionary enterprise will fail. Baldwin and Sharp are gone, but God is a sovereign still. Cobb and Farwell are gone, but his kingdom is as dear to Him as it was 1800 years ago, when Christ died. God had a purpose in removing Cobb and Farwell. The church should not lean exclusively on a few great givers. The

spirit of Farwell and Cobb should be diffused through the whole community. It is a shame and curse if a few bear all the burden, while the multitude do nothing. God is a sovereign still, and because he is a sovereign we have no reason to despair. Many a time when the people have feared blasting and a curse, God has prepared for them a great blessing. The day of the crucifixion was the darkest day the world ever saw; but the light was only eclipsed. We should feel that God is a sovereign, and rest there. We have no cause to despond.

The FOREIGN SECRETARY referred to tidings contained in a letter lately received from Mr. Stevens, of Rangoon Mission. In 1823, when Judson went to Ava, the entire Burman church numbered eighteen converts. Sixteen converts had been added to the church at Rangoon under a Burman pastor, during the last year. The ratio of increase, compared with the beginning of the enterprise, had been at that one point ten-fold.

The Rev. M. H. BIXBY, of Rangoon Mission, said, "God is a sovereign." This truth had yielded him solid consolation during the past year. If it were not for this, he should despond. When he heard the announcement of this meeting, he felt that God had directed it. He had long desired to see some movement in this direction. Men were longing to go to Burmah, and there were no means to send them; and he felt that we needed something to give a new impulse to the missionary spirit.

He spoke of his residence in Burmah. He had enjoyed a good degree of health and strength. For two years or more, he had not seen an ill day, and, while there, had only been ill eight days. He had become sufficiently familiar with two languages to be able to preach the gospel in them. By a mysterious providence, he had been compelled to return home, but he had not taken *himself* back. He had been ready to return nearly one year. His outfit was ready, his goods were packed; but he could not go, because there was no money to send him.

He was "bound in the spirit" unto Burmah. He had often thought of the hundred villages which he had visited, and the readiness with which the people received his message; but now many of them might be searching for "Jesus Christ's man," and not able to find him.

God gave him a few souls there; and now, while in the full vigor of life, he asked if he must be obliged to stay in America? God is indeed a "Sovereign!" One thing more had a tendency to reconcile him to his present condition; he had enjoyed the privilege of laboring in a revival where thirty or forty had been converted. Thus his missionary spirit had found vent. But he longed to be in Burmah. He closed with the inquiry, *Will you keep me here?*

The Rev. Mr. STUBBERT said, God's sovereignty may be viewed in another aspect. To the seven churches in Asia it appeared in a mournful light. As to praying that laborers may be sent into the harvest, he felt that he did not dare to ask for more. We must not "cry unto God," if we do not work. Let prayer go along with our deeds. We are called upon to do something more. The Baptists are a peculiar people. We have no bonds to hold us together, like the Catholics. Other bodies with no more piety than we, can command more means. And, above all, we need piety and entire consecration of the whole man to God. That should be held up constantly to our view. Brethren have referred to the glorious truth

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." But does God thus teach that He dispenses with instrumentalities and means? Certainly not. He thus marks the *character* of such as He will use. They must be holy, in harmony with His own character, or He cannot use them. This is a necessary consequence of his character. He uses truth,—but it is His own eternal and perfect truth. He employs agencies, but they must be holy, consecrated; not such as a mere human sagacity or policy might suggest. To be employed of God, our churches must be consecrated. To be useful — successful — they must be holy. This they are not at present. They have fallen from their high calling. The world is in the church. They cannot be restored by resolutions, by counsel or by advice; but by a return to God, to entire consecration. Then there will be no trouble here; the missionaries will not be kept from their work. No feature is more prominent among Christians now than worldliness. It is difficult to distinguish the church from the world. When there is a return to Christ's example, then there will be means enough. Our differences will be through. There has not been that pressing of the claims of missions in the pulpit and in our houses, which there ought to be. I have been personally deficient. It shall be so no more. I will henceforth labor to promote a missionary interest among my charge.

The Rev. J. N. Sykes, of East Boston, was impressed with the idea that we have had in our missionary meetings a superabundance of talkers. If there were more workers, we could dispense with the talkers. He could see the light dawning. He was grateful for trials; they are the best school. When God puts us in the furnace and tries us, then the prospect grows brilliant. It is our boast that we live in a missionary age. See how easy it is to be brought to a period. God has now brought us to look at our relation to this work. Men on whom we have devolved the pecuniary burdens, are crippled. It is necessary to tell the *whole* church that this is their work. We must lay our hands to the work. I believe in our ability to do all that God's providence puts upon us. I have been a pastor fifteen years, and never have seen the day when more than one sixth of the church was enlisted in works of benevolence. Providence brings us under tuition. If we engage in this work with one heart, a better day will dawn for our missions.

The Rev. E. K. Fuller, of Reading, offered prayer.

The Home Secretary read the Christian salutation of the church at Hongkong, to which allusion had been made, as follows:

"In behalf of the Tie-chiu church, its brethren and sisters,—will the venerable teacher (Dr. Dean) present salutations to the elders of the American churches, their teachers, brethren and sisters, wishing them peace, establishment and prosperity."

Evening. The Rev. Mr. Perkins presided. Hymn 87 was sung. After the reading of Psalm 50th, Rev. S. R. Mason, of Cambridgeport, offered prayer. Hymn 354 was then sung, and the Rev. T. D. Anderson, of the Executive Committee, offered prayer.

The Rev. Dr. Murdock said, I have been asking myself, What is to be the spiritual impression of this meeting? What is to be its influence on my own heart, and on the hearts of these Christian men and women? I am not anxious as to the great result of the missionary enterprise. The promise and power of God

assure me in reference to that. I know that Christ reigns, and that all things will finally be subdued under him. If we misinterpret God's providence, He can apply the correction. If we have not learned the true use of California gold, He can send financial revulsions. If England will not recognize the design of God in giving her Indian empires, He can send sepoy revolts. If we become boastful and vain of our Christian successes, He can send dissensions and discords, till we are effectually humbled. He can draw the straight thread of his own glorious purposes from the tangled web of our troubles and difficulties. It is wonderful to see how the work of God has been going on, mostly through the agency of native laborers, while we have been wrangling and contending about the best methods of doing it. The question with us is, not whether this work is to stop, but whether we will bear our proper part in it. "Lord, what will thou have *me* to do?"—this is the practical question which we ought to ask. We have come to make this solemn inquiry to-day. This has been the burden of our prayer.

When our brother Bixby stood before us this afternoon all harnessed for the work of missions, with mind enlightened and heart enlarged, and possessing the gift of tongues, but hampered and bound here, through our lack of service; when I saw him standing here, burning and almost impatient to be among the heathen, exclaiming "I long to be in Burmah; will you keep me here?" I seemed to get a view of our troubles such as I never got before. We are not straitened in our missionary laborers, but in our own hearts. The great trouble is with us. We have not made the prayer, to which the Home Secretary and brother Mills have alluded, *practical* enough. We have been content to pray that God would call men to the work of missions, but have not qualified ourselves to pray that he would *send them forth.* If we would only begin to pray that God will send his servants forth, planting them in the jungles and on the plains, in the cities and along the courses of the majestic rivers of the East, with a clear apprehension of what such a prayer involves, laborers would not long be withheld. God would soon find means to send them. The trouble is, we are not prepared for the sacrifices, the crosses, the watchings, the spiritual consecration, which the full import of that prayer demands of us.

Something has been said here of that great and glorious doctrine, the sovereignty of God, so precious to all who have come to a right understanding of it. It is the root out of which grow those exceeding great and precious promises whereon blossom the serenest hopes and the divinest joys of the new-born soul. It constitutes the pillow on which the aching head of the servant of God reposes in these dreary nights of darkness and storm. He who has come up to the full measure of duty which God, in the exercise of His sovereignty, has imposed, may rejoice in this truth. But what is the sovereignty of God to us, if we be not obedient to its solemn mandates? This doctrine has an aspect of terror, as well as encouragement. It results in the rejection of Israel, as well as in the calling of Gentiles. If we are in the path of duty, it makes the ways of God radiant with His own brightness; but if we be undutiful, wandering, perverse, it is a dark cloud from which His lightnings may leap forth to blast us.

We need more of the love of Christ in our hearts. When we all come to a higher stage of spiritual experience, when our spiritual fervors become more intense,

we shall give over dissensions. We shall not keep our laborers at home, for want of means to send them abroad. Money will flow into the Lord's treasury. Then will be accomplished the prayer, "Send forth more laborers into the harvest." Men of God will go forth feeling that they live in the steadfastness of their brethren at home. They will see eye to eye. Jealousies and divided counsels will be at an end. The blessing of God will wait on their efforts. As of old, the word of God will grow and multiply. Then let us begin this good work first in our own hearts, cultivating a deeper desire for the salvation of men, and praying and laboring for the coming kingdom of Christ.

Mr. J. M. S. Williams, of Cambridgeport, had faith to believe that God would yet give prosperity as great as in times past. What need there is in the churches of the influences of God's Spirit, to bring about an improvement! With that Spirit there will be no lack of funds; and if funds are freely offered, there will be no lack of the Spirit. The one must rise or fall with the other. Soon after his conversion, he had not a very strong feeling in reference to foreign missions. He thought, Why should we press them, when there is so much to be done at home? Inquiring how this work commenced, he was led to look at history. He saw that what was done for the cause abroad was done for the cause at home, according to the maxim of Dr. Carey. When great things were attempted for God, then God gave his blessing. We have been under a cloud. But there had been a breathing out of our own hearts, an humbled, broken heart to-day. Our difficulties had been referred to. We have leaned too much on the able, on men of large means. Now they are crippled, and the responsibility falls on the church in general. Farwell, Cobb, and Shepard had been spoken of. No doubt such brethren are always the salt of the church. Cobb worked as he did, because he believed that he was laboring daily as a servant of Christ. But in our benevolent organizations, the reliance is always on the small contributions chiefly; we never rely on the larger. At such times as these they would be as broken reeds.—We have grown proud. Is it right for us to "live in ceiled houses," while the proper work is lacking on God's temple? When the crushing tornado comes, shall it fall on God's work? It is not right. We cannot seek God's blessing in prayer, if we permit it. We ought to sell our fine houses, if we cannot keep up our contributions. As to praying God to send laborers into his harvest,—He has laid it on us as a duty so to pray. But how can we pray unless we attempt to put them in the harvest field? If we have large means, we should give largely; if we have small means, we may give less. Otherwise our hearts will grow cold. In promoting this cause, we ought first to labor for souls, and secondly, to endeavor to make the missionary concert interesting by the dissemination of intelligence. He knew of a church in which separate committees of two brethren each were appointed to give information from month to month on eighteen different missions, thus enlightening and gratifying the congregation. God owned and blessed the plan. If young men would thus seek information, their own hearts would be more interested. If they would read the Life of Ann H. Judson or similar works, they would labor and pray and give for missions, and they could not help it.

Mr. J. Warren Merrill, of Cambridge, thought we had during the day been dodging the question. The remarks made have not pinched. We have met in the

monthly concert for years and asked God to raise up and send forth laborers into the harvest, and he has sent forth more than we are ready to support. We asked him to open doors of access to the heathen, and Burmah and China and the whole world have been made accessible. We asked him to send his Holy Spirit to make our efforts successful in the conversion of souls, and twenty thousand converted Karens to-day attest that our prayer was heard and answered. What do we want now? Now and then we hear Christians pray that their own hearts and those of their brethren may be opened to give of their abundance, that our missionaries may be able to prosecute their work with the greatest efficiency. But how seldom is this prayer heard! Our great want now is money. We are God's stewards and he has a right to demand it of us. If a stranger were to know what the claims of the cause are upon us, he would suppose we were poor and unable to respond to this call. But what is the fact?

Within twenty years the wealth of the denomination has quadrupled. Look at our churches in Boston, New York and Philadelphia. Are they not spending for conveniences and luxuries twice as much as they did then, and yet have money enough to build fine churches with tall steeples? In the parlors of our church-members, throughout the country, we find expensive furniture, designed not only for comfort but for show; and Christians who find money enough for these things go to the monthly concert, and after praying for God's blessing on the mission cause, put twelve and a half cents into the contribution box. And our ministers, by any thing they say, do not make us laymen feel uneasy about these things. Let us, fellow-laymen, go away from this meeting resolved to make some sacrifice for this cause. Let us give enough to *feel* it, so that we may *know*, when asked, if we have paid our subscription to missions. We have said to these men, "Go down into this deep, dark well of heathenism, and we will hold on to the rope." Have we kept our promise? Have we honorably discharged our obligations to these men? No! They have suffered for the conveniences of life. Let us go home and ask God to bring on our souls a sense of responsibility in regard to this thing.

Hymn 917, vs. 3 and 4, was sung.

Mr. Bixby said,— The Christian's first love is the spirit of missions, and the spirit of missions is the life of the church. Some think the missionary work is different from the work of the Christian in our own land; that the means are different, and the results different. That is a mistake. The work, the means, and the results, are the same.

In speaking of the missionary work, if he spoke of himself, his design would be only to glorify God, and to show how the means employed, both here and there, were substantially the same He would humble man, and exalt God. No one who can say from the heart, "By the grace of God I am what I am," will be guilty of self-glorification.

He had proposed several months ago to return to Burmah, but the way was closed. He could not consistently go. He wished to be useful, and was unwilling to be dependent on the mission treasury, which was so low that the brethren in Burmah were in want. Five months ago, God opened to him a temporary field in the city of Providence, where he had labored the same as in Burmah. He preached twice on the Sabbath, attended two social meetings in the week, and "went everywhere preaching the word" from house to house.

We read that "the people had a mind to work." Not the minister, merely, not a few of the leading members only, but "*the people.*" There was a general engagement. It was his first work to arouse the whole church, and lead them forth as individuals to engage in missionary labors. He could not preach to the unregenerate till the church were prepared to work. For several weeks he preached only to the household of faith, drawing all his arguments and motives from the cross. Soon a goodly number engaged in tract distribution and family visitation, and most of the members were ready to do the bidding of their Divine Master. They met once a month to give and hear the reports of their labors. In their conference meetings, instead of speaking of their leanness and heart-wanderings, they spoke of their love and service for Christ. In three months they were permitted to rejoice in the conversion of souls. Now, from thirty-five to forty have been hopefully converted. Among them is a man sixty-four years of age, with his wife. He had not been to church for fifteen years. They had never been in the house of God together. They had had no bible in the house for nine years. A lady left a bible there, which led them both to the Saviour. The woman said, "The bible has brought heaven to my house." They had been baptized, with many others. Last Sabbath he gave the hand of fellowship to twenty-three individuals; eighteen of them were husbands and wives. There were twenty inquirers in the evening meeting. Forty-five exhortations were given in the space of two hours.

This is the way we work in Burmah. We endeavor to bring into active service all the members of the church. At Maulmain he was accustomed to take with him native Christians to the jungles. If they were reluctant to go, he would remind them of their frequent allusions to teacher Judson, teacher Boardman and others; their gratitude to God who gave them such teachers and such hopes; and ask them if they did not desire others, susceptible of the same happiness or misery as themselves, to come also to the knowledge of the truth. Appealing thus to their Christian principle and love, he found no difficulty in filling his boat. Arriving at a village, he fixed his abode in the zayat. Leaving there two or three of his helpers, he took the rest with him into the village. He carried with him a hymn-book, and finding a grove to shield him from the sun, sang a song of praise, which, reverberating through the grove, brought together a company of natives. After preaching a few moments, he left one or two native Christians to continue the service, while he went to gather another group. Thus he continued till the laborers were all located; and the day was spent in preaching Jesus Christ. Sometimes the missionary would be thronged at the zayat. In leaving the village, he wanted to feel that every individual had heard the gospel.

At one time he went to a village of three hundred houses, and about 1500 inhabitants, on Balu island. He called on the head man, and addressed him in Peguan. He replied with surprise, "Why, you speak Peguan. We never saw a white man that could speak Peguan, as much as once. Who are you? Are you a Governor?" "No." "Are you Jesus Christ's man?" "Yes." "Well, we are glad to see you. We have heard much about Jesus Christ's men, but we never saw one as much as once. Why, you speak Peguan! You are *our* teacher!" "Yes, we have come across the great deep sea and have spent many

months in the study of your language, that we might tell you good news." "Boys, boys," said he, "go, tell the people to come in and hear the glad tidings from the white teacher, the *Peguan* teacher. Go, quick, and tell them all to come." The boys went upon the run, and soon the people began to come in. The house was large, all in one room, without chairs or seats. It was soon closely packed with hearers, besides those outside, who also wished to hear and see. At length those outside began to pick holes in the walls of the house (which were made of bamboo matting), to hear and see Jesus Christ's man. He spoke to them three hours; yet none complained of the long sermon. They often interrupted him with questions. One asked, "Teacher, what kind of people have you in America?" "A very intelligent, prosperous and happy people." He then spoke of the bible as the source of their intelligence, prosperity and happiness, and told them that in God's good providence he had come to give it to them. "What kind of clothes do they wear?" Such and such—"but I have come to tell you of the garment of Christ's righteousness. You are trying to weave a robe of your own merits; but it will avail you nothing at the judgment. I come to tell you of a clean white robe in which you can be accepted of God." "What food do you eat in America?" We eat so and so; "but man cannot live by bread alone. You eat rice and fish; but there is a longing of your nature which is not satisfied by such things. I come to point you to the Living Bread, which came down from heaven, of which if a man eat he shall never die, &c." At the close they said, "Teacher, we like your words; they reach our hearts. But when you are gone we shall soon forget them. Give us a writing that we may read for ourselves." We distributed books and tracts among them, and went on our way.

At another village, a man halted where I was preaching, and inquired, "Are you Jesus Christ's man?" "Yes." "Well, I heard one of those men preach about ten years ago, and he told me many strange things, and gave me a very strange book. I have read that book a great deal, and don't worship Gaudama now." "Ah, whom do you worship?" Pointing upward, he replied, "The living God. During these ten years I have been trying to find one of Jesus Christ's men, who could tell me more about these things, but I could not find one." My heart was deeply moved by this announcement. And I thought, perhaps he is only one of a thousand who would gladly find Jesus Christ's man, but cannot.

"Teacher, come to my village," said he, "my neighbors have heard me read that book, and some are pleased, and others are displeased with it. Come to my village." "How far is it?" "Five bends in the river." I ascertained the name and place, and promised to visit him at his home. As I sailed up the Gaing at the time appointed, he came running down to see if the teacher was approaching. When he saw me, he danced and clapped his hands for joy, exclaiming, "*Now we shall get the light! Now we shall get the light!*"

He fitted up the old dilapidated zayat, and then called together his neighbors. It was evening, and I was seated on a mat in the centre of a large circle, ready to listen to their questions, and teach them more perfectly the way of the Lord. The old man referred to was a doctor, a learned man, according to their ideas.

He had read the New Testament a great deal; which enabled him to join in with me, in illustrating and enforcing the truth.

In speaking of the fall, one objected, "You say a serpent speaks words. Now that's a lie. We never heard a serpent speak words as much as once. That must be a lie." In speaking of the Son of God, one inquired, "Has God got a wife?" "Then how can he have a Son?" In speaking of the Trinity, it was objected that "one could not be three, and three could not be one." The doctor replied, "It can be so, and I can prove it. See that light. There is the blaze, the wick, and the tallow, in one light. There it is,—a trinity beyond dispute." Though the illustration might not be satisfactory, it was enough to silence them. I then preached Jesus Christ till eleven o'clock. These villages we had not visited since. There are several hundred Peguan villages in that field and only one missionary. Many Peguans speak Burmese, but many do not. One man ought not to be expected to do all the work demanded.

Allusion has been made to our difficulties. The real cause of all these is to be found in the low state of piety in our churches; not because there is difficulty in our missionary policy; not because we have bad men at home or abroad; not because there is anything radically wrong; but because the churches have lost in a measure their spirituality. The spiritual life cannot rise higher in Burmah than it does here. The missionaries are members of the one body. Does the heart beat feebly? The extremities are cold. Does the heart beat strongly, and the blood circulate vigorously? The extremities are warm. We are one body in Christ Jesus. We are one in heart.

> "Though sundered far, by faith we meet
> Around one common mercy seat."

Is the state of religion low here? Then it is no time for crimination. We ought to humble ourselves before God. The work must commence in our own hearts. We should return to our first love. We should repent and do our first works.

It has been said that the early missionaries were a devoted, prayerful, faithful band. Such indeed they were; but the churches prayed for them as they do not now. In those days there was a missionary enthusiasm which pervaded all the churches; but now the missionary spirit runs low. The *heart* is sickly, and all the members are feeble.

Did you ever hear of the diving water-spider, which carries around him a little spherical atmosphere of pure air, by virtue of which he can go down into the most putrid water unharmed? Judson, Wade, and Boardman, and other early missionaries, were ever in such an atmosphere, like Daniel in Babylon. That crystal covering is what we all need now. We dare not trust ourselves in Burmah, surrounded as we must be by moral contagion, without much prayer and sympathy from the churches at home. Here there is a moral atmosphere around the minister; there, alone, destitute of the influence of a Christian civilization, he is liable to be moulded, by contact, into the image of those around him. Left to himself, he is subject to peculiar temptations. If the missionaries fail in any point, let them not be severely reproached. Go rather and pray that they may be incased in the armor of the Holy Ghost; that the "munition of rocks" may be their

defence. The Burman mission was founded in prayer, and it must be sustained by prayer. Cease your prayers, and we are shorn of our strength. Increase your prayers, and "the feeble among them shall be as David, and the house of David shall be as God."

Few have thought of the connection of the Burman mission with the mother of John Newton. He was the child of her fervent prayers, and though she died when he was but seven years of age, he could not forget her prayers. At length he was brought to the knowledge of the truth. Through the influence of John Newton, Thomas Scott was converted; through Scott's "Force of Truth" Wilberforce was converted; through the influence of Wilberforce, Leigh Richmond and Claudius Buchanan were converted,—all the fruits of the prayers of John Newton's mother. Buchanan's "Star in the East," read by Judson, led him forth to the place, not where the Infant Redeemer was laid, but where the Glorified Redeemer was about to plant the memorials of his power and grace.

Let these mothers remember that they may bless Burmah by their prayers. Perhaps they may do more than this. The mother of his deceased wife was a devoted Christian woman, accustomed to pray, "Send forth laborers into the harvest." When she was asked if she was willing to give up her children to the missionary service, she replied, "I have been praying God to send forth laborers, and now if he answers my prayers by taking my dear children, which I did not expect, I have laid them upon the altar, and I shall not take them back."

We want a multitude of missionaries to be thus laid on the altar. This, Christian mothers, is your work. God will provide the means.

Before I close, I beg to allude to a subject which I would gladly have buried forever; but I think a word of explanation may be needed. It ought to be generally understood that missionaries are not only ministers, but necessarily *business men*. As business men, we ought to be under business rules and forms. Without such we can never move along harmoniously. The trouble is, we are too apt to lose the business man in the brother, and think, when the Executive Committee is regulating the *business man*, they are trammelling the brother. We ought to keep these two points distinct. I claim that, while we are free and equal as ministers, we all ought to be subjected to wholesome regulations which shall keep our business officers disentangled. But if the churches will return to their first love, and continue instant in prayer, all our difficulties will disappear like the mists of the morning before the rising sun. This meeting is in the right direction. God is pouring out His Spirit upon the churches. "The morning light is breaking." I see the bright morning star, the herald of a glorious day.

In reference to my return to Burmah, I will say, we hold ourselves in readiness to go when God in his providence opens the door. I shall not feel that the door is open for me to enter again, until our treasury is so far replenished as to relieve the pressing wants of my brethren who are now there. Still I am bound in the spirit unto Burmah. There I desire to be. But the field is the world. It is not with me, "Burmah, or nowhere." I shall labor on here, patiently and hopefully, till the churches, by the blessing of God, remove this obstruction. May God grant that, before many months shall have elapsed, this may be done.

The Home Secretary said, — The laymen understand this matter precisely.

They see what is wanted. I will say that while the appropriation for the year is $110.000, the receipts are $10,000 less at present than up to the corresponding period last year. Before the first of April we shall need $70,000 to meet expenses and prevent an additional debt. To raise this sum, New York, Philadelphia and Boston are chiefly relied on. Some will come from other places. New England has in years past supplied full one-half of the entire receipts; Massachusetts three-fifths of all that has been drawn from New England; Boston, three-fourths of all that has come from Massachusetts. By Boston, I mean it and a district of fifteen to twenty miles around the city, now represented on this floor. It is in the power of the Boston churches to make up the deficiency, to put the Union on standing ground, and to say, "Go forward." Do you *know* it? It must be done in two months. Shall it be? I have more hope than ever before. If we could hold this meeting one day more, I should be encouraged that the work would be accomplished. The laymen are pressing up. If we could hear from twenty more, the work is done. Would to God, we had appointed the meeting for two days and finished up the business. But *you* are to say if the Union is to send out missionaries, to turn the tide which is running back, to reinvigorate, and reinstate, and clothe with power, the work of God on the human soul. May the day come, and the sun not be always in the horizon.

The Rev. S. L. Pomroy, D. D., one of the Secretaries of the American Board, offered the concluding prayer.

COMMUNICATIONS FROM THE MISSIONS.

BURMAH.

LETTER FROM MR. THOMAS.

Henthada Normal School — Local Contributions.

Henthada, Oct. 24, 1857.—The Henthada Karen Normal School closed a term of five months' study the first of this month. The pupils, upwards of fifty in number, were nearly all from this and the Irrawadi districts. Of the whole number of pupils, only about ten were females.

We think it was the opinion of all present at the examination of the school, that the pupils had made good progress; their morals, also, had been almost unexceptionable.

In the secular studies of the school, reading, writing, composition, declamation and practical land-measuring, the instruction has been by two efficient native teachers. The female portion of the school has been entirely under the care of Mrs. Thomas, who has been aided by a female assistant. Mrs. Thomas has also taught the most advanced class in arithmetic, and has daily given the whole school a lesson in geography. In this branch the pupils made very pleasing advancement. The pupils were instructed orally by the aid of outline maps. They learned the form of the earth and its motions. They also became familiar with the different zones, and with the climates, productions, animals and inhabitants, peculiar to each. The pupils were made acquainted specially with the countries and races of Asia, and had learned something about the other grand divisions of the earth.

You must not suppose that *I* have been seated in the school-room, many days, from morning until night. I have not spent even one day in this way. My only work for the school has been to preach the gospel to the pupils and to visitors, and to give instruction in the Holy Scriptures. For more than an hour each day, I have had the whole school before me in a lesson on the Gospel by Matthew. Besides these I have had a select class of twelve or four-

ten young men, who might be regarded as a theological class. The Epistle of Paul to the Romans has been our text book. On Wednesday evenings I have lectured before the school, and others who might be present, on the Messianic prophecies of the Old Testament Scriptures. These labors, with a general care of the school and "of all the churches," and with an odd hour spent in writing explanatory notes on Matthew and Romans, have filled up all my time during the last five months.

You must be aware that a school so large, and carried on in such a way, has cost not a little. If we include the chapel, books and dormitory, the school has cost not less than 1500 rupees. All this money, with the exception—to us a very pleasing exception—of 165 rupees sent us by the Harvard St. Sabbath School, Boston, has been raised in this country! Nor has the normal school been our only source of expense. Br. Crawley and myself have spent about 900 rupees in aiding some thirty native preachers during the past year. To make up this sum, we ask the Executive Committee to grant us only 200 rupees more than they promised us at the beginning of the year.

I said that our school has been dismissed; but I still have a class of native assistants, who have come in to spend a month, before it is possible for me to visit the jungles.

The Work in Progress.

Since I last wrote you, thirteen Karens have been baptized here. But of these, the most precious fruits of our labors, I will write you from time to time during the coming dry season. We have reason to hope for quite a large ingathering of souls. There are a few candidates in almost every old station, and quite a number at some of the new stations. Souls are being converted here almost constantly. Not in large numbers, but we confidently believe that the angels are rejoicing over redeemed sinners here. Let the people of God remember these stations, where the word of God is daily preached. There are, already, about thirty such stations; for nearly twenty pupils from the normal school are now holding forth the word of life.

LETTER FROM DR. MASON.

Toungoo Normal School—Publications in Bghai.

Toungoo, Oct. 30, 1857.—Your letter of July 30, containing a schedule of appropriations for the year ending Sept. 30, 1858, reached me yesterday. As I wrote you before, I hope to see the normal school conducted without using the appropriation you have made. The natives will assume the responsibility of supporting the young men, as they have of the girls. The site of the young men's school-house has already been selected, and some of the people are getting down timber for the building.

The whole will be in charge of Mrs. Mason, with good native teachers under her; and I shall afford aid in the teaching department as circumstances may require. This is a work quite to my taste, and one in which I was more or less engaged, as principal or assistant, all the rains that translating was my prominent work in Tavoy. The most effectual way to kill a translation is to shut the translator close up in his study. It is impossible for a man to write these native languages correctly without mixing with the people; and instructing and conversing daily with intelligent young men from every part of the jungles daily, is one of the very best aids a translator can have. The time, then, that I devote to teaching, will be helping me in my literary labors.

I have more on hand now, in Bghai, ready to print, so far as my present knowledge goes and the means to print it, than I am willing to send to press. I have put the Sermon on the Mount into the schools; Matthew and a little volume of Hymns are in the press, and an elementary arithmetic is at Maulmain, waiting to follow in its turn; all written in the dialect which is intelligible to the Bghai churches. These afford a good foundation on which to begin;

but the Pant-wearers speak several very diverse sub-dialects, with which I must make myself thoroughly acquainted before going much farther, to see whether it be practicable so to modify the written language that one set of books may serve for all, or whether it will not be necessary to prepare a few for the Pant-wearers, conformed to their dialectic peculiarities. Thus my work of preparing Bghai books will be furthered, and not retarded, by assisting in the normal school.

Best Locations for Schools—System of Self-support.

I am as anxious that the natives should support their normal schools, as I am that they should support their village schools. When they have to support the pupils, it will have a good effect in tending to prevent the less advanced scholars from coming to the city, who can just as well pursue their studies in the jungles. It is very undesirable, in many respects, to have Karens study in the large towns. It is frequently ruinous to their morals. Not but that the teachers do all that can be done to prevent such calamities;—but it is the result of the circumstances in which they are placed, the temptations to which they are exposed,—and which are beyond the control of the missionaries. Then, at the best, they acquire expensive habits, and habits of self-indulgence, in the cities; which unfit them to live in the jungles. They learn to eat bread and butter, to drink tea and eat sugar. I have constant applications for tea, a very dear article here, from assistants that have been educated in the towns; and a Karen letter before me, sent to be forwarded to Maulmain, asks an acquaintance there to buy him a teapot. Not long ago a wild Karen came to me to borrow a rupee, that he might have "one meal of sweet salt," as they denominate sugar. They will eat it by handfuls, when obtainable. Clothing, too, unsuitable for Karens, is constantly coveted.

I am thoroughly convinced that we must look for our assistants to be raised up from the churches on the ground; and the more I see of the Karens, and the measures pursued for their instruction, the more I am impressed with the paramount importance of educating them to the greatest practicable extent in their own villages. The few that come to the cities, should stay in them as short a time as possible.

This effort, to have the Karens of Toungoo carry forward all their educational operations, short of the theological seminary, as they do the preaching and the management of the churches, is now an experiment; and though no fears are entertained of ultimate success if there be no interference, yet it may not succeed entirely, at first; more especially, as there has been a complete failure of the crops this season, and something like a famine is in prospect for next year. In this event, I shall fall back on the appropriation for aid, as far as it will go. But 220 rupees would not do much for a school alone.

I must add a postscript, to say how much I am gratified by the course br. Cross is pursuing at Tavoy to make the churches there self-supporting. Great as is the evil of lamentable divisions, and the crippling of our operations as it is called, if the result is that the missions learn to support themselves, the good will be greater than the evil—God's blessing greater than man's transgression.

LETTER FROM MR. BENNETT.

Printing Operations.

Mr. Bennett has forwarded, under date of Oct. 25, a summary of books and tracts, chiefly in Sgau Karen, printed at the Maulmain Mission Press during the year ending Sept. 30, 1857:

Books.		Copies.	Pages.
Catechism Script. Hist.,	12mo	2000	240000
Calendar, 1857,.....	12mo	500	18000
The Catechism,.....	12mo	5000	60000
The Catech'm in Bghai,	12mo	3000	36000
Abbott's Catechism,...	12mo	3000	144000
New Test., completed,.	12mo	2000	480000
The Catechism,.....	12mo	5000	60000
Mental Arithmetic.....	12mo	3000	360000
Catechism Script. Hist.,	12mo	3000	324000
Star and Instructor,....	8vo	700	67200

(*Job Work.*)

Child's Hymn Book,...	32mo	2000	652000
Vo. & Phra. bk., B. & E.	12mo	500	108000
East. Prim., No. 1. Eng.	16mo	1000	80000
East. Prim., No. 2. Eng.	16mo	500	40000
Sermon on the Mount,*	16mo	2000	96000
Bassein Minutes, 1856,.	8vo	500	12000
Toungoo Minutes,.....	8vo	700	14000
Henthada Minutes,.....	8vo	300	7200
Bghai Minutes,.....	8vo	500	8000
Bassein Minutes, 1857,.	8vo	300	7200
		35500	2813600

The books and tracts issued during the same period, were, to Maulmain, 4748; Shwaygyeen, 1123; Toungoo, 21159; Bassein, 9712; Henthada, 7348; Prome, 9645; Rangoon, 7049; and Tavoy, 295. Total issued of books and tracts, 62,594, making 5,334,600 pages.

In addition to the above, there are also in press and being printed, a book on Repentance, in Burmese, 3d edition, for the American Tract Society; for the Mission, Abbott's Notes on Hebrews, in Karen, 2d edition; Sgau Thembongyee, 4th edition, and the Burmese Hymn Book, 7th edition, for native congregations; a Geography in English and Burmese, first edition, for Government schools; and for the Bghai Karens near Toungoo, in their dialect, the Gospel of Matthew and Hymns, first edition.

For the past two years the demand has been very great for books for the Karens about Toungoo, and was increasing while Mr. Whitaker was visiting new villages and establishing schools, where schools were before unknown; and as readers were multiplied, more books were demanded. It remains to be seen what will be the effect of the sudden and unexpected removal by death of Mr. Whitaker from this field, where he had labored so successfully, and so well. The work of evangelizing the nations is from a higher Power than man, and no confidence reposed in that Power can ever be misplaced. "The Lord doeth wondrous things." He has done wondrous things in our day, for which we rejoice and are glad. He hath sorely afflicted us, and He only can turn our mourning into joy. "He doeth all things well."

All Pegu, and perhaps all Burmah, is open to the distribution of the Scriptures and Tracts. *These* have been the means of the conversion of sinners in years past; they travel where the living preacher cannot travel, and their sound is going out "into all the world;" and who will despise the day of small things?

It will be observed that the number of pages issued from the Depository the past year, is nearly twice as great as the number printed. There is still a considerably large amount of printed matter in Burmese on hand, mostly Scripture and parts of Scripture, the mass of which was printed many years ago, when large editions were thought necessary.

The time is believed to have arrived when all school books, or at least those called scientific, will be, and should be paid for, by those who wish them. And to a considerable extent, even bibles, testaments, and hymn books are, and we hope will continue to be, paid for, at not much below cost. The desired success of missionary effort fails, if this object be not attained. Nevertheless, there is still here, as in civilized lands, a need for the gratuitous distribution of bibles and tracts, abundance of room for the largest benevolence.

*In Bghai, printed for the Calcutta Bible Soc.

GERMANY.

LETTER FROM J. M. GULZAU.

Organization of a Church at Konigsberg.

Königsberg, Nov. 9.—It is accomplished! The formation of a church in Königsberg took place yesterday in peace and blessing at Awaiden. Brethren and sisters had assembled from the surrounding country in great numbers. I addressed them from Eph. v: 22, dwelling on 1. The person of Christ. 2. His church. 3. The relation of its members one to another.

Thereupon I made known to the assembled friends the opinion of brethren Penner and Weist, that the Baptists of Königsberg and Awaiden should henceforth form a separate church.

The first resolution passed by the brethren in consideration of this proposition, was

to ask their dismission from the churches at Elbing and Stolzenberg, both of which have members at Königsberg. At the same time the wish was expressed to convey to the parent churches hearty thanks for the proofs of love hitherto bestowed on the departing members. I was particularly pleased by this unfeigned proof of good feeling, as it augurs well for the newly formed church.

Various addresses were now made. Finally, I put the question to the assembled friends, whether they were willing from henceforth as a church to practise the ordinances of the New Testament? Their consent was signified by a unanimous rising.

Several resolutions were then passed, affirming the adherence of the church to the confession of faith published in Hamburg by br. Oncken, 1847, the union of the church with the general Union of Baptist churches in Germany, &c. All these points were satisfactorily settled. And now, my work being so far accomplished, I can only hope that a brother may speedily be sent to take my place, so as to enable me to return to my duties in Hamburg.*

P.S.—According to a requirement in our statute book, I have announced the formation of the church to the police; also, at what hours we purpose holding our services. To this I have added a copy of our "confession of faith," and requested the certificate promised by the law.

Police Certificate.

16.—With much anxiety I looked forward to the 15th inst., which was the Sabbath, as I had not received the desired certificate from the police, and I remembered that not long ago br. Lehmann had not been permitted to hold a meeting here. Yesterday, however, was a day of "good things" for us. I had announced our meeting in one of the local newspapers. At the hour appointed several strangers joined us,—among them a police-commissarius. We had the same audience in the afternoon. My texts were 2 Peter 1: 19, and John 3: 16. O how poor I appeared to myself, while essaying to pourtray the love of Christ on these occasions. In the afternoon, I regret to say, my audience behaved so far in an unseemly manner, as to leave the room at the close of my address. Everywhere, alas, the unregenerate heart turns with equal distaste from divine things. The words of my dear dying wife, "You have a work still to do here"—are full of import to me. May it be given me to accomplish my task, and to work while yet the day is mine.

21.—On Wednesday our first weekly meeting took place, attended again by strangers. The upper commissarius also made his appearance, and behaved in a manner both polite and friendly.

This moment, 7 o'clock P. M., I receive the certificate in question from the President of Police, together with a prohibition to hold our meetings during the hours of worship in the National church. This refers to our morning service, at half-past nine. I shall enter a remonstrance against this prohibition. For to-morrow, I shall be compelled to omit the service.

22.—Yesterday, at half past nine, the congregation had assembled as usual; but instead of preaching, I read to them the communication of the President of Police, according to which our morning service must be omitted, because this time is occupied by the church service. I informed the assembly of my remonstrance, and having invited them to return at 4 o'clock, dismissed them with prayer. In the afternoon we had a good attendance, and no one left before the close, although I spoke longer than last Sabbath.

Pray for us, that the young plantation may flourish and become as the cedars of Lebanon; that even the world may say, "The work is of God."

* Mr. Gülzau is co-pastor with Mr. Oncken of the Baptist church in Hamburg, and supported by them. They had given Mr. G. two months' leave of absence, in order to form the church at Königsberg.

LETTER FROM T. PENNER.

Mission Labors near Elbing.

In Pobethen, sixteen miles from Königsberg, br. Frommerholz settled as a dyer in 1847. During his travels in the east, he has become acquainted with the missionary Mr. Schauffler, at Constantinople. At Mr. Schauffler's instigation he visited the Baptist church in Hamburg, became familiar with their sentiments, and subsequently, on coming to Elbing, applied for admission to the Baptist church. He was baptized March 23, 1847.

As a converted man, he found no reception with his father, who was the owner of an estate at Latchnen. Thus left to his own resources, he commenced business at Pobethen. His outward circumstances were deplorable; but, rich in faith and hope, he was soon doing his Heavenly Master's work also. In an apartment whose furniture consisted of a table, if a board resting on poles might be so called, and benches of a similar description, our brother preached Christ crucified. Soon three brothers named Ziel, musicians, who had earned their bread by performing at balls and weddings, &c., saw their profession to be opposed to God's word, and exchanged it for hard labor. They were baptized, and added to the church at Elbing. Although br. Frommerholz's meetings were well attended, the work progressed but slowly, until, about a year ago, the Lord sent a favorable rain upon the land. The congregation and number of members so increased that a spacious meeting room was hired, which is filled to overflowing. The number of conversions that have taken place is forty, and throughout an extensive district a hunger and thirst for the truth are manifest. At various places meetings are held, and supplied with preachers from Pobethen. At Seefeld, the ordinary congregation numbers one hundred persons. Truly, when we survey this field, it appears like a fair and flourishing garden.

But, like as in summer, when all is sunshine and serenity, clouds suddenly announce an approaching storm, so a message from the authorities, received lately by our brethren, is a presage of storm to them. We have been informed that the overseers of the village where we hold meetings, have strict injunctions to dissolve such assemblies, to note down the names of those present, and to inflict such punishment as the law prescribes. With sorrowful hearts we have therefore been compelled for awhile to discontinue our meetings in the villages, and hope our remonstrance to the government at Dantzig may lead to a just sentence. In the meanwhile, may the Spirit of God himself teach those whom for a while we are debarred from instructing.

Interest on the Polish Frontiers.

Another case, interesting to those who do not despise the day of small things, is the following. One of our brethren had occasion to go on business for a fortnight to Eglau on the Polish frontiers. He distributed tracts there. One fell into the hands of a venerable matron, eighty-one years of age. She entreated our brother to hold an evening service, and he, though diffident in the prospect of speaking before strangers, consented. To his astonishment, owing to the old lady's exertions, about sixty persons assembled in an apartment put at his disposal by the owner of an estate. Br. K. read and explained portions of Scripture, and the people, delighted and edified, begged him to hold another meeting. To this he agreed, and applied for permission to the local authorities; but the people would not wait until the answer arrived, and compelled br. K., unauthorized, to preach to them in the school-house, the schoolmaster himself conducting the singing. From here the news of br. K.'s preaching quickly spread to the neighboring village of Starknau, where he also was invited to hold a meeting.

While distributing tracts in this district, br. K. became acquainted with the Countess of Finbrenstein, who is known to conduct family worship twice daily with her household. This lady conversed with

great interest on spiritual things, and gave our brother a contribution for tract operations, besides purchasing six testaments. Towards the close of his visit, br. K. narrowly escaped falling into the hands of a Roman Catholic government official. His labors led to much inquiry for the truth, and an earnest desire that meetings may be regularly conducted here. Thirty New Testaments sold during his stay and many tracts distributed, will, we trust, likewise prove seed in good ground.

JOURNAL OF J. LARSEN, DENMARK.

Baptisms on Lolland.

In my journal of last quarter, I mentioned the large gatherings of people at our meetings on Lolland, and that on my visit there I held twenty-eight meetings in three weeks.

I returned to Lolland July 4. Our candidates for baptism were soon with me again, and having conversed with them in presence of the brethren, we agreed to receive them. The same evening, as soon as it was dark, we repaired with these friends to the sea-shore, where, kneeling down, we worshipped God, and our two friends were baptized.

In returning home, a woman who had been present told me that her daughter, who had wept very much during the ordinance, wished also to be baptized, but could not venture to express her wish. The next day, however, her tongue was loosed to say what the Lord had done for her soul, and she too was buried with Christ in baptism. After this I held several meetings, and had the pleasure of seeing the word of God pierce many hearts.

Discussion with a Clergyman.

One evening we had scarcely ended the opening hymn, when a clergyman came forward and asked whether he might be permitted to speak a few words to his own parishioners. I acceded to his request. Then, turning to me, he asked in the presence of all, who I was, and from whence I came. I told him I was a Baptist missionary, sent out by the church in Hamburg. Then, turning to the congregation, he said, "My dear parishioners, let me explain to you what doctrine this man preaches. I have heard of his sermons, and that he preaches repentance, nor have I any objection to this hammer of repentance which he wields so freely; for we are all sinners, and are not as good as we should be. But in order to remedy this evil, we have churches and preachers, and I promise you from henceforth to preach as well as possible. For you must know, the ultimate object of these Baptists is to baptize men according to their notion, whereby they reject all that our church teaches, including baptism and confirmation."

Here I interrupted the speaker, saying, "We must have as much water to baptize with as is necessary; (Mr. ——— had said the Baptists laid most stress on the quantity of water used;) and as regards confirmation, it is not mentioned in the bible, and was not introduced into Denmark until 1736."

A farmer now wished to say something on confirmation; but the clergyman bade him be silent, as he would argue the matter with me himself. Turning to me, however, he said, "I am speaking to my dear parishioners; do not you, therefore, interfere until you are asked." Then he proceeded, "Such, as you hear, is the doctrine of this man, by which he tries to estrange you from the church, and make you break your baptismal covenant. Do you not, dear people, consider our baptism a good one?" "Yes, yes," was the simultaneous answer. "Why will you then receive such a man into your houses, when we are told not to receive heretics?" No one answered. "These people," again resumed Mr. ———, "have no Lord's Supper, but a mere breaking of bread." Mr. Larsen.—"Such as the bible speaks of." "Be silent," exclaimed a man, "and let our pastor speak." "Is our Lord's Supper not good?" asked the pastor. "Yes, yes," replied the people. "Furthermore," he continued, "they admit as their

members only those who hold their doctrine; the weak and imperfect they exclude." "The bible teaches the exclusion of those who walk unworthily," I once more interposed. "The word of God speaks of exclusion, I admit," said Mr. ———, "but were I to begin and act on this, I should soon exclude my whole flock. But it is not for me to elevate myself to be their judge, and often I give the blessed emblems with a sorrowful heart to such as I know do not live as they ought. Yet I hope they will amend; if not sooner, still in the hour of death. I once tried to exclude scoffers, but it would not answer, and I see it would be cruel. Here is a man, I believe he is present, of whom one can say, 'Where should he find comfort if excluded from the parent church?' For this is the man whose wife has been led away during the night, and baptized by these people."

Mr. Larsen—"We have never been in his house at night; this is an untruth." "Is the man here?" asked a voice. But the man, who probably had told the clergyman this untruth, would not come forward. The pastor continued: "Is it not awful to cause such dissensions in families, to make a man unhappy for life, and to tear a daughter from the arms of her parents?" (The girl stood smiling behind him.) "Yes, yes, it is awful," again shouted the people.

"It is easy to give your opinion, Sir," I once more interposed, "but you should employ the bible in proof of your statements." The pastor. "That I cannot do." Mr. Larsen, (amazed.) "You can produce no proofs from the bible?" The pastor. "I neither can nor will dispute with you." But his oration was not yet ended. "I know the Baptists," he said; "they are numerous in America, and there they are the best religious body. They are honest, moral people, zealous of good works; but we have an equally good religious body here; therefore do you not think, dear people, that this man may at once return to Hamburg?" "Yes, Sir," was the answer.

The pastor now signified to me to leave the house and the island. But I was not to be thus defeated. I insisted on first seeing the master of the house, who was not opposed to me. The people now became uproarious, and the pastor made his escape to his own house, leaving me to fight my own battles. The house was surrounded by the mob, who shouted until they were weary; while a few persons, who expressed their anxiety to hear more of the word of God from me, could not hear me for the noise without. At midnight the crowd, after having fully proved their fitness for exclusion, dispersed.

The next day I held a meeting at another village. My opponents had taken the trouble to come here to disturb, but could not for want of their ringleaders.

The man whose wife has been baptized, treats the poor woman very cruelly. She dares not leave the house, and his salutation when he returns home is generally, "Here you have the devil back again." His ill treatment of her is fearful. Yet she bears it patiently, and hopes the Lord will have mercy on her husband. On one occasion, when I called on her with a message to her husband, he took up his pistol and commanded me to go away.

August 22nd other baptisms took place. On the 23rd, our brethren first celebrated the Lord's Supper together on Lolland. Immediately after this date Mr. Larsen returned to Lolland from the Conference in Hamburg, and had the pleasure of receiving three applications for baptism.

MISCELLANY.

BENGAL AND ITS MISSIONS.

The lower provinces of the Bengal Presidency are divided into three main divisions — Bengal Proper, Behar, and Orissa, *and constitute* the earliest possessions of the British Crown in Northern India. It was about the year A. D. 1206, that Bengal became absorbed in the expanding empire of the Moguls of Delhi. Many revolts and wars followed, the local governors ever

striving to erect their subordinate governments into independent kingdoms. During the breaking up of the Delhi monarchy in the eighteenth century, through the incessant invasions of the Mahrattas, the British obtained the privilege of establishing factories at Hooghly, Cossimbāzar, and Calcutta. In 1756 took place the assault on Calcutta by the Nabob of Bengal, followed by the atrocity of the Black Hole. The battle of Plassey, on the 23d of June, 1757, laid Bengal at the feet of the conqueror, Lord Clive, and in 1765 the Emperor of Delhi conferred upon the East India Company the sovereignty of the three provinces. The foundation was then laid of the magnificent empire of Great Britain over the many races of Hindostan.

By the latest returns to a circular order of Lord Dalhousie, in 1854, the entire population of the three provinces is calculated at 34,144,330, reckoning five persons to a house, and to which must be added the population of Calcutta, in number, by the census of 1850, 413,182.

The following table exhibits the distribution of the population, with the number of villages and houses in the eight police divisions of the country: —

Division.	Villages.	Houses.	Population.
Patna or Behar,	21,124	886,606	4,433,030
Bhaugulpore,	17,122	882,662	4,413,310
Burdwan,	29,585	1,229,619	6,148,095
Rajshahye,	25,756	962,045	4,810,225
Nuddea,	14,780	870,509	4,352,545
Dacca,	27,006	1,068,618	5,343,090
Chittagong,	7,805	508,329	2,541,645
Orissa,	15,531	420,478	2,102,390
Calcutta,	1	62,565	413,182
Totals,	159,310	6,891,431	34,557,512

The country is again divided into thirty-seven zillahs or districts. Calcutta forms an additional district, under the immediate control of the Supreme Government, and subject in matters of law to the Queen's Courts. The area of this great country is reckoned at 126,133 square miles.

The population is divided between the three provinces in the following proportions: —

Bengal Proper,	25,692,097
Behar,	6,763,025
Orissa,	2,102,390
	34,557,512

The language of Bengal is the Bengali; of Behar, the Hindi; of Orissa, the Oriya. Hindustani, a mixture of Persian with the vernaculars, is, however, spoken in all the larger towns. It was introduced by the Mohammedan invaders, and is still chiefly employed by Mussulmans or by traders.

About four-fifths of the population are Hindus, idolaters in religion; the remaining fifth are followers of Mohammed. The Bengalis do not appear to be the aboriginal inhabitants of the country. They are probably a portion of the great Arian stock, which entered Hindostan from the north-west, gradually driving the indigenous population into the hills and mountains that skirt Bengal on the north, north-east, and west. These tribes are known at the present day by various designations, as Khunds, Santals, Khasias, &c. The Mohammedans are partly descendants of the Moslem invaders, and partly the children of Bengalis forcibly converted to Islam. They particularly abound in Hooghly, in Dacca, in Jessore, in Dinagpore, and in Patna.

Shiva is the especial object of Bengali idolatry, and the temples containing his obscene representation abound in every part of Bengal. In many towns the car of Juggernath is also met with, usually standing in some open space without the village, and sheltered by a roof, awaiting the return of the annual festival of the god. In Orissa, Juggernath holds special carnival. Kali and Durga also have many worshippers. Every household selects some special deity at its pleasure, but shopkeepers almost universally pay homage to the elephant-headed god, Gunesh. There are a few traces in Bengal Proper of the prevalence, centuries ago, of the doctrines of Buddha. Behar, or the ancient Magadha, was the seat of this atheistic creed. In the fifth and seventh centuries of our era these districts were visited by Buddhist pilgrims from China. At that time many convents were existing, inhabited by monks devoted to the study of the sacred writings of Buddha. At Pundooah, in Hooghly zillah, there is even now remaining a lofty monument or tower, which

is probably a ruined pagoda, erected for the purpose of containing relics of this great reformer of the religion of the ancient Hindus. In the seventh century Buddhism was hastening to decay. Numerous idol temples were built. The ascetic sects of Shiva and Vishnu were increasing. Buddhism was finally banished from the country, leaving only a few traces of its influence in the anti-caste worship of Juggernath, and in the rise of numerous philosophical schools or sects, which continue to this day to despise, and in private to abjure, the popular idolatry. Indeed the idolatry of Bengal has in all periods of its history thrown off numerous bodies of dissentients. Among the most important of these were the sects founded by Chitunya and Kabir, from two to four hundred years ago. Their disciples are very numerous in the districts of Nuddea and Jessore. Many of the early converts to Christianity in Bengal were adherents to one or the other of these sects.

The brahmins could scarcely have secured their supremacy over the followers of Buddha, before they had to encounter the forcible measures of the Mohammedans for the propagation of their faith. Under the Moslem rulers Hinduism seems to have languished; but to have enjoyed a great revival in the early years of English dominion — years in which no earnest effort was made to introduce the truths of the Christian faith.

Early in the eighteenth century, Romanism had been introduced into Bengal by Portuguese priests. In 1758, a German evangelical missionary, Mr. Kiernander, took up his residence in Calcutta, and in the following year the first convert, a brahmin, was baptized into the Christian faith. Amidst many difficulties Mr. Kiernander pursued his benevolent labors; but having never mastered the vernacular of the people, he was unable to carry on any very efficient operations. About the year 1780, the Moravians attempted the formation of a mission. The three missionaries were soon scattered, and in 1783 they were all dead.

Mr. John Thomas arrived in Bengal in 1783. Scarcely any traces were left of the labors of Mr. Kiernander, and on the part of the English residents there was very little interest in the spiritual well-being of the people. His communications and subsequent return to England were the immediate cause of the selection of Bengal as the primary sphere of the operations of the Baptist Missionary Society. He found in the Rev. W. Carey a man of God prepared to lay down his life for the gospel. They sailed together for India on the 13th June, 1793, and on the 11th November landed in the city of Calcutta. Then were commenced those efforts for the evangelization of northern India which have resulted in many conversions, in the introduction of the language, literature, and science of the West, in the stirring up of the slumber of Christians in England and America to the great work of the world's salvation, and in the entrance on the mission field of that large body of laborers which now strives with harmonious purpose to overthrow the monstrous fabric that idolatry has erected on the plains of Hindostan, and to win for Christ that noble empire with its teeming myriads of people.

The most recent returns within our reach show that in Orissa there are laboring seventeen missionaries, belonging to two societies, both of them Baptist. They employ seventeen native catechists. There are nearly 300 baptized converts, and about a thousand natives who have relinquished caste. In the schools there are 287 boys and 118 girls.

In Calcutta seven English and Scotch Pædobaptist societies labor. They sustain twenty-four European missionaries, and employ twelve native catechists. There are 168 native Christian communicants; but the number of the Christian community reaches to 574. The mission schools and institutions (both English and vernacular) contain 4,957 boys and 559 girls.

Of the Baptist Mission in Calcutta there are five missionaries, two assistant missionaries, and eight native catechists. The number of baptized native Christians is

100, and of the native Christian community 560. In the mission schools there are 269 boys and 40 girls. In the English churches there are 201 members.

In the Mofussil, or country districts of Bengal and Behar, there are laboring seven Pædobaptist societies, supporting thirty-three European missionaries and thirty-five native catechists. Communicants number 2,0 7; the native Christian community reaches to 9,685 individuals. In the schools there are, boys 5,827, girls 648.

The Baptist Missionary Society supports in the mofussil of Bengal and Behar twenty missionaries, one assistant missionary, two native missionaries, sixty-eight native catechists. The baptized native communicants number 975; and the native Christian community, 2,213. European members of the churches are 139. In the schools are boys 1,52f, girls ninety-four. In eleven of the zillahs or districts of Bengal, our missionaries labor alone, and in three others they co-operate with other societies. Seven more zillahs are occupied by Pædobaptist missionaries. Thus it appears that fifteen zillahs have no resident missionaries whatever. The population occupying these destitute districts is reckoned at twelve millions. — *Eng. Bap. Miss. Herald.*

THE CHRISTIAN SABBATH.

The following minute on the CHRISTIAN SABBATH, though originating in part from local considerations, and therefore embracing one or two points of private interpretation, embodies truths of so general and vital importance as to constrain us to give it place and record on these pages. It is in the form of Resolutions, drawn up by Rev. W. R. Williams, D. D., of New York, and adopted a few weeks since at a meeting of clergymen and others in that city.

Its Desecration.

1. That, should influences now at work, in effecting the progressive desecration of the sacred day, meet with no adequate counteraction, — travel, traffic, and labor, news-vending, frivolity, intemperance, profligacy and riot must continuously and rapidly encroach upon the authority and hallowed repose of the Christian Sabbath; — and that, by the influx of foreign immigration upon our own shores — should this new element be left unevangelized — and by the reaction of European travel upon the character of our own people, the Sunday of Vienna or of Paris — a very carnival of dissipation — may insensibly supplant amongst us the time-honored, orderly and devout Sabbath known to our forefathers; — and that such DESECRATION has long increased, is now increasing, and should be withstood by all peaceful and Christian methods.

Civil Value.

2. That the day of holy rest, to a land bearing a Christian name, and to a republic based on equal rights, has the highest CIVIL WORTH. Man needs it, *physically*, as a season when Labor may wipe off its grime, and breathe more freely after the week's exhaustion, and when Care shall slacken its hold upon the frame and the heart. Man needs it, *morally*, to rise by its aid out of engrossing secularities and materialism to the remembrance of his spiritual interests, his final account, and his eternal destiny. *Toil* needs it, to rescue its share of rest, and its season of devotion, from the absorbing despotism of Capital; and *Capital* needs it, to shield its own accumulations from the recklessness and anarchy of an imbruted and desperate proletariate, and to keep its own humanity and conscientiousness alive. The *State* needs it, as a safeguard of the public order, quiet, and virtue; human laws becoming, however wise in form, effete in practice, except as they are based upon conscience and upon the sanctions of Eternity, as recognized voluntarily by an intelligent people; and God's day cultivating the one and reminding us of the other. And in a *Republic* more especially, whose liberties, under God, inhere in its virtues, the recognition — freely and devoutly — by an instructed nation — of God's paramount

rights, is the moral underpinning requisite to sustain the superstructure of man's rights; and without support from religion — not as nationally established, but as personally and freely accepted — all human freedom finally moulders and topples into irretrievable ruin.

Religious Value.

3. That, as to its RELIGIOUS VALUE, this day of sacred rest has the strongest claims upon all Christians, however differing as to its true origin, and whether they trace it back to Eden, to Sinai, or to the Saviour's tomb, as finding there its true commencement. They need the observance of the day, as the season of their assemblies and ordinances, and as furnishing one great bond of their fraternal communion. In its relations to this world, the church requires it to conserve and to extend its religious influence, and as the channel of a yet wider evangelization. In its relations to the heavenly world, the church needs it for its collective prayers, intercessions and thanksgivings: and that thus it may embody the image and enjoy the antepast of the endless rest to which it aspires in right of Christ's victory, on this day consummated, over Sin, Death, and Hell. And the God who is the Giver of all time, never having surrendered to ordinary uses this His own reserved season, the infraction by man of God's claims here is ingratitude, attempting robbery and perpetrating sacrilege, as against a Bounteous and Sovereign Creator.

Remedies.

4. That, as REMEDIAL MEASURES against the evils invading us — apart from all present appeal to the civil statutes which guard the quiet enjoyment of the day by a Christian people — Christians, generally, are called, in the way of conference, co-operation, and personal example, to protest with patient and earnest consistency against the varied and widely diffused encroachments which threaten the demolition of the Christian Sabbath; and to diffuse, in tracts and volumes, their best testimony for the institution; — and that pastors are especially summoned, by the times, to present from the pulpit the rights of the Sabbath, and its bearings not only upon the cause of truth and piety, but as well also upon the interests of order, thrift, health, morality and freedom; and that the faith which hails in the Giver and Guardian of this day, the Legislator and Owner of the Universe, may well expect His ultimate and unfailing benediction upon all prudent and kindly endeavors to assert the interests of man and the claims of God in this great question.

5. That the Committee already acting in this matter be requested to give early and careful attention to the question, how far and in what relations legal protection should be invoked, and that they be urged to press upon the various evangelical churches their denominational responsibility in this matter, and the power of existing church organizations to defend the Christian Sabbath.

6. That PRAYER to Him who rules the nations and sways all events and hearts at His will, should justly inaugurate, shape and sustain all our efforts in behalf of His own day; and that, looking thus unto Him, we may trust to see Sabbaths again becoming to a grateful and adoring people what He purposed to make them — "A SIGN BETWEEN ME AND THEM"* — the pledge and mutual bond between the Father in heaven and man, His pensioner, and subject, and child, upon the earth: — "A SIGN" of hope, duty, and consecration on the one part, and of pardon and fatherhood on the other; — and "A SIGN" of blessed remembrance and of unending communion as between both, training men for and lapsing itself into the rest of the Celestial Sabbath and the glories of the Beatific Vision — "the Sabbatism that remaineth for the people of God."

* Ezekiel 20: 12.

DONATIONS.

RECEIVED IN JANUARY, 1858.

Maine.

Kenduskeag, ch., mon. con., of wh. 12 is fr. Rev. T. B. Robinson and wife, 14; Warren, a friend 20; Lewiston Falls, ch. and soc. 31.84; Kennebunkport, Village ch. 23; Vassalboro', Mrs. A. White 5; Master Hollis M. White, avails of his labor and ingenuity, 30 cts.; Lubec, Mrs. M. S. Ring 14; 108.14

New Hampshire.

Concord, 1st ch. 251; Pleasant St. ch., 30; Lyme, C. Balch 1; 282.00
Portsmouth, ch. 50; Danbury, ch. 1.60; Newton, ch. 4.75; per Rev. H. Tonkin, agent, 56.35 338.35

Vermont.

East Poultney, ch. 70; Fair Haven, Miss C. M. Allen 2; 72.00
Mount Holly, ch. 20; Cuttingsville, Dea. L. Wilder 2; Proctorsville, Gov. Fletcher and lady 2; Perkinsville, Rev. C. L. Frost 1; Dea. B. Bigelow 1; North Springfield, ch. 16.72; Bellows Falls, Rev. S. F. Brown 1; S. French 25 cts.; Wardsboro', ch., tow. sup. of Rev. M. J. Knowlton, 7.52; Derby, Rev. L. Kenney 5; others 6.41; per Rev. H. Tonkin, agent, 62.90 134.90

Massachusetts.

Boston, South Asso., Dea. D. Sanderson tr., Foxboro', ch., additional, 25; Brookline, ch. and soc., Dea. Sanderson tr., of wh. 24.28 is mon. con. and 39 to be applied to the printing of the book of Matthew in the Bghai language. 63.28; South Boston, ch., George B. Dexter tr., of wh. 100 is from Charles W. Dexter, to cons. Rev. Samuel Davies L. M., 370; Chelsea, ch. and cong., S. Bryant tr., 60; Jamaica Plain, Sab. Sch., J. B. Witherbee tr., to be used by Rev. E. A. Stevens tow. completing the Burmese nat. chapel in Rangoon, 150; West Cambridge, ch., T. O. Hutchinson tr., to cons. George S. Teel L. M., 100; Francis Hill, to cons. Mrs. Evelina C. Hill L. M., 100; Watertown, ch. and soc., Samuel Noyes tr., to cons. Daniel A. Tainter L. M., 112; Lawrence, 1st ch., Samuel C. Woodward tr., 37.83; "M. B." 5; Haverhill, 1st ch., George Appleton tr., of wh. 30 is bal. of an. coll., and 100 mon. con., 130; Medfield, ch., mon. con. 29; Westfield, Miss. F. Day 1; Webster, ch., mon. con. 18; Melrose, Miss Fanny Shelton 5; Princeton, Asa H. Goddard 25; Franklin Asso., J. B. Bardwell tr., 43; Sharon, ch., Ladies' Burman Mission Soc., Mary Hixon tr., 7.50; South Scituate, Rev. and Mrs. D. B. Ford 2 each, 4; So. Reading, ch., Dea. D. Sullivan tr., 50; Randolph, ch. 23.28; Beverly, a friend 17.65; 1,367.54

Fall River, 1st ch., mon. con. 22; Worcester, Pleasant st. ch., mon. con. 6 10; 3d ch. 8.75; Westboro', ch. 68; Grafton, ch. 10; Taunton, Dea. Phillip E. Hill 12; per Rev. J. Aldrich, agent, 126.85 1,494.39

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 24.07 is mon. con. in Dec. and Jan.; 50. an. sub., per A. Wood, chn. coll.; 17 an. sub., per O. Johnson, coll.; and 139.50 fr. Fem. For. Miss. Soc., Mrs. S. N. Bolles tr., 230.57
Newport, Mrs. Mary H. Bottomore 10; Providence, a few ladies, for the Karen Theol. Sem., under the care of Rev. Dr. Wade, 50; 60.00 290.57

Connecticut.

State Convention, W. Griswold, tr., Hartford, 1st ch., of wh. 55.73 is mon. con. and 40.40 ladies' soc., 274.48: Canton, ch. 5; Anna Treat, late of North Stonington, deceased, 5; 284.48

New York.

Staten Island, North Shore, 1st ch. 12; Albion, ch., B. Farr tr., 18.15; Harpersville, Rev. D. F. Leach 2; Leesville, ch., an. coll. 50; Saratoga Springs, E. R. Waterbury 1; 83.15
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Oneida Asso., Cassville, ch. 50.75;
Vernon, ch. 5; Utica, Bleecker st ch. 35.22, Oneida, ch., with other donas. to cons. R. K. Ellinwood L. M., 31; Clinton, ch. 4; Armsville, ch. 75 cts.; New Hartford, ch. 8.10; per Rev. H. A. S., agent, 133.32
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New York Asso., Middletown, R. Co., ch. 9.59; Central Park, ch.

8.41; Port Jervis, ch. 18; per Rev. O. D., agent, 36.00

Otsego Asso., Burlington, 1st ch. 5; Brookfield, ch. 19.60; Butternuts, ch 4.70; Cooperstown, ch. 8.85; New Lisbon, ch. 10; Plainfield, ch 4.20; Warren, ch 3; Hartwick, F. M. Soc. 19.50; L. M. Botsford 1; Warren De Lang 10; Rev L. Bolton 5; per Rev. O. D., agent, 90.74

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Saratoga Asso., Half Moon, 2nd ch., per Rev. O. D., agent, 2 29

Worcester Asso., William Goddard 25; E. Walling 1; per Rev. O. D., agent, 26.00 — 1196.00

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THE

MISSIONARY MAGAZINE.

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AMERICAN BAPTIST MISSIONARY UNION.

SIAM.

LETTERS FROM MR. ASHMORE.

Instruction of Native Assistants.

Bangkok, Sept. 16, 1857. This being the season of heavy rains, the native assistants are retained here, at Bangkok, to enlarge their understanding of the scriptures. As a general thing, we have recitation in the forenoon in the Old Testament, and study a portion of the New Testament in the afternoon.

The great end and aim of every lesson is to show the need of a Saviour, and the greatness of the salvation received through him. We examine every passage therefore with a specific purpose,—not simply to ascertain its meaning in and by itself, but to learn its place in the plan of Redemption. We endeavor to make every truth that passes under review, whether doctrinal or historical, shed some light upon the great central fact of the Bible, the expiation on Calvary and the righteousness of Christ. We are now proceeding on the principle of regarding the Old Testament as being, in general, a history of the fall of man; a divinely inspired record of the various consequences that have followed in the wake of the sin of Adam;—the fearful aggravations of human guilt; the vain and futile attempt of mankind to rescue themselves; the practical workings of every scheme of human righteousness, and the final confusion that attends them all. At the same time we studiously seek to dwell upon those places which point to a better plan in the future, to be revealed when men have done trying their own experiments.

The New Testament, on the other hand, we are now considering as a history of what more immediately concerns the recovery of man;—an exhibition of God's plan of righteousness, and the happy effects that attend its practical workings in making men holy, just and temperate.

In this way we endeavor to link the Old and New Testaments together; to show the relation of parts,—the mutual connection and dependence. This, of course, requires constant contrast and comparison between the shadows and the substance,—between the form and the life, the bondage of the law and the liberty of the gospel, the first Adam and the second Adam.

The continual alternation of the attention to the two great divisions of the Word has a most beneficial influence on the minds of the assistants. In this way they are made to perceive the evidences of design,—that these things are not separate systems, but parts of one grand comprehensive and harmonious whole;—this

constitutes a most weighty proof of the divine origin of the word of God, and to this effect they frequently express themselves.

During the past three months we have gone through Galatians, Ephesians and Colossians; and more recently have been occupied with a review of Romans, taken in connection with passages selected from the Old Testament which have a bearing upon the discussion of the two plans of justification.

Our plan of study is simply this. We take a portion of a book or epistle, occupied with some particular subject. The class read, one after another, whatever number of verses are necessary to evolve a distinct point; this point is then discussed freely, and its meaning and bearing on the main subject are indicated as clearly as possible. When a subject has been passed over in this way, the whole is immediately reviewed with an especial reference to the analysis. And finally, the most important and prominent thought, the leading doctrines, or some particular phrases or formulas, are selected and assigned severally to the members of the class for minute and special consideration.

Sufficient time is of course allowed to review and weigh the whole subject. Passages of Scripture bearing on the topic, are pointed out,—usually at the time the subject is committed. On presenting their theses, one introduces the discussion by stating all that he has been able to glean himself, or that has been suggested in recitation or learned from others. The rest are then invited to express their opinions, whether in confirmation or dissent. This usually results in a tolerably thorough investigation of the subject. In the course of the discussion the teacher propounds such inquiries as seem called for; and finally closes the exercise by summing up what has been said, endeavoring, so far as lies in his power, to throw out all errors, to incorporate all the truth expressed, and to combine the whole in some few simple forms easily remembered.

But I can give a more exact idea of the course of remark by the transcript of a few notes taken during the exercise and filled out as soon as it was over.

The Image of God.

Missionary.—This topic was assigned to you, Chek Suan. You have examined the subject. Now what, think you, is meant when it is said, Adam was made "in the image of God"?

Chek Suan.—His heart was born holy. Moreover, it was necessary that Adam should serve God, for God is the Creator and Governor of all men. Furthermore, he made Adam in his own likeness, that is to say, Adam's temper and disposition of mind were just like God's. Then too he was immortal, just like God. He will live as long as God lives.

Missionary.—Let us now hear the opinion of others in the class.

A Choi.—God is a God of great power. In heaven above and in earth beneath, in whatever pertains to all things, God exercises authority according to his own will. He needs not to consult with the angels, nor to ask their advice. Now when God made Adam, He placed him in the garden. He gave him authority and dominion over all living creatures therein. Furthermore, in every matter that came up, Adam had a free will of his own, to do just as he chose.

Chek Soi.—God made Adam pure; moreover, his conscience was holy. He was humble. His heart was filled with love. His mind was constantly engaged in thinking about God, and how he should render glory to Him.

Chek Puna.—God took his own image and fashioned man after it. He had dispositions and mental abilities like God. He could discriminate between things. He could think, and reason, and decide. God gave him talent, and constituted him a governor on the earth. All the beasts were under him. He was lord on earth, as God is Lord in heaven.

Missionary.—Brethren, what you have all said is partly to the point and partly not. What Chek Suan said upon the duty of Adam to serve God is all very true; but it has nothing to do with this subject.

What we are now talking about is, "What is meant by Adam's being made in the image of God." Some things that Chek Soi said were also not pertinent. Adam was at first humble, but we cannot say that the image of God consisted in humility. The other remarks must receive more consideration.

The image of God can hardly be said to have consisted in Adam's being endowed with dominion. This is a mere external attribute. We sometimes say of a child, "He is the very image of his father." We never mean that he has some degree of authority like his father, or that he does the same things that his father does. We mean, the child himself is just like his father, and that to see the son would at once make you think of the father. Besides all this, Adam was first made in the image of God, and then the dominion was bestowed upon him afterward, as you will see by reading the chapter.

To say that Adam was like God in that he was holy and righteous, as God is, is direct to the purpose. For holiness is something inherent in the nature of God, and righteousness is but the breaking forth of that holiness in the various works of His hands. But still this is not all that is implied in being made in the image of God.

But before we go further, let some one turn to Col. iii: 10—(Chek Suan read)—"And have put on the new man, which is renewed in knowledge after the image of Him that created him." What now does this passage indicate?

Chek Suan.—"Put on the new man." This is as a man does when he has given to him a suit of clean clothes. He throws the old ones away and puts on the new. He is to imitate the example given him, and become like God's likeness.

Chek Puna.—Is it not rather to become like Adam before his fall, when he was pure and holy?

Chek Soi.—It refers to his being "born again," and becoming a new man, that is, a man made new again.

Missionary.—You are all three correct as to this change being attended with a casting aside of bad habits and the formation of good habits. But Chek Puna's statement does not point far enough back. It was not simply restoration to the image of Adam, but to the image of God, as the words indicate,—"After the image of Him who created him." An illustration will help us to understand what is meant by "renewed."

Suppose a king to have taken a striking portrait of himself. He is a man of great majesty, wisdom and goodness. All these qualities express themselves in his countenance, and are very accurately represented in the portrait. Every one who sees it is struck with its truthfulness. They see the character of the king, standing out in living freshness on the canvass. The likeness is greatly admired, not merely for the skill and genius displayed in its execution and finish, but for the sake of the beloved monarch there exhibited. But a wicked and ruthless hand assails the beautiful portrait. The canvass is rolled and crumpled together. The vivid coloring is effaced. Stains and blots appear on every part, so that the lineaments no longer appear as they were originally drawn, but are discolored and distorted. It is become totally unlike him whom it was designed to represent. The monarch, in this case, again takes the likeness in hand. The same skillful artist that originally did the work is again employed. The portrait is reproduced, the blot and stain all washed away. The impress of royal majesty and benignity again appear. So it is with us. The image of God has been defaced by sin and the enemy of our souls. The Holy Spirit operates upon the soul, and renews it after the original image of God, so that once more the man becomes an image of his Creator.

But let us put together our various ideas on this subject, and see what constituted Adam "the image of God."

1. The substance of Adam's soul was a spiritual substance, something refined and subtle; something having a beginning indeed, but as deathless as is its Creator. We must think the "image"

began with this, but the Bible throws no light on this point, and we must not presume to judge of anything lying beyond the little circle illumined by the lamp in our hand. We cannot possibly tell what lies outside of this circle. We may conjecture, but conjecture is never safe on a point which lies in darkness so profound.

2. Adam had reasoning faculties like God. He could perceive, and understand, and compare. God is omniscient. He gave to Adam a mind capable of acquiring and retaining vast stores of knowledge, so as to be in a faint degree like God. Had he not sinned, he would now have possessed an incalculable amount of wisdom. God knows the end from the beginning. He knows all things that ever will occur in the remotest depths of eternity. He made Adam with a faculty which had a faint resemblance to this. Man can foresee many things before they come to pass. The laws of God, by which He governs the world, are immutable, and man may study these things, and, tens of years and sometimes hundreds of years beforehand, may know what will take place in the world around him. God is infinite in wisdom, and knows how to adapt means to ends, so as to bring all his purposes to pass with unerring certainty. In this respect, too, man's faculties are in a faint degree like God's. He can form wise and sagacious plans, and so contrive that apparently the most unsuitable agencies will aid him in accomplishing his plans. So too with all the mental faculties. Whatever the mind of God does in an infinite degree, the mind of man can imitate in a very finite degree.

3. Adam's affections and tastes were like God's. He was so constituted that he loved the same objects that God loves. He took pleasure in studying those things that God views with complacency. His employments showed how congenial to his heart were the works of his Creator. God made a beautiful garden. Adam's delight was to dress and to keep it. God created the fowls of the air and the beasts of the field. Adam's delight was to study their various natures and qualities, and give them names accordingly. All these affections and tastes were elevated and perfectly holy. Not the least degree of sin mixed with any of them.

4. Adam's will was free like God's. God is Lord over all. "He giveth account to none of any of his matters." So was Adam free, at liberty to do just as he chose;—subject to none of the other powers of heaven, "whether they be thrones, or dominions, or principalities;" entirely independent, even of "Michael, the archangel," and accountable to God only. Until Eve was created to be "a help meet for him," God was his only companion; and, aside from God's will, he had no other will to consult but his own.

5. Adam was like God in the union and harmony of all his faculties and affections. This is a consideration of great importance; for here we see strikingly displayed the effects of the fall. God has many and various attributes pertaining to his divine essence. But these eternally sustain the same relation to each other. One attribute will never be sacrificed to another. Two attributes will never clash with each other. For instance, mercy would have compassion on the sinner, but it will never do so at the expense of justice. It will first satisfy justice, and then gratify its own infinite yearnings over the lost.

In a similar way was Adam constituted. His various faculties and affections exerted themselves each in its own proper sphere, and never exceeded their own appropriate limits. He never knew what it was to feel a single twinge of internal conflict. There was no jarring, no inordinate influence exerted by any one affection against another. But this delicate equipoise was disturbed by Satan. All then became confusion. Adam's soul became a collection of disturbed, discordant, and disarranged passions, in constant conflict with each other.

Here now we see in what the image of God did consist; and we see how it has been lost; and we see, too, what the gospel proposes to do. The Holy Spirit will restore this image. The mental faculties

will be illuminated, the affections purified and renewed, the balance and adjustment of the various powers of the soul will be restored, and we shall be renewed in knowledge after the image of Him that created us. We shall again be made like God, through Jesus Christ and the Holy Spirit.

In one respect Adam was not like God. He did not know good and evil. The malice and craft of Satan, overreaching itself, brought this to pass. "And the Lord God said, Behold the man is become as one of us, to know good and evil." God knows good and evil, because he is infinite in knowledge. Adam knew it only when he became disobedient; but he knew it in such a way as brought on him the punishment of death. How astonishingly have the wiles of Satan been overruled to the promotion of the glory of the elect! The redeemed sinner will enter heaven having a new feature of resemblance to the Godhead, but completely purified of the sin that accompanied its acquisition, while he is fitted in a new respect for eternal loyalty to his God, and for the proper exercise of the authority and dominion that will be bestowed on him in the world to come.

Personal Labors—Schools—Demand for English.

Oct. 14. My occupations during the year have hardly called for a special notice. All may be summed up very briefly, — abating the interruptions consequent upon the delicate state of Mrs. Ashmore's health, and which required me to be absent much in our boat. I have been engaged in tract distribution and preaching,—and teaching the native assistants.

In the early part of the year I was enabled to spend the bulk of my time in preaching, or talking rather, in various places about the city. During the cold season, some four months were spent on the eastern and western shores of the gulf; but being all the time in the midst of population, my opportunities of preaching were not at all circumscribed. Returning from these outposts on the commencement of the rains, we endeavored again to resume the usual course of labor.

The last two or three months, we have been making a special effort to increase the stock of bible knowledge possessed by the assistants. Br. Telford, unless unexpectedly interrupted, attends the meetings of the class, and we unite our views and opinions in directing their study of the scriptures. We have been much encouraged with their progress thus far. The notes of some of these exercises, which are now forwarded, will help to a conception of the method pursued. The rains will now soon be over; and we shall be prepared to go forth into the highways, to proclaim the gospel of the kingdom as the Providence of God may direct.

With reference to schools, "but little has been done" in the Chinese department. Mrs. Ashmore, since her return from Anghin, has had the children of the church members, residing near us, daily instructed in Chinese. These lessons she has personally directed. In regard to schools generally, as connected with our department, it is known that there are here in Siam very few native Chinese children. A school of pure Chinese could be formed with the utmost difficulty. The children of Chinese fathers, having Siamese mothers, invariably speak Siamese better than they do Chinese. To learn to read Chinese is a work of great difficulty; whereas Siamese is comparatively easy. Notwithstanding this, a Chinese class can be obtained at almost any time. At the same time we do not consider this the most profitable form of effort. We do not engage in schools, because we prefer a more scriptural kind of labor.

There is now a great request for English tuition. Parents are anxious to have their sons learn English, because it furnishes so advantageous a way of earning a living. We might have a school any day, if we would only give a little instruction each forenoon in English. We are not blind to their motives. Nor are we blind to the temptation which it brings upon the native youth. Few, very few, of them ever stay

in school long enough to obtain more than a mere smattering of English. "A little knowledge is a dangerous thing" never seemed more impressively true than in reference to native children in Siam learning English. It is a "key" indeed; but a pupil who progresses scarcely beyond the easy sentences of Webster's Spelling-book, can hardly be expected to unlock any science with it but the science of money-getting. And this, I know, is done sometimes at the sacrifice of all the good they acquired in other matters by being associated with missionaries. It will be understood, then, why we have attempted so little in this department. We would not disparage schools; we would simply magnify the work of preaching, and teaching "doctrine"—the truth as it is in Jesus. (Although, even if our views were not of this texture, we should not have done any thing in schools during the past year.)

Br. Telford and myself assumed the responsibility of supporting the assistants, in case the collections and contributions of the church should be found insufficient. We are now through the year. The church has done more, and consequently we have been called upon to do less, than we expected.

Our last communion season was a time of interest. Two converts were baptized.

NINGPO MISSION.

LETTERS FROM MR. KNOWLTON.

Baptisms—Sceptical Inquiries of a Literary Man.

Ningpo, Oct. 1, 1857.—At our last communion we received two persons into the church by baptism. One, a trader on a small scale near the west gate of Ningpo city, was brought to the chapel by one of our members more than a year ago, and has been a regular attendant ever since. He can read but little and is not very intelligent, but seems sincere. The other is the wife of our assistant Wong, (formerly a tradesman at Chusan, where he was converted,) and was brought to Christ through the labors of her husband. She is the second whom he has been directly instrumental in bringing to a knowledge of the truth. Thus the truth works like leaven. May God speed the day when this whole immense mass may be leavened.

We have at present two or three inquirers, who attend pretty regularly at the chapel. A few also are inquiring at Chusan. Recently, a literary man from Tie Chiu has frequently been at the chapel, and held conversations and discussions with the assistants. He has a very acute mind, and is fond of metaphysical speculations. He has been reading the Scriptures, and is ready to raise sceptical objections at every turn. For instance, he inquires, "Why is it that Moses, in his account of creation, placed the creation of light before that of the sun, moon and stars?" Again, "Why, since God is good, did he not sustain Adam in his temptation, so that he should not sin?" Altogether, he thinks Moses' account of the creation, fall, &c., very silly and a myth. He thinks it very absurd that the Almighty God should have required six days' time to create the world; and that it is absurd even to apply the term "make" or "create" to the act of a spiritual being, such terms conveying a gross or material idea. He is horrified at the representation given by Moses, and throughout the Old Testament, of the familiarity of Jehovah with men, and of men with him. He regards it as very dishonoring to God, and concludes that if the Jews had so intimate intercourse with a superior being, he must have been a devil! With reference to Christ, he thinks he was a very good man, and for the most part taught good doctrine; he considers himself a believer in him. But he objects to the Saviour's declaration, that "he that loveth father or mother more than me, is not worthy of me;"—and inquires also, how it was that a man should be born blind for the purpose of Christ's working a miracle upon him. He thinks the missionaries, and their assistants, in their teaching and preaching are "too shallow;" not philosophical enough.

The above affords a fair specimen of

the views and impressions of a literary man of the more thinking and philosophic class, on his first superficial examination of the Christian Scriptures, and on first listening to the gospel. A glance at their philosophy will indicate the grounds of their views respecting the language of the Old Testament Scriptures, and the declarations of Christ.

Principles of Chinese Philosophy.

The oldest philosophers among the Chinese, and with them the present race of literary men, hold that the universe was produced, subsists, and is controlled, by an ultimate entity, called the Tae Keih. The name, literally rendered, means "The Great Extreme." It is composed of the *Le* and the *Che* inseparably united, has existed from eternity, and is omnipresent and boundless. The *Le* may be translated "ultimate principle," the *Che* "ultimate essence." The ultimate principle is the eternal rule of order and right. The ultimate essence is the primary, invisible and most subtile form of matter. The ultimate essence is ever active. Its movement is a perpetual oscillation, which is usually expressed by terms literally signifying opening and shutting. Terms signifying expanding and contracting are also sometimes used; the general terms motion and rest may, however, be appropriately and conveniently employed. This movement originally was uncaused, and has been going on from eternity. In motion there is the germ or cause of rest; in rest is the germ or cause of motion; so that motion, when at its extreme limit, is followed by rest, and when rest is at its extreme limit then begins motion; and both are caused by the eternal law of change. The opening or motion of the ultimate essence has by translators been styled the male principle, positive essence, &c.; and its influence described as active, expansive, being perpetually employed in evolving, producing, or transforming. The shutting or rest has been styled the female principle, negative essence, &c., and its influence described as passive, intensive, and as employed in dissolving, destroying or uniting. Thus operating, the ultimate essence originally produced from itself the five elements — metal, wood, water, fire and earth; and then, by a perpetual revolving, arranged and formed them into the heavens and the earth, and all the multifarious objects of nature as they now exist. It causes the revolution of the seasons, the succession of day and night, cold and heat, plenty and scarcity, growth and decay; in short, all the changes that are incessantly going on throughout the realm of nature. In the realm of mind and morals it is equally active. The ultimate essence is capable of exerting both a good and bad influence upon the moral character of men. If the essence under whose influence a person is born, is good, then his natural disposition and moral character will be good; if evil, then they will be bad. Thus moral evil is introduced into the world.

All these movements are, in general, controlled and regulated by the ultimate principle—or the eternal rule of order and right. This principle joined with the ultimate essence, determines the kind, the number, the form, the use, the adaptation, the perfect mechanism, of all its productions. Hence it is improper to speak of "marks of design and skill" in the objects and phenomena of nature, because they are but the necessary result of the influence of the ultimate principle. In man, whatever is right and proper, or, to use the language of Chinese authors, "benevolence, righteousness, propriety and wisdom," all are but the exhibitions of this principle of right. It constitutes his conscience, and is the source of all virtue. This principle cannot err. All the irregularities that arise either in the natural or moral world, are the result of the action of the ultimate essence, which is often very irregular, and overcomes the influence of the ultimate principle. Man's nature, under the influence of the ultimate principle, is originally good and holy; and all men would ever remain perfectly good and holy, were it not for the corrupting influence often exerted by the ultimate essence and by bad example. Holiness

consists in a character conformed to the ultimate principle. Hence the cultivation of virtue consists in striving to be conformed to that principle, and resisting the influence of the evil essence. Whoever thus strives, aids the principle in controlling the essence; and these efforts, if diligently persevered in, will result in complete conformity to the ultimate principle; a state of perfection in knowledge and virtue. But three or four in China have ever attained this state; Confucius was the last.

This Philosophy, a System of Atheism.

Many literary men seem to have a vague idea of a great Superior Intelligence produced by the united action of this principle and essence. That Intelligence, however, subsists by and is under the control of "the Great Extreme," and has no special care for, or ultimate authority over the world.* Hence in either case, whether there is but the subtile, incorporeal, intelligent essence and principle of the great extreme, or whether from them has been produced a great Intelligence, the result is the same; there is no personal independent God, who is sovereign of the universe, whose will is law, and to whom all other intelligent beings are accountable. A principle regulates all things, and every deviation from it, (i. e. every sin,) carries with it its own punishment. The whole theory, in a word, seems to be this,—the universe is self-existent, containing in itself the rule and power by which it was produced and is sustained and regulated. Atheism — self-sufficient, brazen-faced atheism—is evidently the proper designation for this philosophic system.

Talk then to a man holding this system, or its chief features, of a God making the world; of making a special revelation of his will to men; holding converse with men, and men with Him; employing language and even a voice in giving commands and promises and threatenings; and of concerning himself with all the petty affairs of men;—it is to him all a mass of absurdity, the mere vagaries of a myth.

Still, these atheists cannot divest themselves of the religious element in their nature—they must have objects of worship. Heaven, earth, and man, being the visible manifestations of the principle and essence of "the Great Extreme," which to them is the great first cause and producer of all things;—heaven, earth and man having the merit also of producers;—these are the objects which they revere and worship. It is to these views of the literary men, undoubtedly, that the powerful hold of ancestral worship upon the mind of the nation is to be attributed, rather than to mere filial reverence.

Persons also, who, by diligent conformity to "the ultimate principle," and imbibing largely of the good influence of "the ultimate essence," have become sages and heroes, are at their death deified by the emperor, and are henceforth objects of worship. The worship of heaven and earth, ancestors, deified sages and heroes, constitutes the state religion of China. All other religions, even Buddhism and Tauism, are merely permitted; they are not recognized by government.

Relations of this Philosophy to the popular Faith.

This state religion, or philosophy, compounded of a singular mixture of atheism and idolatry, sustained by as pure a morality as mere philosophy ever taught, strengthened by the whole power of the government, by consummate ignorance and national pride, and by a vast antiquity, rears a granite, impregnable front on every side of this great empire, and seems to bid defiance to the successful introduction of the gospel, and the triumph of the cross. Its votaries constitute the strength of the nation. They are the scholars; the instructors of the youth; the counsellors of the common people; they constitute the medium through which the popular will is made known and becomes effective; and from their ranks, all offices of government

* The soul of man is supposed to have been produced, and to subsist, in the same manner; and at death it is supposed to return to its original essence, to become diffused and lose its personality in the ultimate essence.

are filled. They feel themselves strong in numbers and in power, and in confiding in the superior wisdom of their venerated sages. For "red-haired barbarians" to come from afar, and attempt to overthrow the long established doctrines of their own divine and holy ancestors, they look upon with the utmost disgust and contempt. Did they not regard the scheme of christianizing the nation as wholly utopian, they would undoubtedly be filled with madness, and would use every possible means to destroy our influence, and rid us from the country. As it is, they only cherish a secret hate, and, keeping aloof, make merry over our puny and supposed fruitless efforts. Their language is, "You missionaries may possibly convert women and foolish men, but never the intelligent and literary classes." The worship of ancestors is that to which they are especially attached, and is the last idolatrous practice they will be willing to renounce. A literary man once said to me, while engaged with him in warm debate, (a thing by the way they very seldom engage in,) "Rather than have the worship of ancestors abolished, I would have my head severed from my body."

Death of Seng—Chinese Rites of Burial.

Dec. 2.—I have been called to aid in burying another of our members, by the name of Seng. He died, I think, in the exercise of faith and a good hope in Christ. His wife is not a member of the church, but recently has earnestly requested baptism. Her motives, however, I believe are not pure; like most others, she evidently cares more for her body than her soul.

The burial of Seng was left to his relatives, except that we had a Christian service instead of heathen rites; and I also thought it prudent to be present when the corpse was put into the coffin, lest some of the heathen practices might creep in. They had a feast, as usual; but with this important difference, the food was not first offered to departed spirits. They had two large candles, which by the heathen are always set upon the table with the offerings; but in this instance they were used simply as lights, except that once they were placed by some one present, who knew nothing of Christianity, on the coffin when the corpse had been placed in it. I at once removed them; and took occasion to remark that the soul had gone to a world so bright that not even the sun, much less a candle, was required. The corpse was fully clothed, from head to foot, with the usual wearing apparel. Though the family is very poor, extra suits of clothing, carefully folded up, were about to be placed in the coffin beside the corpse, when I interposed, to the astonishment of all the relatives and friends present, and objected to such a waste. I knew the object, which after some equivocating they admitted; the clothing was to be used by the spirit in the future world. A fan, some little bags for carrying rice and tobacco, &c., and a pipe, flint &c., were also to be placed in the coffin for the same purpose. To all these I objected, though it is the universal custom to bury them with the dead; and endeavored to impress them with the folly of supposing that such things are required in the spirit-world, and to impart to them some idea of the blessed condition of those who are so happy as to get to heaven, where we hoped the deceased had gone. They immediately yielded the point, and the articles designated were retained. A number of little bags of lime, and five or six coverlets of coarse material, about a foot wide and five feet in length, I did not feel called upon to forbid being buried with the corpse.

The matter of burial and the making of tombs, in China, annually cost an immense amount. The burial of beggars who lie down and die about the streets, being performed by an inferior officer of government merely for the purpose of getting them out of the way, is a summary and cheap affair. A rough board coffin is procured, at a place where they are furnished at cost by a Chinese benevolent society; (benevolent societies, at least in name, are nothing new in China;) a couple of men, hired for a few cash by the officer, bring it to the place where the

corpse lies; this is taken just as it is with but a few rags about it, the lid is nailed down, and without further ceremony the whole is borne to some retired spot and left on the top of the ground.

The poorest who are not beggars by profession, and who have any friends, must have a decent burial, though it take every thing the family possesses. A strong coffin costing at least two or three dollars, and extra clothing, &c. &c., must be procured; a feast to all the friends must be provided; and offerings must be made to the departed spirits and the gods; so that the expense of a funeral, exclusive of a tomb, is at least eight or ten dollars, a great amount for the poorer class of Chinese. In the burial of the rich, hundreds of dollars are expended on the coffin and the rich clothing and other articles deposited in it. Money is often deposited. And tombs are often built at an expense of several thousand dollars.

Formerly, some high officers not only had rich clothing, utensils, money, &c., buried with them, but required their favorite servants to be slain, for the purpose of having their services in the spirit-world.

The expenses of heathenism are incomparably more than are required to support Christianity and the propagation of the gospel. The immense sums expended on temples, idols, offerings, feasts, processions, burials, support of priests, and travel to distant places of worship, and the amount of time consumed in idolatrous services and ceremonies, ought to put Christians to shame for their covetousness and want of zeal in giving the gospel to the world.

LETTER FROM DR. MACGOWAN.

A Christian Soldier—Vicissitudes of War.

"The Soldier's return" formed a paragraph in one of my letters more than a year ago. Tung, the brother referred to, has been repeatedly mentioned in letters from Ningpo. Besides being a soldier, he, like most others in the army, when not in active service, was engaged in business. He traded in second-hand articles, and kept a shop directly opposite the house which we hired and fitted up as a preaching place, and where we subsequently erected the West Gate chapel. He consequently had constant opportunities of hearing the gospel.

He embraced Christianity with much reluctance, as he was one of those men, so rare in China, who are earnest in matters of religion. He was a sincere Buddhist, and a man of note among the active adherents of that sect, being zealous in collecting money for the repair of temples, in which way he had acquired considerable merit. Of his conversion, now about eight years ago, we have never had reason to doubt. For an illiterate man, (he could barely read a tract,) he was remarkably intelligent, and a very fluent speaker, with great powers of persuasion. More than three years ago his regiment was ordered to the seat of war, sometimes in one province and sometimes in another. When we last heard from him, he was in the city of Wu-yuen, in the adjacent province of Ngan-hwui.

A short time since, Ningpo was thrown into excitement by rumors of the defeat of the imperialist forces at Wu-yuen, in which many persons from this place fell. We are now in possession of particulars, and have received the sad intelligence that br. Tung was made prisoner. A soldier who escaped informs me that Tung was overtaken in the flight, that he offered a quantity of silver to his captors for his liberation, but was refused; and with two comrades was tied by the hair together, and led back to Wu-yuen. This soldier testified to the high standing of our brother, as one who constantly exhorted men to be good.

It is rare that quarter is shown to an enemy, in Chinese warfare, and it is most likely that Tung's fluency of speech and knowledge of Christianity saved him. He no doubt announced himself as of the same religion as the insurgents, and claimed their protection as a brother. Beyond this, there is no room for conjecture. It is as difficult to say what will become of him as to predict the issue of the present con-

flict. Let us pray that he may find favor with his captors, and be of use in showing them a more excellent way. They reverence the Sacred Scriptures, and have not dared to corrupt them; yet the marks they give of an imperfect renunciation of heathenism, are very discouraging.

Tung's family have importuned me to attempt opening a communication with him. Hearing that foreign steamers have visited Nanking, they think something may be done through that channel. Poor people! They have little knowledge of such things, and of the geography of their own part of the world. I have undertaken to make inquiries of the Roman Catholic bishop of Kiangsi, a former patient of mine, who is surrounded and protected by the insurgents. But as he resides in another province, separated by high mountains from that in which Tung is a prisoner, there is faint prospect that even a little can be done towards getting intelligence of him. For his integrity and courage, he had been rewarded with a crystal button and promoted to a situation in the commisariat.

BURMAH.

LETTER FROM MR. ALLEN.

Labors in the City—Schools and the Priesthood.

Tavoy, Oct. 1, 1857.—My last date was March 17th, giving you an account of my jungle travels during the cool season. After the rains were fairly set in, I commenced my labors again at the Pane-dau zayat, where I have spent more or less time nearly every week the greater part of the rains. It has caused me great pain, however, to perceive that those who have been listeners for the last two years, are now no more ready to embrace the gospel than those who listen for the first time. On funeral days I have generally had for one or two hours a large congregation; but on such occasions the people are generally noisy, and the truth produces but little effect.

The rains this year have been very heavy, more so than they have been known to be for the last twenty years; I have not therefore been able to get out every day. Nor have I centered all my labors at one zayat, as formerly; but have been in different parts of the town, and made frequent visits to several monasteries and supplied the young men with books. Several of the priests of Tavoy, and of the villages about, have called on me, and we have had free discussions on my verandah. I have also had more or less calls for books, from the young men in the monasteries, and I have reason to hope that in some instances an impression for good has been made. One young man in the yellow cloth confessed one evening that the idols which he was lighting up in the idol house are nothing, and that it did no good to worship them. He and a brother of his had such clear views of the Christian religion as to excite my curiosity to enquire concerning them. I found they had spent several years in Mrs. Bennett's school, and were the grandchildren of our good old Ko Myat Lay. Their parents, however, were both heathen. They expressed a disgust towards the priesthood, and said they would not have entered it but for the wish of their parents, and would cast off the priestly garments at the close of the rains. I am confident that no children educated in our school will ever enter the priesthood of their own accord; nor will those who are put there, remain any longer than till they have a favorable opportunity to get away.

"Going out into the Highways and Hedges."

For the last two or three weeks I have directed my attention more particularly to a zayat near the government wharf, in which every evening large companies are accustomed to assemble. Some seem to think my coming an intrusion, while others appear to relish the word, and have come to my house after books. Another way in which I have tried to bring the truth to bear upon the minds of at least a few, has been to go out in the latter part of the week, and invite people to come to chapel on the Sabbath. Many refuse to come, while some, who are friendly disposed

towards the teacher, are willing to be seen seated among the Christians. And when once within the house of worship, I am sure of their ears until the services are through. I have thus, on some occasions, had the pleasure of seeing a number of ungodly persons at worship, who would not have been present but for my importunity. However it may seem to people in America, that the preacher should invite others to come and hear him preach, it is perfectly proper here.

Provision for the Young — The Aged not turned away.

My Bible class and Sabbath school, numbering from fifty to eighty attendants, has been kept up during the rains with an apparently increasing interest. On several occasions a seriousness has prevailed among the youth, that I have never before witnessed. I can but hope that ere long we may begin to reap a harvest from this portion of our field.

We have had but one addition by baptism during the year. The man whom we have received is past the age of eighty. He heard the gospel for the first time about five years ago, while a priest in a monastery in Toung byouk, from the lips of Sau Quala. Soon after this, he cast off the yellow robes and betook himself to husbandry. He came to me some three years ago and asked for baptism; but so dark was his mind, and vague his ideas respecting the Christian religion, that none were willing to grant him admittance to our number. He continued his visits, however, from time to time, invariably asking for baptism but as invariably denied, until, about four weeks ago, we felt that we could deny him no longer. He was therefore examined, and was unanimously received by the church. The pastor, Ko Myat Lay, baptized him. A more pleasing baptism I never witnessed. Two old men, both past eighty, went down into the water their faces beaming with joy, lit up, no doubt, by the Holy Spirit; and in the liquid stream, the old man who had for threescore years and ten been a worshipper of false gods, and had been worshipped as a god, found a burial like to that of his Saviour, whom he now openly confessed before the world. The next day he "went on his way rejoicing," to his jungle home fifty miles distant. He has been down once since to spend the Sabbath, and expressed a strong desire to have the teacher visit his village and preach to the people the glad tidings of salvation. We have great reason to think that he is in deed and in truth a child of God, although entering the fold at the eleventh hour.

The church, we have reason to think, is in a healthy condition. No exclusions have occurred during the year. One man for a short time was suspended, but at the next communion season he made humble confession of his delinquency, and was restored to the fellowship of the church.

ASSAM.

LETTER FROM MR. DANFORTH.

We take the following extracts from a letter written by Mr. Danforth while beginning to recover from a severe illness, and under some apprehensions of being shortly required to accompany his family to this country on account of Mrs. D's. health. The allusion in the first paragraph is to cases of church discipline, some of which had resulted in excision.

Gowahati, Nov. 30, 1857.—I wrote you, in my last, of some of the severe trials this church has been passing through. I believe, with the blessing of God we should survive the shock, could I remain here, and that we should soon be in a better state to labor than we have been for a long time. Indeed I think I see indications of it already. Then there are the Kachari villages, for whom I have been laboring the past summer.

Hopeful State of the Kacharis.

I regard them as in a hopeful condition; and I have an influence over them which it would take another man a long time to acquire. When I went out among them they treated me with the warmest hospitality, very different from what I have been subjected to in any other villages

About fifty of them were present at worship on the Sabbath. They all kneel in prayer, and manifest a good deal of interest. I gave them five rupees towards building a chapel, and they have promised to furnish the rest. They are, mostly, independent farmers, and pay their revenue taxes promptly. The most discouraging features in their case are, that most of them drink their rice toddy, and that they are very superstitious. They believe in the claims of the Christian religion, but think they must perform certain rites to prevent evil spirits from destroying their crops, or wild beasts from preying upon themselves or their cattle. They are very ignorant, and require a great deal of instruction; but I think some seed has taken root, and if judiciously cultivated, it will in no distant day yield a plentiful harvest.

I have told you in a previous letter that their head man has been dismissed by the magistrate for oppression, and that, of their own accord, they have asked me to give them one who is a Christian. I have accordingly given them Apinta, and he has been more than a month with them. They greatly respect him, and some of them are at worship with him every evening. I have also given them a native Christian for a teacher. This secures to them two good native Christian families. These plants I have nourished with the greatest care, and have now planted them in the wilderness. May a gracious God cause them to flourish, until the whole wilderness shall bud and blossom as the rose.

A large number of these Kacharis came into the station in the height of my sickness, and manifested the greatest sympathy for me. They came every day to see me. I talked to them as I was able. Two of them told me that they had given up all their superstitions and now worshipped only Christ. They are both influential persons.

My hotel, as I call it,* is now most of the time filled. I have just had in it, two or three times, some forty Kacharis from other villages. It is a good field of labor, both for me and the native Christians.

I regret to say, that, owing to cholera and the disturbed state of the station on account of the mutiny, together with continual evening services which I have had for most of the summer with the Kacharis, I have not been able to do much bazaar preaching. In fact, I have scarcely been out. The native Christians have gone out occasionally, but generally have been insulted by mussulmans, telling them that the Company's reign was at an end, and that when *they* should have the power, "their heads would go into the Brahmaputra very quick." Still, I believe the good word is taking effect even in Gowahati, and I long to go out and sound the gospel trumpet.

This year has apparently been unfavorable, but a glorious day is dawning upon India. We may fitly say, "Lift up your eyes and look on the fields, for they are white already to harvest." Now is the time to send out the reapers. I hope the Baptist churches in America will not be remiss in their duty.

*A sayat for travellers, adjoining the station.

GERMANY.

LETTER FROM F. NIEMETZ.

Missionary Tour — Consecrated Fruits.

Memel, Nov. 18, 1857. — I returned yesterday from a missionary tour. My first station was Mistellen, a village about twenty-six miles from Memel. Our friends here, forty in number, had arranged a love feast, which was preceded by a public meeting and the administration of the Lord's Supper. The love feast, while conducing greatly to a realization of our happiness in Christ, served also as an opportunity for discussing the affairs of our Lord's kingdom, as all these brethren and sisters can but rarely meet together. One of the matters discussed was the disposal of the "mission potatoes." The profits arising from the sale of them had originally been designed towards the building of an assembly room here; but

this plan was now abandoned, in favor of the general mission funds. It was interesting to hear of the efforts put forth by these simple brethren to do "what they can," that is, to raise potatoes for the purpose specified. And that the High and Mighty One does not despise the smallest work of faith, is evident, in the plentiful crops our brethren have had. O that no Christian might rest satisfied, until he has devised some means by which he may aid in saving sinners from eternal destruction.

Opening of a Chapel at Russ.

From Mistellen I proceeded to Russ, where on the 13th inst. the opening of the chapel took place. Our brethren of the Memel singing-choir had kindly come to add to our enjoyment. Our first greeting therefore, on entering br. Lambrecht's residence, was a psalm of thanksgiving,—a fit prelude to the festival itself. After the ordinary opening service, I addressed the congregation from Rev. 21, 2-4. The singing of anthems and prayer closed the ceremony.

Richly blessed, we then hastened to our various abodes, and after refreshment a Lithuanian service was held by br. Albrecht. Not only was the chapel crowded again, but many were assembled around the doors. At dusk the Lithuanian worship was ended; and now so great an influx of persons (about 250) took place, that the lights threatened to be extinguished. A German service was now held, in which several brethren took part. At the close of the day the German and Lithuanian brethren and sisters together celebrated the Lord's Supper.

It was a day of much blessing, and we recognized God's merciful visitation of Russ, inasmuch as he has, within two years, gathered together forty believers here, and given them, what many of our older churches still want, a suitable meeting room.

On the following morning our partings took place; but while the other brethren all left, it was evident that my time had not yet come. The steamer from Tilsit, instead of stopping as usual at Russ, shot past, and left us on the pier, unable to account for the unusual occurrence. Being now unable to leave till the following day, a service for the evening was announced, and I had once more the pleasure of preaching in the new chapel.

The next day I reached Memel, and found our dear sisters assembled to work for the mission. May the Lord now fill his temple here and everywhere with holy zeal for his glory.

LETTER FROM MR. LEHMANN.

The Churches at Berlin and Templin.

Berlin, Jan. 21, 1858.—The Lord has blessed our church here the past year. Our clear increase will be about fifty, or not much less. Our meetings have generally been well attended and continue to be so. Much life is evinced in several departments of the activity of the church, and peace and joy have generally prevailed. Cases of exclusion have been fewer than in previous years, and we look with confidence for still more prosperous times.

In Prussia generally, also, our churches have prospered during the year past. The year has been a year of grace. Some regions have been much blessed, especially the church in Templin, which has had a net increase of 134 members. The present total is 299.

Proceedings touching Religious Liberty.

At the meeting of the Evangelical Alliance in Berlin, in September last, the Committee on Religious Liberty held several sessions. Mr. Lehmann proposed to send a deputation or a petition to the king in behalf of the Baptists in Prussia. This measure failing to receive general approval was withdrawn. Notwithstanding, an address by Mr. Lehmann, and a few words from Mr. Koebner, produced a happy impression. Mr. Lehmann proceeds to say:

Our great adversaries, the Lutheran party, were checked. Dr. Hengstenberg, in the Kirchenzeitung, goes so far as to express his love for me, though he feels constrained to oppose us strongly. Men of other parties were reconciled, and Dr.

Krummacher, in his closing speech before the king, queen, and court, spoke of the Baptists in high terms, and prophesied a peaceful connection henceforth. Sir Culling Eardley, to whom we are indebted for many efforts in our behalf, rendered us still better services than before. During his stay at Berlin, he spoke to Chevalier Bunsen and various other persons of distinction in behalf of the Baptist churches. I also had several interviews with him, in which we agreed upon a basis on which it was hoped that the recognition of our churches by the Prussian Government might be secured.

It had been intimated that our former petitions had failed because our committee representing the Baptist churches (die ordnende Brüder des Bundes) belonged to governments of different states and even republics (Hamburg), and that it would be requisite to form a committee of Prussian brethren exclusively. If the committee were composed of brethren in Berlin, for example, it would be easy for them to hold transactions with the government. This church, however, does not embrace precisely the persons most desirable to form such a committee. Other churches, such as those at Stettin, Memel and Elberfeld, possessing members of intellect and fortune, present more suitable candidates for such a responsibility. Sir Culling proposed that brethren in Stettin should be joined with myself, as a committee such as the Prussian Baptist churches would recognize, and who should present ourselves in that capacity to the king. I agreed with him as to the practicability of the plan. In a subsequent interview with the king, Sir Culling laid the plan before his majesty, who readily assented to it.

It was then arranged that Sir Culling should write me a letter, fully explaining the project; that on the basis of that letter our committee, previously constituted, should petition the king for recognition. The king, it was thought, would send this petition to the *Oberkirchenrath*, (the high ecclesiastical body,) which was already favorably disposed through the influence of Sir Culling, having among its members men of large hearts and liberal sentiments. It was supposed that this body would report favorably to the king on our petition, and that the king would subsequently issue the orders necessary to the realization of the plan.

Accordingly Sir Cullen wrote the letter proposed, and I afterwards had an interview with Dr. Hoffmann, a counsellor of the Oberkirchenrath, who is much favored by the king. Dr. H. suggested that notwithstanding the sanguine expectations of Sir Culling, the formal recognition of our churches was not a thing to be brought about for the present; that the whole matter now to be attempted was the formation of our committee and the recognition of this latter, in order to alleviate cases of misunderstanding and conflict between the local authorities and our churches.

That we might act in harmony with the brethren in Hamburg, and particularly with br. Oncken, I visited that city to consult with them. It was their unanimous opinion that inasmuch as the king had several times promised to give the Baptist churches a legal concession, like that granted to the separated Lutheran churches in 1845, it would be proper to place at the head of our petition the request for the realization of that promise, and afterwards the request for the recognition of our committee.

Returning to Berlin, I drew up a petition according to this plan, and laid it first before Dr. Hoffmann, in order to receive his opinion, which was expressed as follows: that this our petition had no chance of success; that the royal ministry, already so inimical to the Baptists, would argue with the king, telling him that this was the same petition so often offered and laid aside without reply;—but when we restricted ourselves simply to the recognition of our committee, there was more likelihood of success. He, for one, would recommend it; so would the Oberkirchenrath, and the ministry would not be able to oppose the king's desire. Besides, he thought it the safest step towards a full recognition also of our churches.

The brethren at Hamburg, to whom I wrote these things, preferred that the petition should be sent in just as it stood. Our committee, consisting of brn. Koelbner, Roth and Klein, in Barmen and Elberfeld; Baes, Schultz, and Habenaw, in Stettin; and Niemetz and Deggim, in Memel, had been already nominated by an appeal to our Prussian churches. When I laid the matter before them, they differed in opinion,—the first three agreeing with myself to follow the advice of Dr. Hoffmann; the remaining five holding with the brethren at Hamburg. After efforts to secure harmony of opinion, the brethren came unanimously to agree to ask of the king first only the recognition of our committee. The petition is now receiving the signatures of the members. By the vote of our constituents it is arranged that the brethren in Stettin and myself have full powers to act in cases of urgency.

Meantime our king is laid aside by severe illness. But the Prince of Prussia, on whom all now devolves, is said to be at least as liberal in these matters as his royal brother. We wait now to see the effect of our petition.

FRANCE.

JOURNALS OF FRENCH PASTORS.

Crowded Assembly.

Mr B———, pastor at D———, writes —

A young man of my flock living in a neighboring village was taken away by death last week. His funeral took place on Saturday. On arriving in the village, I found a crowd of men, women and children awaiting my arrival, and who had come to take part in the ceremony. As soon as they saw me, they rushed into the house, which was soon filled. As only a few could be accommodated, I directed them all to go out, and, the body having been removed before the door, I spoke in the open air. At the cemetery the crowd was still greater. They listened to my words with serious attention. Although it was very cold, no one seemed to be sensible of it. At the close, many uttered words of approbation, so that I have reason to hope that the seed sown will not be lost. Tracts distributed by some of our brethren were gladly received. The number present amounted perhaps to seven or eight hundred.

Surprised by Death.

An awakening has commenced in a village two leagues from here, taking its rise from the circumstances attending a funeral. A young man who had been to America and afterwards returned to France, had married in this village. Through the efforts of Christians in America he had become acquainted with the truth, although he had not received it into his heart. On his return to France he declared himself a Protestant. He came to see me several times, and I did not fail to exhort him to repent and believe the gospel. He told me that he was sensible of his need, but that there were so many temptations in this country that he could not give himself to the Lord, and that in order to do it he was going to return to America. He engaged his passage, and had his trunks packed. But death surprised him in the midst of his preparations. There was a vast crowd at his funeral. His wife's family declared themselves in favor of the gospel, and requested that meeting might be held every Sabbath at their house. The first meeting was numerously attended; now there are not quite so many, but I hope some souls will be gained for the truth.

Liberal Givers.

Mr. C——— gives the following account of a missionary tour at C———, A———, and the environs.

The brethren at A——— *had invited me to visit them once more before death or other unforeseen events should finally separate us. We met at C———, where I found them afflicted at the position in

*Mr. C. has been connected with the French mission since 1838. He was stationed at this place from 1842 to 1845.

which the French pastors have been left through the embarrassment of the treasury of the Missionary Union.

At L——— I found a single sister in the midst of an unbelieving family and a taunting world. She had laid up eighty one francs for the mission, and she was waiting with impatience for an opportunity to place it in the treasury.

At S——— I saw an aged Catholic, nearly blind, who is not far from the kingdom of God. It was a feast to her to spend a few hours with a Christian who brought her the consolations of the gospel of peace. This woman gave me forty francs for the work of the Lord.

At S——— I found a vine-dresser, who, after having heard one of our brethren, bought a New Testament without the knowledge of his wife. When I went to his house, he brought his aged mother who is 85 years old, and his whole family, who listened to me with pleasure. To his mother he said — "Do you hear? We must not confess to the priest, but to God, who can alone forgive sins. You have never heard so affecting a sermon. We have never been instructed in the truth. Alas, we are in darkness, and there is no one to enlighten us."

At R——— I visited a mason, who had heard the gospel from one of our friends. I had already written him several letters, to enlighten and strengthen him, but we had never met in person. When I made myself known to him he cried aloud for joy, and we embraced one another, with tears. He informed me of his spiritual state, and confessed that he had yielded several times to his appetite for wine. He was greatly distressed, and we conversed on the means of his recovery. To his wife, who stood wondering, he said — "You do not know that this is Mr. C———, who enlightened Mr. V., and who has written us such good letters." "Ah," said the woman, "how happy I am to see you! How much I owe you! We are so happy, since my husband embraced the gospel!" The poor woman was still ignorant of salvation by grace. I endeavored to make her understand free justification, and we parted with regret.

Changes produced by the Gospel.

My arrival at A. was an event. On Friday, which was Christmas day, Saturday and Sunday, I met a little company happy to find themselves once more around me. On my right were a young man and his sister, who were formerly opposers and a grief to their friends, but who are now examples of piety and devotion to Christ. Before me was a pious mother, with whom I had previously been acquainted, and who then gave us much trouble. She now enjoys good reputation as a Christian, as well as her husband, whom she has also brought over to her faith. Then there was a man who adored God, his Saviour, after having for years persecuted his wife, who now wept tears of joy at seeing me, saying, "You took much pains to instruct me for years, and you have not had the pleasure of seeing the fruit of your labors. Since your departure God has broken my hard heart." Besides, there were souls who had hesitated long before venturing to enter the narrow way and endure the reproach of Christ. Catholics also listened to me with pleasure. I saw in particular a family which invited me to pay them a visit, and who seemed not far from the kingdom of heaven. At night I had for hearers several Catholics, who stood at the windows in the street; also a captain who the next day expressed to me his gratitude for the good things I had said, and even the mayor of the place, with whom I had formerly had an interview at his own house on the necessity of true piety, in order to have part in the promises of this life and of that which is to come. Many of my old Catholic neighbors received me with pleasure, and manifested their regret that I was not to remain with them. "You must come," they cried with one voice, "we are poor, but we will do all we can to pay your travelling expenses, and also those of any of the pastors who shall visit us." Thereupon they put into my hand the amount of my expenses.

I refused it, however, and with unfeigned sorrow I had to tell these poor people that it was probably the last time that I should visit them.

Must the Work be abandoned?

I saw the friends at Ch———. There has been a revival in this village for some time. There I met two persons to whom I had preached the gospel fifteen years ago, and who still listen attentively to the preaching of the word. "Come and see us," they said, "we shall listen to you with more pleasure than fifteen years ago. You will establish us in the ways of the Lord." My heart was grieved at the thought of seeing our dear mission abandoned. Finally I saw with joy br. F——— and his promising field of labor, which bids fair to yield a rich harvest notwithstanding persecution.

Returning home, after having travelled more than fifty leagues, I was rejoiced to see that within twenty years the gospel has taken root in a great number of communes, where the good news had not been heard for ages. But I was distressed by the prospect of being abandoned by our American brethren, who could do so much, if they only had the will. "Alas," said I, with a bursting heart, "can it be that our country, which has such need of evangelical laborers, must see its pastors forsake their native soil and leave so many souls at the mercy of the wolves and to contempt?" I am not able to drive away this thought. It returns with overwhelming weight, unceasingly.

CHEROKEES.

LETTER FROM REV. J. B. JONES.

During the past year, Mr. Jones has traversed nearly his entire field, travelling and preaching almost continually. The following extract from a late letter gives account of his

Visit to Canadian District — Protracted Meeting at Vian.

Cherokee Nation, Jan. 11, 1858.) — The Canadian district is in the extreme southwestern part of the nation. Last spring I received word that the people of that neighborhood were anxious to have us establish preaching places among them; but as our appointments had already been made for some time ahead, it was July before we could go.

Our first meeting on this tour was held at a place called Vian, several miles this side of the Canadian district, where we have been preaching occasionally for about two years. The people had prepared a temporary arbor in a grove; and under this our meeting was held, which began on Friday afternoon and continued until Sunday night.

This is comparatively a new field. Our visits have necessarily been so few, that we can hardly say it has been cultivated at all. Brother Christie was the only one who could visit them with any frequency; and since the Executive Committee have felt themselves compelled to withhold his salary, he has necessarily been confined more closely at home.

The congregation on Friday was tolerably large; but it continued to increase until Sunday noon, when I suppose about a thousand persons were present, many of whom we hope were deeply impressed by the Holy Spirit. Several times during the meeting the anxious were invited forward. And even here many were found willing to avow their seriousness, and to ask an interest in the prayers of God's people.

The Believing Cripple — Ps. 19: 7–10.

On Saturday night after meeting we had word from a man who had been a cripple for ten years, that he wished to see us and have a talk on the subject of religion. Early on Sunday morning brethren Downing and Christie went to see him. One sermon was preached while they were gone. They found that the man, who had been confined to his bed these ten years and had seldom if ever heard a sermon during the time, was among the most anxious of those inquiring the way of salvation. A brother who lived near him had been with him a good deal, and had read the New Testament to him and

with him; but had not been able to throw much light on the word, as he himself stood greatly in need of instruction and was poorly fitted to be a teacher. On conferring with the bedridden man, our brethren found that the Lord had blessed the little instruction he had had, to his good, and that the Holy Ghost had opened his heart to receive the word in the love of it. He had already become an humble and penitent believer; and as more light dawned upon his mind, he now became anxious to follow Christ in all the Lord's appointed ways. Our brethren continued in prayer and conversation with him as long as they could stay away from the meeting. That very day he was drawn to the meeting on a sled by a yoke of oxen; and on it by the side of the arbor and near to the pulpit, he lay and listened to the preaching of God's word. When the invitation was given for those to come forward and give their hands, who wished to relate their experience and unite with God's people by baptism, this man would fain have gone forward and taken his place with the rest, but his useless limbs refused their office. The singing of the invitation-hymn was not concluded before he motioned to brother Downing to come to him. He went and received the warm grasp of his hand, which told him that he too wished to profess in baptism openly his love to Jesus. His experience was so satisfactory that he was received. He was drawn on his sled to the water's side, and after brother Downing had baptized four other converts, br. Christie and myself carried the lame man into the water and he was baptized in the name of the Trinity. He remained at meeting on Sunday night, and after the services were over, seemed so anxious for instruction that I sat down by him to explain God's word. Quite a number of others were attracted by the conversation, and we continued our conversation until midnight.

This part of the Cherokee country has been noted for its wickedness; but there are signs of a good work begun. Gamblers, drunkards, &c., all turn out to hear preaching. Our native brethren have visited the place several times since the meeting I have spoken of.

Second Meeting at Vian.

About three months after the time above spoken of, my father and I attended a four days' meeting at the same station. It was evident that the community generally, as well as the converts, were feeling an interest in religion. The religious part of the community had contributed a hundred dollars for an "improvement," on the site of which they had put up a good shed. The timbers had all been hewn, and the shed so constructed as to form the frame work and roof of a house; and they intend by and by to complete it, and make a meeting-house of it. This four days' meeting was also a very interesting one. There was a large congregation, who gave good attention; and large numbers of anxious inquirers. Six persons were received to church-membership by baptism.

The lame man who was baptized at the first meeting, was not able to attend this; but sent word that he wished us to visit him. I spent a night with him. I found him still rejoicing in the Lord. Since his baptism he had had many temptations, but he still continued to read his testament and pray; and evidently he had not been an inattentive reader. He had marked a large number of passages for inquiry, and was so eager for instruction that, although I was exhausted with four successive days of hard preaching, yet I expounded the scriptures to him until midnight. The next morning almost his first words were inquiries about passages of scripture. And these inquiries were continued until I was obliged to leave him.

On reaching the Canadian district, south of Arkansas river, we found it a very sparsely settled country. The people had no preaching by Baptists, and never had had. At every place where we stopped, we were received with much kindness and attention. At our meetings the congregations were large and attentive, and the prospect of doing good seems quite flattering.

Cherokee Refugees from Texas.

We had the most interesting meeting at our last appointment in the district, which was near the line of the Creek nation. Nearly the whole community came out to hear. This is the place where the request to make our visit originated. We found the people remarkably intelligent in every thing except religon. They informed me that they had formerly lived in Texas, and that while it was under Mexican rule, they had formed a little Cherokee community and were permitted to manage their own affairs as they pleased. So long as they had been unmolested, they had been engaged in raising stock; and at the time of the Texan revolution they had large herds of cattle and horses. They were on the most friendly terms with Gen. Houston; but while he was absent fighting the Mexicans, the cattle and horses of Bowls, the chief, and of his band of Cherokees, were coveted by the Texans. Pretexts were soon found for preferring against them charges of hostility, and they were attacked by the whites. Their chief, Bowls, was killed, and also many of their principal warriors. The survivors fled, and for a number of years led a wandering life among the wild tribes of the prairies. At length a part of the band made their way back to the Cherokee nation, and formed the settlement we were now visiting. The rest of the band are still living on some of the wild lands of Texas, at a place which the Cherokees call "The Cedars." While we were on our tour, we met with a young man from that place. He says they have no preaching, nor religious instruction of any kind. He had never seen but one "preacher" until he met us. He says the reason why they do not come and settle among the rest of the Cherokees is, that "they fear the preachers;" who, they have heard, teach that it is wrong to fight. They fear that after the people have imbibed such a sentiment as this, they may be attacked; and as they must not resist, they will become a prey to their enemies.

Calls for Increase of Laborers.

In all the places we visited, there is quite an interest in religion. Many are anxious for their souls' salvation, and are seeking more light. Since this our first tour we have been trying to supply them with occasional preaching, and will continue so to do. In this we especially need the help of brother Christie. He lives much nearer to them than any of the rest of us, and is just the man for the work. Cannot some benevolent persons take him up and support him, so that he can devote all his time to preaching?

I was absent on this tour about three weeks; and in some respects it was the most interesting one of the year, as a portion of it was over entirely new ground. On other occasions I have done more preaching in less time, and apparently with more immediate effect; but we look for the fruit of such labor hereafter. The demands for labor are incessant. Sometimes I have returned from a trip of one or two weeks, stayed at home one or two days, and have then started on another; and yet we have failed to meet more than half the urgent calls for preaching. The success with which we have been blessed, has already been reported. The baptisms during the year have been just one hundred.

MISCELLANY.

DISCREPANCIES IN REPORTS OF MISSIONARIES.

The following remarks are part of a letter from the Rev. John Barff, of the Society Islands Mission, dated at Tahaa, July 15, 1857, as published in the (Eng.) *Missionary Magazine and Chronicle*; and may help to account for the various statements, apparently contradictory, that have so often perplexed Christians at home. They will also suggest "reasons why ungodly men have so often maligned missions. Their intercourse is with the vicious portion, and thei conduct in almost every instance partakes of the same character."

Diversity of First Impressions.

Allow me to refer to the effect on the minds of missionaries on a first arrival in heathen lands. Take, for instance, that of the first party to Tahiti in the ship "Duff." There were some among that band whose hearts sunk within them when they saw the people wholly given to idolatry, lewdness, laziness, lying, and to every species of vice, and yet entirely satisfied with their own ways. These brethren could not, and hence had not, measured the breadth of their work, and they had nigh finished their missionary career ere they had well begun it.

Another portion, noticing the immense contrast between the condition of the heathen and of themselves, and pitying with all their hearts their wretched condition, were sanguine enough to suppose that when the natives had perceived that contrast, and when the missionaries could speak to them of European civilization, and of the glorious gospel of the blessed God, the victory would soon be completed and their work accomplished. These felt their ardor soon checked by bitter disappointment, which, in some instances, led to the relinquishing of their mission. But a third party, though they found that no description had given to them a faithful picture or fully entered into the formidable character of the difficulties before them, had yet prepared themselves for great difficulties, and had entered into the spirit of their work with dependence for success upon God alone. These, though somewhat disappointed, gathered from the difficulties themselves additional arguments for their continuance in the work. They felt that here was a field where an immense amount of work was to be done; and that, although they might have long to wait, divine power could raise up of these stones children to Abraham. So *differently* did the *same facts operate* upon different minds.

This diversity of views and feelings is yet observable, now that Christianity has been established among the islands. Take an instance. A missionary, arriving a little more than twenty years ago at the Society Islands, found the churches in a worse condition than I have seen before or since. Civil war had unhappily been raging in the Islands; — after which disappointed ambition had led many to make shipwreck of the faith, and the free introduction of ardent spirits to a general disorganization of the stations. Fears were entertained for the effect upon the mind of the brother, of such a chaos; but he viewed the whole in what we thought to be the true light. He did not suffer it to quench his ardor; on the contrary, he felt thankful that amid all the evil influences there was a goodly number who had sufficient principle to keep aloof from these evils, and who endeavored to stem the torrent of iniquity. And there were many more, who, having fallen, mourned over their declensions, and earnestly desired a missionary to re-establish order among them. And he thanked God that a foundation which could not be shaken had already been laid, and took courage in the hope of future success. Other missionaries arrived within a few years of that time, but when the mission had assumed a somewhat brighter aspect; and deep was the disappointment of some of them at the prospect before them. The churches were in a more prosperous condition; but the state of things was in some respects so different from what was anticipated, that their spirits were damped and their usefulness diminished.

You may ask why these references are made. I make them for the purpose of showing the reasons why different missionaries have sent home varying accounts regarding the same missions, and also for the purpose of accounting for a fact observed by me when in England, that the same statements from missionaries gave different views to different individuals. You will perceive that the want of harmony in the accounts is partly the result of a want of harmony in the views of the parties giving them. Both are given quite conscientiously. But where correct statements have been given, the hearers often retire with very different ideas, just from

the fact that, when missionaries speak or write on the subject, they cannot enter into all the particulars needful for giving a correct view of the whole subject, so that much of the filling-up of the picture is left to the imagination of the hearers; and how various the coloring that would be given to that remainder I need not say.

Diversity in Modes of Representation.

I have, when in England, been surprised at some extravagant notions entertained by individuals who heard missionary addresses: those, for instance, of the lamented Williams, whose sanguine spirit led him to look rather at the bright than the reverse side of the subject. Some, transported by his eloquence, seemed to retire with the idea that our missionary stations were earthly paradises, where sin was but a dwarf shrub, rather than outworks of the City of Zion, where the fiercest and most trying contests are being carried on with the enemy, and where, too, the balance of success rises and falls with more rapidity than in places where the truth has been long established and generations have been advancing intellectually and morally.

You will infer from the above remarks that our friends in England do not always obtain a correct view of the comparative condition of different stations; for while some missionaries are full and free in their communications to the Christian public, a public not always so anxious for full information as for pleasing anecdotes, &c., there are others who will not write fully of any bright changes in the aspect of the churches and stations, knowing that by doing so they would probably give a one-sided view of their condition. A dark shade might pass over them which it would be their duty to make known also; and which, though to themselves easy to be accounted for, could not so readily be explained to the satisfaction of British Christians who have had no experience in a mission to a heathen country, and who have not the leisure nor the inclination perhaps so to make the subject a matter of study as to see more than the mere surface. For, in order to a just view of missionary labor, it is necessary, in addition to some knowledge of the previous condition of the people, to combine a careful perusal of the reports of the Society and magazines, with a correspondence with some missionary brother.

Different Aspects of Missionary Labor and Results.

You will excuse me if in this place I refer to some important distinctions in the character of missions, distinctions likely to affect their internal character. Some of the mission stations in South Africa partake largely of the character of Moravian settlements, where the well disposed congregate for the purpose of receiving religious instruction, being separated from the heathen, and in a great measure from those who lead vicious and immoral lives. This is a position exceedingly favorable for missionary labor, and calculated for fostering a comparatively pure community. In India, on the contrary, the churches consist of a select number who have, through much persecution, entered into their present position, a position which very few destitute of principle would seek. Between both these and the position of churches in these Islands, a wide difference exists.

A change, partly religious and partly political, threw the whole of the people of these islands under the instruction of the missionaries. The whole of the people became nominal Christians at once; — some of them because they were convinced of its truth, others because Christianity was to them a new system, and a popular one; and others again as a consequence of having been defeated in battle; they conceived it to be a necessary part of their submission to the conqueror to submit also to the system which the conqueror had sought to establish. In these missions, therefore, there was every temptation urging towards a profession of religion, and consequently the greatest circumspection needed in order to prevent a large number of ungodly men from gaining admission into the churches. Besides this, in

forming settlements the whole mass of the people of all classes repaired to them, securing, it is true, the rapid diffusion of knowledge, but also rendering it easier for the dissolute and viciously inclined to unite and retard the progress of the good work.

Again, in the Georgian and Society Islands the settlements are erected either at the harbors, or in places easily accessible to shipping; thus subjecting the labors of the missionary to all the inconveniences of a sea-port village — a sea-port village of aborigines proverbial for licentiousness. To the thoughtful Christian the fact that the missionaries have labored successfully under such circumstances, and have maintained comparatively large churches among the people, is an exceedingly gratifying one, and he will not be surprised to learn that the missionary finds more to grieve him, that he is oftener disappointed in his expectations, and has to meet more painful trials, than a pastor at home. He will not be surprised to learn that licentiousness is yet too much a prevailing characteristic of the people — that intoxication has on some occasions swept like a destroying flood against the church (though against such periodical storms a large proportion of the church has stood), and that the disposition to prevaricate is yet to some extent a national evil; but he will thank God and take courage from the fact that churches exist in which the discipline is strict, and where expulsion is invariably the remedy for continuance in sin. * *

You will perceive from the above facts that, excepting in the church, there is no expression of public opinion against immorality and vice. But against this fact we have this advantage, that the worst characters will attend our services, and will bear the most pointed rebukes from the pulpit without taking offence; in fact, rather with a feeling of satisfaction that interest is taken in their welfare. You will also learn that we have comparatively few converts who have not, prior to conversion, been carried into open violations of morality; and hence, again, that the dangers of backsliders falling into open sin is more imminent than where a moral atmosphere surrounds the church.

We have learned by the experience of years, that to bring a people, notorious for licentiousness, into a condition in which the great majority throw their entire influence into the scale on the side of morality and purity, is an arduous work, requiring the diligent application of all the means at our disposal through a second and third generation. Indeed, it cannot be accomplished without special attention to the young — an attention accompanied by the divine blessing.

Sometimes the hope has been entertained that we had succeeded in bringing the mass of the people to this consummation; but, when temptations suitable to their old habits and tastes have come in like a flood, we have found that much of what we had hoped was standing upon the sure foundation has been swept away. We have seen that our real progress has not been so general as had been anticipated; but we have found, to our unspeakable comfort, that many have stood like the house built upon the rock.

These latter remarks are specially applicable to the churches of Tahiti for some time past. The trial to which their faith has been subjected has been of the most fearful character. Nothing can be thought of more detrimental to a small community, than that of the establishment of a garrison and naval station among them, particularly a French one. The results have told fearfully upon the community generally; and even in the churches, particularly such as are under novices patronised by government, the tone of moral feeling has been lowered; while almost all (there are some honorable exceptions) without the church, both whites and natives, are living in a state of immorality. But there is a leaven of piety. There are native pastors who have stood, maintaining their integrity, and zealously endeavoring to maintain the truth; and there is abundant evidence that the progress of iniquity is not unresisted by a goodly number of church members, who continue their endeavor to secure to the churches the best individuals

as pastors. Indeed, there is abundant evidence to show that the hold which Christianity has taken of the hearts of the people is strong.

PROGRESS OF THE GOSPEL.

It is sometimes urged as an objection to Foreign Missions, that progress therein is so very slow that, practically, it amounts to nothing. Now, although, as has been well said and often repeated, "we are not responsible for results," faithfulness in the use of means being the limit of our responsibility, still we may answer the objection, and at the same time encourage our own faith, by looking a little at results; and we shall find that progress is not so inconsiderable as some men would have us believe.

A kind friend has furnished the following statement of facts with reference to this matter, which cannot fail to interest our readers:

"Missions have been established in the Sandwich and neighboring groups of islands, not half a century. Yet in that bosom of the sea, the Church Missionary Society, the London and Wesleyan Societies, and especially the American Board of Commissioners for Foreign Missions, have fifty-four thousand seven hundred scholars under daily instruction; report forty-five thousand nine hundred communicants; and there are two hundred and thirty-nine thousand nine hundred professed Protestants. The Sandwich Islanders are a nation of Christians. They support their own clergy, build their own churches, and send out their own missionaries. Twenty American and some forty native ministers are supported entirely by that formerly heathen people.

"Eleven hundred and sixty-nine converts were added to the churches there last year. The communicants number now twenty-one thousand nine hundred, and the Hawaian Government supports schools embracing twelve thousand pupils, at an expense of forty thousand dollars. Forty years ago that was a nation of savages.

"The religious state of India is now attracting much notice. No well informed person any longer believes that the existing rebellion arose from the prevalence of missionary efforts. On the contrary it is found that where Christianity has most extended, the country is quiet; that the rebels are the sepoys, whom a blind policy has prevented from learning anything of the gospel, and that where missions have not been established, or only partially, as in the province of Oude, there rebellion has raged with barbarian inhumanities. You find no disorder in such districts as those of Tinnevelly and Travancore, in the south of India. In proof of the progress of the gospel, look at these districts.

"Missionary effort has been made in Tinnevelly for about seventy years, long enough to reach some good result; and you find in connection with the Church of England alone upwards of six hundred village congregations, about forty-five thousand baptized converts, and ten thousand children in the Church schools. The proportion of communicants to baptized is about one in six; and if there are not at least one hundred communicants in every village of eight hundred nominal Christians, the missionaries think the state of religion very low. In our own church at home the proportion is about one in ten, in India one in six. These Indian Christians give evidence of the reality of their consecration to Christ; *e. g.* a missionary published a devotional book, filled with prayers, instructions, and meditations for Christians, a book which none but spiritually minded believers could enjoy. Three thousand copies were printed, and the whole eagerly purchased by these children of God. These people are poor, and yet they have contributed in one year nearly three thousand dollars in alms and for missions. Now this is a specimen of the reality of religious progress in one part of India. What else indeed, should we expect of the people when we can give such a testimony concerning their native ministry; for during an excitement in the Punjaub, when all the white population were fleeing to the fort

and the native pastor was advised also to take refuge there, 'No,' he replied, 'I would rather die in my home than flee. I preach to the people every day that they should not fear those who kill the body, but fear God. I cannot leave, for my act would be opposed to my teaching.' Noble heroism! It reminds one of the time when Nehemiah answered his tempters, 'Shall such a man as I flee?'"

These are illustrations of real progress of the gospel in missionary stations wherever Christ has been long enough preached to form the character of the people. And then consider the fact that the world, wherever it is accessible, is dotted with missionary stations. The American Board of Commissioners for Foreign Missions alone have over two hundred stations, over eight hundred missionaries and assistants; while the Church Missionary Society alone, representing only part of the Church of England, has more than two thousand one hundred missionaries, agents and teachers; while the converts of these and other societies, at home and abroad, are numbered by hundreds of thousands. This is substantial progress. Religion is making its way; and wherever it lodges in a human heart or in a nation, it becomes a felt power. Mark the changing sentiment of Catholic Europe as to Protestant Christianity. Mark especially the marvellous transformation of the Mussulman mind. Free religious toleration in Turkey: greater freedom than in France! Who would have deemed it possible five years ago?

Our twenty-five or thirty years in Greece and Africa have told wonderfully on the enlightenment and reformation of the people. A half century in China, with the working of schools, presses, and itinerating native ministers, must produce marvellous changes in the moral and religious condition of the stereotyped childhood of that empire. These are the means to the end. They never yet have failed. They work slowly but successfully. "*Work and wait.*"

We take from a table of statistics, published in the American Tract Society's Christian Almanac, the following:

"Number of Protestants in India, Ceylon and China, five hundred thousand; in Australia and Polynesia, one million; in Africa and its islands, seven hundred thousand."—*Spirit of Missions.*

THE YOKE OF JESUS.

The yoke of Jesus is easy, and his burden is light. It well fitted his shoulders and will fit ours also, if we will but bow the head. Here lies all the difficulty. We carry the head too high, and then it chafes us. This is not the fault of the yoke, but of the yoke-bearer.

It is designed for lowly ones. Jesus was a lowly one. We are called to learn of him, be lowly too, and then it will fit our shoulders as it did his. It is only in this way that we can walk with Him. How sweet thus to walk with Jesus — step by step, side by side, shoulder to shoulder! This is now our great lesson, — having taken the yoke upon us, to learn of Jesus. Then, even whilst laboring, we shall find rest unto our souls. It is so in glory. There they serve him day and night, and yet they have entered into his rest. This is a law in God's house, Service in the spirit gives rest to the soul. The Lord's burden never makes us weary. We become weary only when we attempt to carry our own burdens. Our shoulders are not adapted to this. They are adapted to bear one another's burdens. Jesus bore ours. We are to bear one another's, and so fulfil the law of Christ. If Christians understood this more fully, there would be far greater liberty, and joy, and power in service than we now witness in the churches. Nor should we so frequently hear the words of mourning and lamentation uttered by the children of God: —

> "Where is the blessedness I knew
> When first I saw the Lord?
> Where is the soul refreshing view
> Of Jesus and his word?"

Ah, where! but in the place of lowly and self-denying service. He says, "If

any man serve me, him will my Father honor." "If any man love me, let him keep my words, and my Father will love him, and we will come unto him and make our abode with him." Here then may again be found the "soul refreshing view of Jesus and his word," even in the path of lowly self-denying service.

Christians must be brought to feel that they are not their own; that their bodies, souls, minds, spirits, time, talents, property, money, all belong to Christ. They must be willing to serve him, as well as worship him; to serve him by renewed acts of consecration to him, both of themselves and their property. If Christians are not willing to do this, they will certainly suffer loss in their souls. This is a law of the spirit. It cannot be evaded. There will be leanness. It may be concealed for a time, but effect will follow cause; and, sooner or later, it will become obvious, even to the world. Then we shall not only have leanness in the churches, and hear the voice of lamentation; but we shall also have to bear reproach from the keen-sighted world, because of our departure from that simplicity of faith which characterized the pilgrim fathers.

Moreover, if the churches are not awakened to a sense of their departure from lowly, energetic, self-denying service, and quickened to acts of dedication both of themselves and property, to the furtherance of the gospel, we shall have to witness, through God's providences, the removal of property from the hands of unfaithful stewards, that it may be bestowed upon others more worthy of it. Already we have had intimations of this. Our Master is head over all things to the church. The silver and the gold are his. These are required in his service. And if the present holders of property refuse to make appropriations to the Lord, or to give back to him that which he has loaned to them, that they may know the blessedness of giving, then, as the kingdom of God was taken from the Jews and given to the Gentiles, so will property be taken from the hands of unfaithful stewards and given to others. This will be brought about in the Lord's governmental dispensations. He "worketh all things after the counsel of his own will." Men will have to learn that it is not enough to say "Lord, Lord," and then turn and worship mammon. * * * *

"Faith in God" must become the motto of every house of business. Every merchant must adopt it and act upon it. All commercial transactions must have reference to it. Governmental acts should be based upon it, administrators of law be guided by it. Let it become a household word; let children early be taught to lisp it; let family arrangements spring out of it; let all the churches live it out, and thereby commend it to the world. Then, and not till then, shall we be exalted as a nation. Christians must deny themselves; self-denial will give them opportunities of proving their devotion to the cause of Christ. They must be brought to understand that to use upon themselves, or to lay up on the earth, that which should have been devoted to the Lord, will be followed by great loss; whereas, to give themselves first to the Lord, and their property to his service, is to secure great gain, blessedness in their souls now, and glory in the world to come. The liberal soul will be made fat. He that gives himself and his substance to the Lord, will receive Christ and his glory in return. So that he may say, "The Lord is the portion of mine inheritance, and of my cup." His cup will be full, running over; and his language will be, "O taste and see that the Lord is good; blessed is the man that trusteth in him."

There is no honor like following Christ — no service like bearing his yoke — no security for riches, save when they are laid up in heaven — no labor so remunerative as labor for the Lord — no investment like works of faith and labors of love, for these shall appear unto praise and honor and glory at the appearing of Jesus Christ — no fortunes like those of devoted Christians, who are rich in faith and good works, whose inheritance is incorruptible and undefiled and fadeth not away. * *

The church has become straitened, not because she has been drawing largely and

cannot draw more, but because she has been saying, "I am rich and increased with goods and have need of nothing." Let her now change her language and say, "My God shall supply all your need according to his riches in glory by Christ Jesus. The Lord is able to make all grace to abound toward you, so that ye, having all sufficiency, may abound to every good work. So that in this great trial of affliction and poverty, the abundance of joy among the Lord's people may be made to abound under the riches of their liberality." — *Am. Free Miss.*

OTHER MISSIONS.

FEEJEE ISLANDS.

The Rev. W. Wilson, of the Wesleyan Missionary Society, thus writes from Feejee, December 24, 1856:

We are training teachers as fast as we can, but cannot fit them for the work in sufficient numbers for the demand. The work is spreading in Ovalau; in Bau and Rewa, also, it grows; and in the latter place a truly spiritual work has commenced among those who were merely nominal professors. At Nadroga, Mr. Moore reports that a remarkable revival has begun; and he is, as you may suppose, full of joy because of the marvellous doings of his omnipotent Lord. A canoe from Na Viti Levu and Rakiraki lately brought an urgent request for help to the towns in that quarter. On all that part of the coast the people desire the gospel; fields ready for cultivation spread before us on all sides, and had we laborers we might enter them at any hour with the most glorious prospects of success.

In this circuit, the work of the Lord is spreading with a rapidity and power truly astonishing. Many towns, both on the coast and in the interior, have recently *lotued*, and the inhabitants of some of them manifest much zeal on behalf of that cause which is stirring Feejee to its foundations. I may mention, in particular, Nawaca, a town of bad fame formerly, in which Elijah and many of the Vewa people had a narrow escape from being murdered. I paid them a visit a short time ago, and, no house being large enough to hold the congregation, I conducted the service in the open air. Their chief remained with me till near midnight, hearing of Christ and things divine; while his piercing black eyes, which were riveted on me, spoke a language not difficult to be understood. Since my return, the people have commenced building a chapel, and have been occupied in dragging posts of great size to the site.

I am preparing to sail for Mouta and Yasawas, and hope to find heathenism all but extinct in both places. The people some time ago sent to Bau for teachers, and also to know the mind of the chiefs on the subject of the new religion: the message sent back was, that they were all to *lotu*. The chief of Mouta has brought three pounds of turtle shell as his *tatau*, or offering, for a missionary. In every place the cry is, "Give us teachers, books, dresses, and missionaries." Guns, hatchets, powder, &c., are now at a great discount.

The work in Feejee is great and glorious, and I am thankful to the Guide of my youth for directing my feet hither. Along with numerous trials to which our faith and patience are subjected, we have always this consolation, that we are of some use every day of our lives. — *Wes. Miss. Notices.*

CHINA.

The missionaries of the London Missionary Society at Shanghae, in a review of their labors for six months ending October last, make the following encouraging statements.

We are encouraged by seeing that the truth as it is in Jesus has been apprehended and believed at least by a few. During the past six months, twenty individuals have been admitted to the fellowship of the church, on a credible profession of faith in Christ. Some of these have long been acquainted with the truth; but from having removed to different parts of the country, and other causes, they were previously withheld from the open dedication of themselves to the Saviour. Subsequent to their baptism, also, several have been obliged to return to

their distant homes; and changes of that kind will necessarily be frequent in connexion with a Christian church at this place. It is gratifying, however, when by such means the gospel is published more extensively than might otherwise be the case; and we generally find that the converts in these circumstances are anxious to inform their friends and neighbors of the things they have seen and heard. Some of the members afford us great satisfaction from their zeal and consistency in making known the Word of Life to those around them. Both in the chapels, and in a less public manner, they warmly urge the truth on the acceptance of their countrymen, and heed not the obloquy and opposition they often meet with in doing so. Two of them, who are literary graduates, have for some time been engaged in visiting the school-masters in the neighborhood.

Messrs. Muirhead and John have lately returned from a missionary tour, to the extent of 100 miles beyond Shanghae. They visited different towns and cities, making it a point to call at the houses and shops of the inhabitants as much as possible, not only to put Christian books into their hands, but to converse with them individually on the great truths of redemption, preaching also in the streets at the distance of a few hundred yards from each other to the people gathered together. "In the prosecution of this work," they write, "we have been much encouraged. Seldom have we been refused a hearing, while we have had it in our power to speak most freely on the evils of idolatry, and the necessity of repentance and faith in Christ. Inquiries have often been made by the shopkeepers and merchants in the course of conversation, as to the person and work of the Saviour, and in an apparently honest and sincere manner have they admitted the folly and falseness of the prevailing superstitions."

CEYLON.

A native preacher in Ceylon in connection with the mission of the American Board, says—

In July we admitted a female to church membership. She is the mother of Sinnacooty, who was received last year, and he, under God, was the chief instrument in leading her to Christ. Her eldest son has been a kind of Hindoo devotee, staying at home and attending to his work, but refraining from marriage, accumulating money and eating rice, until recently. Notwithstanding his influence, she heard the truth from her younger son, believed it, and made a public profession of her faith. She is the third person called in that village, Mohammaly, and she is called at the eleventh hour, being now about sixty years old. The Spirit of the Lord, as we believe, is working in that village. Both in that and another village, about three quarters of a mile south, there are a number of inquirers. A few meetings which we held in those villages a week ago, appeared to me altogether as inquiry meetings. The most important feature respecting the interest there is, that the chief laborers are the Christians of the village. One of them seems to be peculiarly fitted for the work, and engages in it with earnestness.

JESSORE.

Mr. Anderson, a missionary of the English Baptist Missionary Society, in the province of Jessore, north of Calcutta, reports the following interesting facts.

The Cobbaduk river near which our house is situated, separates Jessore from Nuddeah. When Mr. Parry resided here, between two and three years ago, a number of people of the shoemaker caste instructed by him and by Ali Mahomet, one of my native preachers, became convinced of the worthlessness and wickedness of idolatry, and were ready to have embraced Christianity. At that time Mr. Parry was removed to Beerbhoom. heard of these people, I think, about the beginning of the year, and I became desirous to ascertain where they were and what their state of mind might be. Shortly after coming here, Ali Mahomet went to look after them, and found them still favorably disposed towards the reception of the gospel. They expressed their wish that I should preach to them, which I have done several times. For awhile they hesitated; they did not know what treatment they would receive among us. The other castes despise and hate them; could they be welcome among us, and eat and drink with us? When assured that we despised no man, and that in Christ we are all brethren, they were

gladdened, and doubtless felt that this afforded a strong proof of the truth of Christianity. Before they could decide, they made themselves acquainted with the customs which we observe, and received instruction again and again. Still they hesitated and expressed a wish that I should hold an interview with a brahmin, a zemindar, residing some distance from here. This I consented to do, but before going I went and reasoned with them on the impropriety of referring to any one in a matter which concerned their souls' eternal salvation.

At length they became satisfied and emboldened, and declared their resolution to forsake idolatry and embrace the Christian religion. The name of the village to which they belong is Boneyallee, in the Nuddea district, about two miles from here. There are thirteen families of them. They are employed in weaving, but some work at shoemaking too. Their parah is a pattern of cleanliness. It gratified me to see this, but I have been more pleased at the fact that they have not in any way sought from me pecuniary assistance as so many converts do. This is a strong proof of their sincerity. When I spoke of putting up a chapel among them, they said they were poor and could not render assistance, their own work would be hindered; so I told them it was not the few rupees that would be saved by any assistance they might render that I regarded; I wished to see them zealous and desirous to help in the erection of a house of God, which was designed for themselves; whereupon they said that they would do what they could; they would undertake the lighter part of the work, such as cutting up the bamboos and constructing with the cuttings the skeleton roof. I am sorry, however, that the native preacher whom I sent to look after the erection of the house, employed six of the men as laborers upon a daily hire, thus frustrating in a measure the advice to which they had acceded. When six of their own number were hired to work, there was not so much occasion for them to render the help they proposed to render. The rains had set in and it was desirable to get the house put up as speedily as possible, but still it was indiscreet to nip in the bud the habit of helping themselves which I had taught them to form.

Of these new converts an old man of the name of Boloram is the principal person. His influence among the people of his own village is very great, and he is looked up to by the shoemakers of many villages in these parts; so that as soon as these people became Christians, they themselves said, and others also affirmed, that hundreds would follow him and journey in his path. As the news of the Boneyallee muchees becoming Christians has gone to many places, a spirit of inquiry has been elicited, and a desire to see us and to hear our message expressed.

As soon as I am able, I intend going northwards, where there are large paras of shoemakers; in one 100 families, in another 80. I understand that in these parts there are altogether about 130 villages in which muchees reside.

From Baraset, a new station still nearer Calcutta, under the charge of the same Society, the native missionaries write under date of Sept. 28.—

Wherever we preach, either in villages or in markets in the district of Baraset, the people hear the gospel with excess of delight. Many of them praise the doctrines of Christianity, and admit its superiority over all other religions. They converse with us delightfully, read tracts and gospels, discuss with us the most difficult and important points, and thereby drive their doubts from their mind with satisfactory decisions. Our neighboring people generally invite us to hear the gospel, and many sick persons receive much satisfaction to know the unbounded kindness and mercy of our Saviour.

Many learned and educated and respectable men come to us almost every day, to root out the doubts from their minds by discussions. Many of them have taken the bible for their study, and they show their progress in it on various occasions. We find sometimes nine or ten persons present at the time of our family worship to join us in the service. We have at present many to hope for.

AMERICAN BAPTIST MISSIONARY UNION.

ANNUAL MEETINGS.

The forty-fourth annual meeting of the Board of Managers of the Ar Baptist Missionary Union will be held in Philadelphia, on Tuesday, M 1858, at 10 o'clock, A. M., pursuant to arrangements made by the Ex Committee in conformity with provisions of the Constitution. The Uni meet at the same place, on Thursday, May 20, at 10 A. M. The annu mon will be preached by Rev. William H. Shailer, D. D., of Maine, or Rev Bailey, D. D., of Indiana, his alternate.

R. W. CUSHMAN, *Rec. Sec. of Exec. Comm*

LETTERS, &c., FROM MISSIONARIES.

Burmah.

MAULMAIN.—BUR. MISSION, Nov. 5.—PUB. COM., Sept. 16.—C. BENNETT, Aug. 19, (2), 31, Sept. 5, Oct. 1, 19 (2), 25, Nov. 3, 6, 10, Dec. 18.—J. M. HASWELL, Aug. 31, Dec. 1, 17.—KAREN MISSION, Sept. 30.—J. WADE, Aug. 24 (2), Oct. 23.—Nov. 6, Dec. 1, 10.—C. HIBBARD, Sept. 28, Oct. 16, 24, Nov. 12, Dec. 17.—Mrs. WHITAKER, Sept. 15, Dec. 1, 15.

TAVOY.—T. Allen, Oct. 1, 24, Nov. 28.—E. B. CROSS, Dec. 1.

SHWAYGYEEN.—G. P. WATROUS, Sept. 30, Oct. 13.

TOUNGOO.—F. MASON, Aug. 23, Sept. 9, 14, Oct. 2, 6, 30 (2), Nov. 9 (2), 11; Mrs. M., July 2, Aug. 21.

RANGOON.—E. A. STEVENS, Sept. 1, 3, 17, Oct. 8 (2), Nov. 9, 17, Jan. 4.—J. DAWSON, Aug. 19, Sept. 1, 16, Oct. 19, 21, Nov. 5, 9, Dec. 19, 21.—Mrs. KNAPP, Sept. 18.

BASSEIN.—H. L. VAN METER, Aug. 12, Sept. 23 (2), 26, 28 (2), 30, Nov. 12, 21, Dec. 11.—J. L. DOUGLASS, Aug. 15, Sept. 28, Oct. 10, Nov. 9, 10.

HENTHADA.—MISSION, Nov. 16.—B. C. THOMAS, Aug. 28, Sept. 15, Oct. 10, 24, 27, 31, Nov. 18.—A. R. R. CRAWLEY, Sept. 22, Oct. 7, 16, 20 (2).

Assam.

M. BRONSON, Sept. 30, Nov. 23, 30.—A. H. DANFORTH, Sept. 15, Oct. 15, 29 (2), Nov. 11 (2), 30 (2), Dec. 31.—S. M. WHITING, Sept. 21 (2), Oct. 6, 20, Nov. 23.

Teloogoos.

L. JEWETT, Oct. 28 (2), Dec. 25, Jan. 12.—F. A. DOUGLASS, Oct. 12, Dec. 15.

Siam.

MISSION, Oct. 7, Nov. 3.—S. J. SMITH, Aug. 17, Sept. 3, Oct. 7 (2).—W. ASHMORE, Aug. 18, Sept. 16, 18, Oct. 14.—R. TELFORD, Aug. 15, Oct. 15.

China.

J. W. JOHNSON, Oct. 14, 20, 23, Nov. 10.—NINGPO MISSION, Sept. 30.—D. J. MACGOWAN, Aug. 18, Sept. 30.—E. C. LORD, July 23, 27, Aug. 20, Sept. 21, Oct. 1, Nov. 18.—M. J. KNOWLTON, Aug. 26, Oct. 1—17, Dec. 2.

France.

A. DEZ, Nov. 23, Jan. 2, 1858, 11, 20, Feb. 8.—J. B. CRETIN, and others, Jan. 14.

Germany.

J. G. ONCKEN, Oct. 30, Nov. 18.—G. W. LEHMANN, Jan. 21.

Delawares.

J. G. PRATT, Jan. 14.—E. WILLARD, Nov. 2, 24, Jan. 15.

Cherokees.

E. JONES, Jan. 13, 26.—J. B. JONES, Jan. 11.

DONATIONS.

RECEIVED IN FEBRUARY, 1858

Maine.

Bangor, 1st ch., Sab. Sch. 40; Warren, ch., part of an. coll. for the sisters, 10; Trenton, 1st ch. 7; E. Trenton, ch. 5.25; Skowhegan, John Lord 25;

New Hampshire.

East Washington, Dea. James Howe 5; Stratham, ch. 5;

Vermont.

Shaftsbury, ch. and cong., Norman Bottom tr., 22.57; Cornwall, Mrs. R. Peet 1; Plainfield, Mrs. Polly H. Perkins 5; Miss Lucy S. Perkins, dec'd, 5;

Massachusetts.

—"Not a Baptist" 10; Boston, Charles st. ch., of wh. 500 is from the estate of James S. Jacobs, dec'd, the avails to be applied tow. the sup. of Rev. E. Kincaid, of the Prome mission, Burmah, 700; Bowdoin Square ch., Sab. Sch. 20; Union ch., Geo. W. Chipman tr., mon. con. 140.96; Mrs. James Fernald 5; Charlestown, 1st ch., G. W. Little tr., of wh 22.88 is fr. Sab. Sch., S. A. R. De Wolf tr., 94.88; Bunker Hill ch., Levi Brown tr., 20; Chelsea, ch. and cong., S. Bryant tr., add'l, 40; Roxbury, Tremont ch., R. W. Ames tr., 35.54; Brookline, ch. and cong., Dea. D. Sanderson tr., mon. con. 25.30; Dorchester, North ch., Jacob Davis tr., 81.58; West Cambridge, ch. add'l 68.75; Kingston, ch. 23; Thorndike, Eunice B. Durkee 2; Leicester, Greenville ch. 11; West Acton, ch. 1.72; Weymouth, ch. 5; Webster, ch., Dea. Solomon Robinson tr., of wh. 5 is fr. Sab. Sch., for Rev. L. Jewett's sch., Nellore, 6 is fr. mon. con. and 30 fr. Dea. S. Robinson, to sup. Sau Pwaipau, a nat. preacher in Toungoo, Burmah, 41; West Wrentham, Sheldonville, ch. 21; Taunton Green, ch. 50; Bolton, per Laura A. Bailey, of wh. 2 are fr. her mother, 39 cts. fr. her sister and 1 fr. herself, 3.39; 1400.21

Worcester, Pleasant st. ch., mon. con. 9.08; Miss Phebe Young 1; per Rev. J. Aldrich, agent, 10.08

Rhode Island.

Providence 1st ch. "a member," tow. the sup. of Rev. B. C. Thomas, of the Henthada mission, and to cons. A. Judson Gordon L. M., 100.00

State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 25 26 is mon. con. in Feb., 30 an. sub., per A. Harkness, collector, 30 an. sub. per J. F. Crooker, collector, and 55 an. sub. per D. Daniels, collector, 140.26; Pawtucket, 1st ch. 57.03; 197.29

Central Falls ch., per Rev. J. Aldrich, agent, 54.50 — 351.79

Connecticut.

State Convention, W. Griswold tr., Essex, Mrs. Jerusha Hayden 100; Richard P. Williams 5; 105.00

Jewett city, ch., 13 25; Preston, ch 11; Rev. S Meech 5; a friend 10; Norwich, Central ch. 17.50; New London, 2nd ch. 11.50; Huntington st. ch., "individuals" 6; Peter D. Irish 5; New Haven, 1st ch. 422.56; Wooster Place ch. 200; Meriden, ch., to cons. Mrs. Lucy Miller L. M., 102.60; Wallingford, ch. 26 82; Branford, ch., 10; per Rev. J. Aldrich, agent, 841.23 — 946.23

New York.

New York city, Benj. Pike Jr. 100; Gloversville, 1st ch., Karen mission sew. soc. 35; Romulus, ch. 1.50; Alton, 1st ch., R. Flagg tr., 44. Hamilton, Sab. Sch., to sup. Poloo in the Maulmain theol. Sem. one year, 30; Wilson, ch., H. N. Johnson tr., 18; 228.50

Ontario Asso., P. Mitchel tr., Manchester, ch., 15.00

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THE MISSIONARY MAGAZINE FOR 1858.

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THE Correspondence of the AMERICAN BAPTIST MISSIONARY UNION is conducted by the Rev. SOLOMON PECK, for the Foreign Department, and the Rev. JONAH G. WARREN, for the Home Department.

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AMERICAN BAPTIST MISSIONARY UNION.

BURMAH.

LETTER FROM DR. MASON.

The following letter is addressed by the writer to "those who support Karen preachers in his charge."

Allowances for Native Preachers—Unrestricted Apportionment.

Toungoo, Nov., 1857. In the list of appropriations for 1857–8, just received, the Foreign Secretary remarks that four hundred and five rupees were contributed for native preachers under my direction. A part is designated for Quala, Shapau and Pwaipau, whose patrons I know, and with whom I correspond; but who have contributed the remainder, I have no means to ascertain; so I address them this public letter, to acknowledge its reception in general terms, and to present to the donors my grateful thanks.

No individuals are designated for the recipients of this balance; which is an advantage, as this enables me to divide it among several individuals in little sums, instead of giving perhaps more than would be desirable to a small number and leaving others destitute. The system of paying regular wages to assistants, in the jungles, has no place in my plan of operations for Toungoo; yet for a hundred [illegible]ers, a little aid for each in the shape of clothing, stationery and the like, amounts in the aggregate to a considerable sum. I have had to pay here for the most ordinary penknives a rupee each, while those of a much better quality may be procured in America for less than half the money. Again, it is sometimes desirable to support an assistant with his family in school in town, where the cost of their board in five or six months amounts to much more than the whole sum I have asked to be allowed them for a year. Moreover, there are often special reasons for expending a larger sum than the allowance, on one individual; while for others, a much smaller sum is adequate to supply all their necessary wants. Quala and Shapau are cases in point, as my other communications show.

Reports of Bghai Assistants.

Dr. Mason proceeds to give extracts from letters received recently from various assistants, which illustrate their characters and labors, the difficulties with which they have to contend, and the state of society, among the several tribes.

There is a settlement on and beyond the English boundary, on the north-east, to which one of the assistants recently went with a view to establishing himself, if possible; but he has returned, unable to carry out his intentions. There are six

villages, where, though Pant-wearing Bghais, or "Wild Karens" par excellence, the inhabitants are considerably civilized, being occupied in raising the silk worm.

The assistant writes, "Some of the chiefs promised to build a zayat; but they did not do it. Though they have never paid taxes, nor been brought in subjection to any government, yet they are afraid of the Burmese; and were they to build chapels and establish schools, the attention of the Burmese would be directed towards them, under the persuasion that they had submitted to the British government."

The daughter of one of the chiefs was sick, and he was about to offer to demons; but he was persuaded to abandon his offering and pray to God; which evinced some regard for Christianity. But they do not seem prepared to *support* teachers, the only terms on which we furnish them; for this young man had to buy all the rice he ate, the people giving him a little Indian corn, an article which the Karens regard as vastly inferior to rice.

Another young man writes from a village about twenty miles north of this city:—

"Through God's aid I have reached this place, and the people have built a zayat; but they are very much afraid of their enemies, the inhabitants of another district,—who have attacked them once, when they were repulsed and defeated. They live in a state of constant apprehension, and have built their house in the thick jungle, surrounding it with traps and pitfalls armed with pointed stakes at the bottom. The house * itself is surrounded by a high fence, and has no door of access on its sides. In the centre of the house is a trap door, down which a ladder is placed in the daytime, but is drawn up at night. After all, most of the men sleep outside in the jungle around, and keep up a constant watch. Pray for them, Teacher, that God may help them. Their language differs so much from Sgau that we cannot understand each other; and I have to speak with them in Burmese."

A third writes, from the district immediately south-east of the above: "Two villages have built zayats, but the people are so often engaged in feuds and fights that no one dares to go to live among them. The young teachers are afraid they will be kidnapped and sold into slavery among the Shans. What shall be done, Teacher, to obtain preachers for this people?"

Sometimes, instead of teachers, I am asked for muskets. One writes:

"The people here are much afraid of their enemies beyond the boundary, under the Ava government, and wish you to ask the Commissioner to let them have ten muskets. There are many other villages in the neighborhood that wish to worship God in peace; but they live in constant apprehension of war."

The Mopghas live nearly east of the city, on the first ranges of the hills. They have only ten villages, eight of which have embraced Christianity. From one of the two that remain in the ranks of the enemy, a preacher writes:—

"There are only four houses in the village, and all the inhabitants wish to become Christians except the chief, who resolutely opposes them, and prevents the establishment of a school."

The next extract is of a different character, from a teacher at a village on the south-west corner of the Bghai country, stating that it had been necessary to exclude two members of the church.

"Teacher, two of the members of the church have sinned, which has grieved me exceedingly; and as the Holy Scriptures say 'With such associate not,' we have excluded them from the church. Pray for us, that God may be with us to help us, that his kingdom may be extended."

A teacher among the Pant-wearing Bghais gives us a glance into the way they support their teachers.

"The people here love me very much and look after me, and provide for all my wants remarkably well. In 1855, they gave me a wrapper of the value of two rupees. In 1856, they gave me a silk gar-

*The whole village is in one building.

ment that cost nine rupees, a pair of pants, two tunics and two red turbans. This year, 1857, they have given me five rupees in money, and teacher Shapau has given me two garments and two rupees and a half."

My last extract from my Bghai letters is from a young man at the south-eastern extremity of the Bghai country, where Quala has baptized a few, but where no missionary has ever been.

"The people here are very anxious to see a white teacher. They have built zayats, and God has stretched out his hand among them; for which we ought to rejoice and pray continually. I have been sick and unable to travel, and I feel unhappy when I cannot go about among them. I want to go about preaching to them continually."

Paku Assistants—Dearth of Food.

The Pakus and Mauniepghas had a scant harvest last year, but they did not begin to feel it till the latter part of the season, which is the present rains; and this year the harvest has failed almost altogether, so that a famine is anticipated next year. Writing from the midst of this region, an assistant says;—

"Two of the teachers have returned from their stations, because the inhabitants had no rice to eat. They have one meal of rice in a day, eating nothing at other times but the young shoots of bamboos and wild yams; so they have dismissed their teachers, saying, 'When we have food to eat, we will call you again.' This year the people have to seek rice throughout the whole region; and when they find it, they have to purchase at very high prices; so, Teacher, pray for them."

Another of the Paku teachers writes;—

"These rains the congregation among whom I reside have not much to eat, and they have very little leisure for study. I never have more than twenty or thirty pupils. Difficult as it is to obtain food this year, it will be more difficult next. Still, through the grace of God, the Christians [illegible] in God; and I rejoice on *manner in which* they are sustained in their trials, convinces me that this is the work of God."

This scarcity will affect our missionary operations materially. The people will require all the money they can procure, to purchase rice in the Burmese villages; and then it will require a great amount of labor to carry it, when purchased, to their mountain homes. I hope this will be kept in mind when the Executive Committee make up their appropriations, and when the donors to whom I am writing make up their contributions for our native preachers.

Another writer in the same district sends me a chapter of accidents.

"After teaching school four months, and the time for harvesting having arrived, I dismissed my pupils and made a tour among the villages. At the settlement on Ghu creek, where I first went, I found one of the Christians had been killed by the bite of a snake, while out in the evening catching frogs. His widow bears her loss with a Christian spirit. When I reached the village of Mantu, I saw the devastation that a hurricane had made. The harvest was nearly ripe, when the tornado came and prostrated the paddy to the ground. The hearts of some of the people are destroyed, owing to the loss of their food for the approaching year. On Saturday I put up at the Pine-mountain village, and the same day a deer was speared in a trap; and while the man who set the trap was following the deer, he was speared in another trap and killed; and we buried him the same evening. I am now on a tour to the westward, for God has given me strength to labor this season. I had a large number in school during the rains; twenty-five of whom studied arithmetic, all young men."

Reports of Mauniepghas.

Occasionally very bitter opponents to Christianity are found among the Karens. A teacher among the Mauniepghas writes me;—

"The chief of this district came into the zayat and abused me for a whole hour in the vilest manner. He often comes,

and never comes but when intoxicated. Teacher, what shall be done? I think the Commissioner ought to be spoken to; for if he is allowed to go on, it will become worse and worse."

I advised patience and forbearance, which was not quite satisfactory; for I had soon after a letter addressed to me from several of the head men, who say:—

"The inhabitants of Khay wish very much to worship God. They have built a zayat and obtained a teacher, but the chief is most maliciously opposed. He says if any sickness or affliction comes upon them, he will charge it on the Christians; and if any deaths occur, he will fine them. Now in a neighboring village, when the whole people were about to turn to God, a false prophet arose among them, and by his teaching turned away the whole village from Christianity. We fear it will be so here, and are therefore anxious that the teacher should speak to the Commissioner, that the chief may be commanded to allow his people to do as they choose, without let or hindrance."

I told them that it was a good thing to have the sincerity of the people tried; and that, so long as the old chief confined himself to threats, I should deprecate government interference.

Another Mauniepgha teacher writes:—

"Ninety-two have been baptized in the village where I reside, and I had about fifty pupils in my school. A fire occurred recently, which burnt up four houses, and, in addition to this, the people have suffered all the year round from scarcity of rice; and the prospect is, that they will suffer much more severely in the year to come. I am now about to make an excursion to the Sgaus on the north-west, where there has been considerable preaching but no converts. Loo-too made a tour to the western mountains and returned. Next, Shwayhlay went to another district in the same region, and returned sick without accomplishing anything. Then I followed; and when sickness compelled me to come back, I left a young man to teach school in my place, where a few listened. When I met with Shwenyo in town, I said to him, 'Go take my place at the west, for the young man I have left knows very little of books.' He went, and I returned to the east again. Shwenyo remained however but a very short time, and there is none left but the young man. Having recovered my health, I am going westward once more, according to the command of our Lord Jesus Christ. The chiefs and the wealthy believe not, but the widows and orphans and the poor in this world said to me, when I was there: 'Teacher, though the chiefs and elders do not believe, we believe; forsake us not. Have patience, bear with us, and persevere; ultimately we shall all come to worship God.' When I think of these benighted people urging me to have patience and endure long, I feel ashamed of myself for my deficiencies. My patience and perseverance ought to be manifest before them, that they might praise and glorify God. The chief received me into his house and entertained me seven days, after which he turned me out. The poor said to me; 'The chief will persecute us also; but if you will come again, we will separate ourselves from the chief.' While in the east, when I remembered these poor people, I wanted to weep; and I am now on my way to them again."

With native preachers like these, who thus care for souls, and thus prosecute their labors for their conversion, who can fear for the work though every white man were driven from the country?

Journal of Sau Quala.

I will close this long letter with some extracts from Quala's last journal, ending on the sixteenth of the present month. He has just made a tour to the southern villages, where he baptized ninety-one, out of between five hundred and a thousand applicants, — founding three new churches.

"On the first day of October I left the village of She, and came to Leukla, where I stayed two nights. The disciples were scattered in their fields, so I did nothing. There were several applicants for baptism, but I baptized none. I told them I would

come again. I passed through the next village in the same way, the people being busy and few present. On the fifth I reached the village of Gho thie, where many asked to be baptized. After examination four were received to the ordinance, among whom was the chief. These people are called 'Wild Karens,' and have never paid taxes; so let us thank God that this wild people have been made obedient to the gospel.

"At Kolu I baptized six, and on reaching Hoomu, the young teacher brought me a list of forty-two applicants; but on examination, I received four only to the ordinance, the rest being very ignorant and unable to answer satisfactorily the questions proposed to them.

"On the thirteenth I reached Panpa, where many requested baptism; but as it is a new station, and the people have professed Christianity recently, I baptized seven only."

Sickness detained Quala a week in his progress, and we find him next at Mulo.

"At Mulo the people rejoiced greatly to see me, and several were anxious to be baptized; but I did not consent, for they are recent converts. At Yenlo I did nothing, because the people have not remained faithful to their vows, and fifteen have been excluded within the last two years. The next village was Santhe, where, out of many applicants, four were received and baptized. Phomu, beyond, had still more asking baptism, and there nineteen were admitted to the ordinance. Buhsakhie is a new station, and great numbers came forward for admission to the church; but being new converts, I baptized two only. At Sukhay, also, many asked for baptism; but I did not receive any, for they have changed their teacher, and I had no satisfactory means of knowing the state of their minds. Their present teacher is from Bassein, and I am not much acquainted with him. I do not think he knows much; for the children kill hogs and fowls, shoot pellets at them, till some of the women who own them have been so provoked as to sin with their lips. I administered the communion, when three were suspended."

Many asked for baptism at the next village; but there he found the people had not given up their old feuds and charges against each other, so he baptized none.

"On the third of November I reached Mothe, when the young teacher brought a list of more than eighty persons, who had given in their names for baptism. However, I baptized twenty-four only. The others were set aside, some on account of their ignorance, and others on account of their unsettled quarrels; add to which, I did not feel well."

Out of many applicants at the next village, Quala baptized two, and passed on to hamlets where a part of the people only profess to receive Christianity; and he characterizes the whole as "very ignorant."

"At Kanthe there were fifty-three names on the list of applicants, but I baptized fourteen only."

Many wished for baptism at the next village, but soon after his arrival a messenger arrived from his wife, to call him home, his daughter being represented as at the point of death; so he hastened home. His daughter is better, but his own health is very poor. He says in closing:

"My skin and flesh fail, but my strength in God is undiminished. I have many places yet to visit; but whether I shall be able to reach them or not, is uncertain. My heart is very desirous to do the work of the Lord. God has given me a very pleasant work, but my failing strength prevents me from doing the whole of it. When I think of my inability to do the work, I weep. I desire to perform it far more than I desire wealth, or to be distinguished in the world."

"Honor to whom Honor."

Nothing could be easier than for me to hire an elephant or two, and finish the visitation of the stations; nothing more gratifying than to baptize willing converts who

give evidence of a change of heart, and to found new churches dedicated to our blessed Redeemer. I could make a tour this season with perfect ease and convenience to myself, in which I might baptize a thousand candidates; but I am not willing to rob the natives of the honor of this work, which God has wrought through their instrumentality. Were I to baptize the converts, it would injure the influence of the native preachers with the people beyond measure. When a missionary treats the native preachers as menials, the people regard them as such; and when he confers upon them all the powers in the church that he possesses himself, they honor them.

At the approaching associational meetings we expect to ordain two of the next best assistants to Quala, to reap this harvest. Quala has recommended four for ordination; but I feel reluctant to have so many authorized to baptize in the province, lest too many be admitted to the ordinance; for I know of none in whose cautious judgment I have so much confidence as in Quala's. There are few missionaries so careful in opening the doors of the visible church to the multitudes who crowd its portals.

LETTER FROM MR WATROUS.

Burmans on the Sitang.

Shwaygyeen, Dec. 15, 1857. — We have just returned from a preaching tour down the river, having been from home twenty-three days. We have tried to sow the good seed beside the waters of the Sitang. Would that it had been our pleasure to reap while we sowed, that you might rejoice with us over sheaves gathered for the garner above. But it is ours to sow, though we may not live to see the "full corn in the ear."

These Burmans are exceedingly hard. Our words are to most of them as "idle tales." Some few listen with interest; but when they count the cost, and know the storm of ridicule and opposition which they must encounter, they "turn away their ears from the truth." Secretly they may believe our words, but they dare not renounce openly the religion of their fathers. Some consider it almost a crime to listen to us.

"Show your God," others say, "and we will believe in him."

Objections and Cavils.

Among the many objections to our religion are the following. "Your system is cruel, for it sanctions putting animals to death; our system is more merciful, and forbids taking life." — "If your God does not sicken, grow old and die, why are his followers subject to sickness, old age and death?" — "If your God created all things, would he, were I to become his disciple, create and give me abundance of gold and silver?" — "According to our sacred books, if we embrace a new religion we shall go to the lowest hell." — "Our fathers worshipped Gaudama, and we should do as they taught us." — "Your religion is good enough for you, and ours is good enough for us." These and many other objections we are constantly meeting and refuting.

But the greatest obstacle which we encounter, is the perfect indifference of the masses to the truth. They will not reflect. Would they but honestly compare the two systems, they could not long be in doubt. But they will not come to the light. And when the light is brought to them, they close every avenue of the mind, preferring to repose in a blind faith and risk the loss of their souls, rather than examine a new system which promises salvation. How greatly we need the influence of the Spirit of God, to wake them to reflection, to convince them of sin, and of the certainty of endless future punishment!

Buddhist Karens — Hopes raised, to be laid low.

While we were at Sitang, a few Karens came to see us. Went out and visited five of their villages, in as many days. The Karens about Sitang have been neglected, and they are turning to Buddhism. Saw in one of their villages — what

I never saw before—a kyoung with Karen priests of Gaudama, teaching the betagat. My heart was pained to look on their idols of stone and wood, and reflect that they were worshipped by those whose fathers had given them such truthful traditions of the true God. We need a Karen missionary at Sitang. The Burmans are prejudicing the Karens against the teachers; there should be teachers on the ground to refute them.

We have recently been made glad in Shwaygyeen, and again sad. A man who had been a priest some twenty years, came to us, saying he was tired of the priesthood, and wished to throw off his yellow robes and become a Christian. He had heard of the new religion at Rangoon, had read our books, and his heart could not rest where he was. He was convinced Buddhism is false, and our system true. He could not consistently believe in one and remain a priest of the other. We invited him to remain with us awhile, and try to learn the way of life more perfectly. He came, threw his robes and a heap of yellow cloth at our feet, and put on a common *paso*. On that night he could not sleep; but devoted all its hours to reading our books and writing the strange thoughts that stirred his heart. He is a man of good mind, and promised well. After a few days, he commenced preaching the new faith to his countrymen. Many of them were much enraged at him. In the kyoungs the priests spit upon him, and called upon the boys to strike him; but he endured all patiently. He asked several times for baptism; but did not give satisfactory evidence of the "new birth," and we put him off. His pride was touched by our repeatedly refusing baptism; he went away, drank arrack, and dashed our hopes to the ground. He still comes to see us, and to listen to the truth on the Sabbath, and seems ashamed of what he has done; but we fear he does not know what that repentance is "which is unto life."

The young Burman also, that we baptized, has not done well. He is addicted to lying, so that we could *no longer* fellowship him as a Christian. Thus is deferred our hope of a Burman church.

RANGOON BURMAN MISSION.

LETTER FROM DR. DAWSON.

Buddhist Priests in Disfavor at Ava.

Rangoon, Dec. 21, 1857. — From the upper provinces of Burmah we have received most gratifying intelligence, though I await a further confirmation of it. A report has reached me, from two or three independent sources, that the king of Ava has withdrawn his confidence from the hosts of Buddhist priests, who have hitherto been crowded into the royal city, that he has banished hundreds of them from the monasteries in the neighborhood of Amerapura, and that they have accordingly migrated down into the territory of Pegu. This measure has been carried out, not by any direct persecution on the part of the king or his government, but simply by his withdrawing his royal favor, by which they were enabled to subsist and to maintain their popularity among the people. The cause of this change in the royal mind is, his enemies assert, that he is studying Christian books, and has gone over to Christ. Another version of the story is, that he has suddenly become zealous for the advancement of his own, the Buddhist, system, and wishes to free the pale of the priesthood of a great many of its unworthy members. That some change has recently taken place in the sentiments of the king, is very evident from the fact that a large number of poongyees have left the royal city, and are now scattered over the country. That his majesty is a great student of books, is also a well known fact; and there is a strong probability that he has taken to the study of the Scriptures, a copy of which it was my privilege to present to him, in company with br. Kincaid, on the occasion of our visit to the palace in April, 1855.

Dr. Dawson proceeds to give some interesting reminiscences respecting this

Presentation of the Bible to the King.

In 1852, I think it was, a rich and beautiful copy of the bible, in English, was confided to my care by the Schuylkill Sabbath school in Philadelphia, addressed to the "Queen of Burmah." As the country above the English frontier was closed at that time against the admission of white foreigners, and, besides, as I was confident there was no lady in the palace who could read English, or who might ever be expected to use an English bible, I at once communicated these facts to Mrs. J. L. S., then the chief teacher in that school; and another disposition was made of the book. But the idea was thus originated of presenting, on some favorable occasion, the bible in Burmese to the king of Burmah; and a copy was accordingly despatched to America to be rebound. Nothing could exceed the taste and finish in which the work was returned to Burmah. It was, truly, a beautiful book even to look at. Packing it carefully away, it went up in my trunk to the capital.

It is an old, established custom at the Burman court, that every stranger, on his first presentation, shall show respect to his majesty by tendering some gift. On being questioned, by some Armenian friends, as to what we had brought to present to the king, I replied that we had some Christian books, especially a Burmese handsomely bound copy of the bible. Objections were instantly raised to offering the bible; it might offend the king, who was known to be a very strict Buddhist. I did not seek to shake this opinion; but, when summoned to the palace, I carried the bible up the palace steps into the grand audience hall, and sitting down on the floor placed it before me. His majesty soon made his appearance, and after a few words were exchanged, inquired what the parcels contained. The result fully justified my expectation. The king was not displeased. He accepted the Christian's bible, and I thought, gladly; and soon after, retiring from the audience hall, sent an attendant to bring the books into his private chamber. Before quitting the palace we were informed, that the king was engaged in reading "the book" which had just been given to him.

These occurrences took place during our first visit to Amerapura, in 1855. In 1856, in accordance with a promise made to the king, we visited the city again, accompanied by our families. On this second occasion, I wrote to Maulmain for five copies of the bible in Burmese, for distribution among the princes and ministers of the government. One of these was presented to the prince royal, brother to the king and heir apparent to the throne of Burmah; one was delivered to the Ma-ghway Woongyee, or prime minister of the government; the third was presented jointly by Mrs. Kincaid and Mrs. Dawson to the queen of Burmah; and a fourth was left with an Armenian friend, to be delivered to a Burmese lady in the city, a most intelligent woman, widow of a former viceroy of Rangoon. One copy had been previously sent to Lord Dalhousie, who was just on the eve of retiring from the government of India.

Proposed Ascent to the Capital.

Jan. 4, 1858.— Respecting our advance to Ava, or rather to the capital, which is now called Man-de-lay, — I am happy to say that the way is entirely open. So long as the present king sits on the throne of his fathers, Burmah Proper will be entirely accessible and safe. But a change in the government is sometimes only the work of a few days. We shall always be exposed to risk and danger from this source. We are ready, however, and willing to proceed, just as soon as it may appear best.

When the time does arrive for our leaving, there will be certain considerations to take into the account, connected with the welfare of my family; such as, Will it be desirable and wise that one family go alone, &c. But it is probable that Mrs. Kincaid will have returned to Burmah.

Mr. Kincaid reached Rangoon on Sun-

day last, the 27th of Dec. He expects to go up to Prome in about a fortnight, and after visiting the churches in that district to proceed to the capital. In the event of deciding to accompany him, I will go up and return immediately. Probably we shall take passage in the king's steamer, which now runs up and down about once a month.

You will be glad to learn, that Major Phayre is expected here by the next steamer from Calcutta. The governor-general considers his services more needed in Pegu than at the North West, and the community of the province are rejoiced at this decision.

Andaman Islands.

The government of India have at length resolved on reclaiming and occupying the Andaman Islands, which stand on the western side of the gulf of Martaban. They are two in number, called on the maps the Greater and the Lesser Andamans. At the commencement of the present century an attempt was made to settle a colony on them; but it failed, owing to the insalubrity of the country and the difficulty which then existed of keeping up a regular communication between them and Bengal. The government have now determined on turning them into "a penal settlement."

The islands are inhabited by a race of savages, supposed to be of African origin, and who have been the dread of every unfortunate ship which has happened to fall in their way. Many a ship has been wrecked on them, and many a ship's company have been cut off, and eaten, as it is said, by these cannibals. The savages live in holes and caverns in the ground, and subsist on shell-fish or whatever they are able to pick up on the beach, on nuts, roots, snakes and lizards, or any thing they can find in the forest. They are particularly expert in the use of the bow and arrow, the only weapon with which they seem to be acquainted; and are reputed to be singularly hostile to the intrusion of strangers. But the day is now drawing near, when they will either be exterminated or civilized.

The larger island has two or three beautiful and safe harbors, one of them named "Cornwallis," after a former governor-general of India. Abundance of wood and fine springs of water are found on both islands. The H. C.'s steamer Semiramis, with a staff of scientific men on board, is now on her way to the Great Andaman for the purpose of making a survey. Scarcely a doubt can be entertained as to the result. Henceforth these islands will form the great penitentiary for the Indian empire. The ex-king of Delhi — the last of the Mohammedan emperors of India — will probably be deported to one of them.

SIAM.

LETTER FROM MR. ASHMORE.

In our last number, p. 98, we gave a specimen of the course pursued by Mr. Ashmore with a class of native assistants, in discussing subjects suggested by portions of Scripture under investigation. The following is communicated in his letter dated at Bangkok, Jan. 25.

The Sin of Adam.

Missionary.—Chek Pnua, this topic was assigned to you. Will you state in few words the consequences of the sin of Adam; for it is that with which we shall be chiefly concerned this forenoon.

Chek Pnua.—God commanded Adam, saying, "Of that particular tree you must not eat; for in the day you eat thereof, you shall die." God wished to try him, to see whether he would preserve an obedient heart. Instead of doing as God commanded, he and his wife listened to the falsehoods of Satan; and in so doing he fell into sin. Then God pronounced a woe upon him. The ground was cursed, and brought forth good and wholesome food with difficulty, and only at an outlay of much care and labor. As for himself, his good heart was lost, and a wicked heart came into existence in its place. Furthermore, he was now in the road to

death; and when his time came, the sentence was fulfilled and he died.

Missionary.— And how does this sin affect his posterity?

Chek Pnua.—After he had sinned, his good heart was gone, and of course all his children partook of his nature; for the seed of all sin was in that one transgression. The father not being holy, neither would the children be holy.

Missionary.—But does the punishment denounced upon that particular sin extend to his children? Any one may answer.

A Choi.—His children do suffer sorrow and want on account of that sin.

Chek Pnua. — Yes; for when God cursed the serpent, He said there should be enmity between the seed of the serpent and the seed of the woman; which shows the consequences were not to be limited to Adam and Eve, but were to extend onward to future ages.

Missionary.—But what does the Scripture say? You have been studying Romans, and on this point Paul is very plain.

Chek Pnua.—It says that, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Missionary.—Yes; and this teaches very clearly that his posterity do suffer death for his sake. But now another question arises. Since little children are held as responsible, or since the consequences of Adam's sin extend to these, then what becomes of those who die in infancy? They are not old enough to exercise faith, and yet are involved in ruin.

Chek Soi.—(After a long pause.) I suppose they go to hell and are lost.

Chek Chiu.—I think God just takes the soul back again, and that is the end of it.

Chek Suan. — God punishes light and heavy. Those who know, shall be punished heavy. Those, like infants, who do not know, shall be punished very light. This seems most reasonable to me.

Chek Pnua.—They do not go down to hell. Why should we say they are sent to the place of punishment, when they have no transgression of their own committing?

A Choi.—I think they go to heaven. For this death-punishment on account of Adam has a counterpart in the life given on account of the merit of Christ. Our Saviour, moreover, says "the kingdom is of such." There must be a great many little infants in heaven.

Missionary.—But observe this. Some of you say infants have committed no actual transgression of their own, and so you think it hardly proper to say they should be sent down to hell. But it would be still more improper to take them into heaven in the state they are in; for just as soon as they are old enough, they will begin to sin, and would soon fill heaven with their rebellion. Certainly the place of darkness is a more suitable place for such *natures*; that is the place of peace and light. Here, then, is the difficulty. Such a sinful nature cannot be admitted among the just. How is it to be removed?

Chek Pnua.— These evil passions, of which the teacher speaks, pertain to the body of flesh and blood, and follow of course the fortune of the body. When the child dies, he is delivered not only from the house of flesh, but from the bad tempers that dwell there, and becomes just like Adam before his fall.

Missionary.— That would be a very good explanation, if it were true. The language would have some appropriateness if used concerning those who are converted. In *their* cases the power and dominion of sin are broken, though they are not cast out;—so that, as Paul says, "It is no more I that do it, but sin that dwelleth in me." "For I know that in me, that is, in my flesh, dwelleth no good thing.' It is the flesh that serves the law of sin. But in the case of those who are not regenerated, even though they be infants and even have committed no act of sin of their own, these evil tempers of which you speak do pertain not merely to the body, but to the soul. Nay, more; they have, if possible, a stronger hold on the soul than on the body. Sin is born not in the body, but in the soul.

The explanation is here. It is some-

what as A Choi said. The consequences of the merits of Christ are in many respects a counterpart to those that followed Adam's sin. "Therefore, as by the offence of one judgment came upon all to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." The death of Christ and his righteousness, in their effects, do much *to* all mankind. Salvation is brought to their very doors. Christ himself is at the expense of seeking men out, and of conveying this salvation to them. He will cleanse and purify all who do not reject his Spirit or gainsay his word. Infants cannot resist after this manner; and we believe, therefore, that God does apply to them directly the sanctifying influences of the blood of Christ, when he calls them away from earth; and thus they are saved. So we may say, that, if sin has reigned unto their death on account of the first Adam, even so grace reigns through righteousness unto their eternal life on account of the second Adam.

GERMANY.

The subjoined reports from churches in connection with the German Mission are translated from the *Missionsblatt*, edited by Mr. Oncken, for February.

LETTER FROM MR. ONCKEN.

The Church in Hamburg.

The church in Hamburg during the last year has presented externally nothing remarkable. The increase of our numbers has been small. In various ways through the influence of our members, the salvation that is in Christ has been made known to many thousands. Forty-two have been added, six restored, and six excluded.

In a population of 200,000 here in Hamburg, only 4,000 attend public worship statedly on the Sabbath. Nevertheless the meetings in our chapel, particularly during the last three months of the year 1857, were well attended, so that the entire place was filled. We have given particular attention to the numerous emigrants departing from Hamburg, and many of them have been brought under the sound of the gospel. So great has been their desire to be instructed in the word of God, that we have sometimes held special meetings for their benefit.

Our outstations, forty in number, have enjoyed the regular and frequent ministrations of the Word of life. God has raised up in the church itself useful talents, and hearts willing to undertake this self-denying and laborious work.

The activity of the church in promoting the cause of God is not confined to one department. He that has been blessed with the forgiveness of sin is anxious to see others brought to enjoy the same blessing. Hence the various means invented by Christian love to bring sinners to Christ. Our Sunday schools and Bible and Tract Societies, all have for their end the salvation of souls and the glory of God.

The following statements testify to the zeal and faithfulness with which the *whole* church has engaged in spreading the truth during the past year.

The distributors of loan-tracts have given away five bibles and fourteen testaments, put in circulation 5,337 tracts and visited 4,725 families. The members of the Ladies' Union have distributed 231 bibles and testaments, and 2,314 tracts. By the church at large 3,650 bibles and testaments, and 74,800 tracts have been circulated. Br. Rittman, colporteur, has put in circulation 1,168 bibles and testaments, 37,000 tracts and 389 other Christian books, and has made 11,100 family visits. The colporteur br. Windolf has distributed 2,037 copies of the Scriptures and 25,400 tracts, and has visited 5,553 ships.

Externally we have had perfect tranquillity, and we are under great obligation to our magistrates for their mildness towards us. We have not yet received a certificate of our recognition by the state, but there is no doubt that it will soon be conceded.

LETTER FROM J. L. HINRICHS.

Church in Oldenburg.

Seven members were added the last year, and some inspire the hope that they have left the ways of sin. We have, however, passed through painful experiences during the year, leading us to deeper views of the human heart, and confirming the Word of God. Three have been excluded, one of whom has manifested repentance and desire for restoration; a second was removed by speedy death.

We have often been rejoiced by tolerable assemblies, and hope that the seed sown will spring up and bear fruit unto eternal life. Our brethren have been actively engaged, as formerly, in carrying abroad the tidings of salvation. Tracts distributed, 9,000. Our circulating library is still gladly used.

LETTER FROM A. F. REMMERS.

Church in Jever.

Meetings have been held, both on the Sabbath and on week days, in eleven different places. A new door has been opened to us in East Friesland, on our boundaries, where the meetings would be crowded; but these hopeful assemblies were broken up by the police. Three persons, however, had the courage to follow Christ in baptism. A new outstation has been commenced, and also a new Sabbath school.

We have also been permitted to commence the building of a chapel in Jever. We hope to finish it the present year.

LETTER FROM J. F. ONCKEN.

Churches in Bremen and Elsfleth.

The members of the church in Bremen, with a few exceptions, are actively engaged in efforts to promote the kingdom of God. The meetings on Sabbath afternoon, particularly of late, have been much frequented by strangers. The sisters, though not numerous, have contributed, in proportion to their numbers, an honorable amount in aid of the work of missions. The Lord has blessed our weak and imperfect endeavors, and during the last year we had the joy of receiving twelve souls on profession of their faith.

Three sisters have finished their pilgrimage and entered into the joy of their Lord. Some cases of discipline have occurred.

At the outstations in the kingdom of Hanover our prospects for the future are troubled. Strangers are forbidden to come within reach of our influence, and the meetings, even of the brethren, are in part prohibited.

In Elsfeth the meetings at the outstations are held as regularly as is possible, considering their remoteness, and many talented brethren give their aid according to their ability. I have also had the joy of receiving seven newly converted souls to the church by baptism.

LETTER FROM A. F. W. HAESE.

Churches in Varel and Seefeld.

Five have been added by baptism to the church in Varel. The want of space for the meetings, which has been long felt, is now in a fair way to be remedied. Through the aid of our dear br. Oncken, the building of a chapel in Varel has been commenced, which we hope will be ready for use in May.

I am assisted in the proclamation of the gospel at Seefeld by a brother who, besides being a colporteur of bibles, also invites hearers to the meetings.

LETTER FROM J. SCHLESIER.

Church in Schleswig.

We are still pressed by persecution, but hitherto the Lord has helped us. The little handful of the church has been rejoiced by an increase of eight souls, and more are expected.

Larger contributions have been made for missions than, in view of our poverty, could have been expected. The Children's Society (forty-five children) had at their anniversary 268 rix dollars, and the Female Society forty-six; besides, the

fifty-two members and a few friends contributed 458 dollars; total, 773 dollars. Of this sum 500 dollars have been appropriated to the mission in Northern Germany. Eighty-five dollars have also been given for the erection of chapels. Persecutions have cost us 120 dollars, which we bear in common. The entire sum contributed amounts to 1068 dollars, from this little flock alone.

We are called to suffer persecutions more cruel than ever, inasmuch as they now reach to our children. The latter do not wish to learn the Lutheran catechism, nor to take part in the religious instruction. This refusal has subjected them to severe discipline. The clergyman and board of visitors appointed by the church have required the teacher to force them to learn whatever task is set them. Acting under this authority, he has set all the children of the Baptists on one bench by themselves, and they are exposed almost daily to ill treatment.

LETTER FROM J. H. SANDER.

Church in Othfreesen.

We feel it a blessing that here in the kingdom of Hanover we can hold our meetings unmolested, a privilege not granted to our brethren in Brunswick. Still through the mercy of God I have been permitted to proclaim the blessed gospel there every month, and the Lord has preserved me from falling into the hands of the police. Nevertheless I have often been obliged to continue my journeys during the night.

During the Christmas holidays we had a conference here with the Einbeck church, which was attended also by some of the brethren from Wittengen and Hanover. We discussed particularly the question why there are so few conversions in our churches. We concluded that the fault was our own. This deeply humbled us, and brought us to the resolution to confess our sins with penitence before God, and to meet in prayer at the throne of grace every Sunday evening from eight to nine o'clock, at all the stations. The Lord, who has promised to hear prayer and to give grace to the lowly, will hear us.

LETTER FROM B. BEYEBACH.

Church in Hersfeld.

The church in Hersfeld, with its outstations, has great cause for gratitude. Its continuance during such a year of calamity is almost a miracle. Besides it is surrounded by a number of souls, once members, but now showing only too clearly that they are not the children of God. These bring reproach upon the church, and exercise a pernicious influence upon its members. The authorities also have been ready to make a profession of faith among us difficult; and where it was before possible, to render it impossible. For these and similar reasons the city of Hersfeld numbers only half as many members as it did six or seven years ago; and these have for years been too inactive among a population of 8,000 persons; so that when, at the close of last December, we looked back over the past year, we could scarcely remember when the last case of conversion and admission to the church took place. Pained by this circumstance, we resolved at the beginning of the new year to beseech God to take away from us this reproach of unfaithfulness.

Our outstation at Breitenbach is in a similar condition. The apostasy of several members has produced the like sad results, and our four brethren there will find it necessary to adopt our resolution. Our thirteen brethren in the little village of Unterneurode have escaped such disasters, and their influence is good on the unconverted around them. Schmalkalden some years ago was in a condition similar to that of Hersfeld, and it seemed as if, as an outstation, it would wholly come to nought; for the number of members, originally nine, was reduced to only two sisters. But our prayers and tears came up in remembrance before God, so that this post can now be called our most flourishing outstation. As a proof of it, we may

advert to the regular meetings, the thriving Sabbath school, and the distribution of numerous tracts, testaments and bibles both in the country and the villages. At Hildburghausen, our most distant post, lately troubled by error, the brethren now have peace among themselves, and sow the seed of eternal life in silent hope. Fifteen other members, scattered at various points in the country, are more or less successful in causing their light to shine.

Five times the Lord has given us the joy of hearing the profession of faith of believing brethren, and of baptizing them into the death of Christ. Two have died, of whom one, a sister, by her Christian patience during a sickness of nearly eight years, bore honorable testimony to religion. Our Sabbath school, the system of loan-tracts, and the female society which works for the mission, have all been continued. Some of our brethren have found a rich blessing recently in going out into the country and villages, carrying tracts and testaments. But we have experienced the greatest joy in our connection with other churches in the common work of spreading the gospel at home and abroad. Two blessed conferences have been held the past year, and at the last br. B., a missionary sent out by this Union, gave an interesting account of the first six months of his labors. Six of our members have been excluded.

LETTER FROM J. BECKER.

Church in Frohnhausen.

During the last year the God of Jacob has been our refuge. We have had peace in the church, and, though the authorities have forbidden us to hold meetings, still we have had consolation. The civil magistrates have been favorably disposed towards us, so that they have almost protected us against the assaults of the national clergy, instead of executing their will. Hence we have not felt so severely the harsh decrees issued against us as was designed. The distribution of tracts and bibles without special permission is prohibited, and though we have asked permission we have been unable to obtain it. Still, almost all the members are engaged in it. In the grand-duchy of Hesse Darmstadt, our br. Dörr was arrested for distributing bibles, all his books and tracts were taken from him, and he with his attendant, a Christian friend, were condemned to pay a fine and costs.

We have no increase to report. Three have died and three have also been added, only one of them by baptism. The meetings have been but little frequented by strangers, or, if they have come once, they afterwards remained away. We need a merciful visitation of the Spirit to awaken dead sinners to life.

The semi-annual conferences, embracing the churches of Frohnhausen, Hersfeld and Cassel, contribute much to our refreshment. At the last meeting of this sort in Frohnhausen, after the close we went in a mass to a mountain two and a half hours' distant from the town, inviting the people in all the villages to join us, so that the congregation at the mountain numbered about four hundred. Br. Meier preached an earnest sermon on repentance, and was listened to with serious attention. Many tracts were distributed and all our testaments sold, so that some who wished for them had to go away empty. We rejoiced with great joy, and were enabled to commit the sowing of this day to the hand of Him who gives the harvest.

MISCELLANY.

MISSIONS IN THE NORTH-WEST PROVINCES.

The north-west provinces of Hindostan constitute a distinct portion of the Bengal Presidency, under a lieutenant-governor. For administrative purposes the country is divided into six divisions, which, by the census of 1853, were found to contain a

population of 30,271,885 persons. The following table presents particulars of great interest.

Division.	Sq. miles.	Hindus.	Mohammedans, &c.	Pop. sq.m.
Delhi, ...	8,633	1,612,379	582,801	254
Meerut.	9,985	3,578,419	943,746	453
Rohilcund,..	12,428	4,036,166	1,181,341	419
Agra.....	9,298	3,984,988	388,173	465
Allahabad,..	11.971	4,099,772	426,835	378
Benares, ...	19,737	8,412,392	1,024,878	478
Totals, ...	72,054	25,724,111	4,547,774	420

Of this great population about nineteen and a half millions are engaged in agricultural pursuits. The non-agricultural population reaches ten and a half millions. Everywhere the people are crowded together on the soil, the average number to a square mile far exceeding the most densely populated regions of Europe. In England there are 304 persons only to a square mile ; in Belgium, 337.

Although these districts were the seat of the Moslem power, yet the Hindu population is six times more numerous than the Mohammedan. It is in the city of Delhi only that the two classes approximate to an equality in numbers. There are sixty-seven cities containing from ten to fifty thousand inhabitants ; seven contain from fifty to one hundred thousand ; and six, above one hundred thousand. We name the latter :—

Benares,.....171,668
Delhi,.....152,424
Furruckabad,.....132,613
Agra, ...125,262
Cawnpore,.....118,000
Bareilly, ...111,832

The north-west provinces contain very celebrated places, regarded with the highest reverence by all classes of Hindus. Benares is the holy city of India. It is the seat of Shiva worship, and the resort of pilgrims from all parts of the country. The region around Muttra is noted as the scene of the life and exploits of Krishna, and innumerable legends are attached to every tank, or temple, or rocky hill. Entire cities, as Bindrabun and Goverdhun, are dependent on the gifts of worshippers and the visits of pilgrims. Yet are there existing many proofs of the prevalence, if not the absolute predominance, at a former period, of the Buddhist faith. At Sarnath, near Benares, is an undoubted chaitya or tope, a pagoda built for the deposit of some valued relic of Buddha, or early teacher of his creed. Both at Delhi and Allahabad are *laths*, or stone pillars, with Buddhist inscriptions upon them. At Bindrabun, among the ruins of ancient Delhi, and in Muttra itself, are remains of ancient temples once occupied by the priests of Buddha. A Chinese traveller of the fifth century describes the district now devoted to the worship of Krishna as then occupied with priests, inhabiting numerous monasteries, obeyed by sovereigns and people, and engaged in the services and ascetic life of the Buddhist religion. It was near Benares that tradition tells us Buddha began his ministry, and for several ages its citizens obeyed his precepts; but by the seventh century of our era the followers of Shiva began to prevail. Some hundred temples, sacred to *Iswara*, had been erected. Thousands of Yogis, with knotted hair, their bodies smeared with ashes, passed their time in the austerities of ascetic life. From that time Buddhism faded away. A few ruins, and here and there a Jain temple, remain to remind the traveller of its former sway in these centres of a vile and degrading idolatry.

For five hundred years the religion of Mohammed oppressed the indigenous faiths. Aurungzebe especially displayed the iconoclastic zeal of a fanatic Moslem. Mosques were built of the materials of heathen temples, in some instances on their foundations; while at Bindrabun, on the summit of a ruined temple, there is now another ruin, that of the mosque built by this zealot on the roof of the structure he was unable to destroy. The whole region testifies to the wide-spread sway of Islam. The debris of tombs, dilapidated serais, desolate palaces, crumbling musjids, everywhere bear witness to the overthrow of the once mighty empire of the Mogul, and indicate the no less sure subversion of the religion of the prophet.

The dissolution of the power of the Mohammedan rulers of Hindostan was followed by a partial revival of idol-worship, and the good repair of the temples of Benares and Muttra, the large number of comparatively modern sacred structures, show the influence of the ancient faith, and the vital energy it managed to retain.

The north-west provinces became a British possession in 1803. But it was not till the year 1809, that the voice of a minister of Christ was heard in the land. In that year the late excellent bishop Corrie settled at Chunar. In 1809 we find the eminent Henry Martyn at Cawnpore, surrounded by fakirs and diseased natives, endeavoring to communicate to them the "good tidings of great joy." Here Abdool Messeh was met with, who, after his baptism in Calcutta, accompanied Corrie to Agra in 1813, and commenced a mission which continues to this day.

The Serampore brethren early directed their attention to the north-west, and in 1804 commenced to prepare a translation of the New Testament in the Hindi, or rather, as it turned out, in the Urdu language. This was one of the three translations which Dr. Carey wrote with his own hand, and one of the two which he translated from the original Greek. The version, however, was not printed till 1811, owing to the want of funds. Mr. Chamberlain and Mr. Peacock were separated to the work of the Lord in Agra at the commencement of the same year, and on the 21st January left Serampore for that city, reaching it on the evening of the 17th May. The mission was early threatened with destruction. In the following year Mr. Chamberlain was prohibited from preaching, and ordered down to Calcutta. Mr. Peacock, however, remained, and in the following year Mr. Chamberlain returned. He then settled at Sirdhana, to superintend the education of the Begum Sumroo's son, but devoting the chief part of his time to missionary labor and to the translation of the Scriptures into Hindi.

For several years little was done to extend the missionary work in the north-west; and although from the commencement of our mission in these districts there has been no withdrawal from the field, yet the number of missionaries has always been few. Nor until of late years have there been any adequate efforts made by other bodies of Christians.

In 1855, four Pædo-baptist Societies were laboring in these provinces, in twelve of the thirty-one districts into which the divisions are distributed, among a population of fourteen millions and a half. Thus quite one half of the people are not within the circle of missionary influence. By these societies were sustained forty-four missionaries and thirty-seven catechists. In the churches there were 564 members, and about 1,700 persons were in connection with the missions. In the schools were 4,000 boys and 349 girls.

The missionaries of the English Baptist Missionary Society were laboring in 1857 in four districts, among a population of more than three millions. The number of missionaries supported was seven; of catechists, ten. In the churches there were twenty-four European members, and seventy-nine natives. About three hundred persons were attached to the mission communities. In the boys' school, were 613 children; and in the girls' 93. The recent mutiny will, however, have affected all these calculations, and until the reorganization of the missions it will not be possible to ascertain their actual condition. Many of the native Christians have been killed; some have probably fallen away; while the rest have been scattered by the necessity of providing both for safety and a livelihood. So far as preaching has been resumed, the missionaries speak most encouragingly of the prospects before them. It may be in the order of divine Providence to evolve from the storm that has swept over these fair and populous regions, a period of great prosperity in the kingdom of the Lord. The seed of God's word, so long and so faithfully sown, may spring up with unwonted luxuriance now that the tempest is past, and a serene

sky is succeeding to foster the germ. May God grant that the labors of Chamberlain, Thompson, and Mackay, shall appear not to have been in vain! — *Eng. Bap. Miss. Herald.*

THE AFGHANS.

The Afghans are absolutely barbarians; that is, they have all the vices and extremely few of the virtues of barbarians. They have no political institutions, unless those necessary bonds can be called such which unite the individuals in a band of robbers. They have no real love of liberty, unless it be the liberty to steal and murder without let or hindrance; they have no sense of honor, and there is no dependence of one upon another. They have nominally a religion; but Mohammedanism, bad in its influence and practical working as it is everywhere, as understood by them is probably worse than the creed of the wildest races on earth. The one great commandment of their religion, which supplants and supplies the place of every other, is "blood for blood, and fire and sword for all infidels." Like all assassins, they are excessively superstitious, and hence wofully priest-ridden. Their priests, if the term might be used in connection with a religion that really acknowledges no priesthood and no atonement,—that is, their learned men, *mulas*, are usually ignorant bigots, who use their influence in keeping up the hatred of the people against all Christians, and inculcating doctrines of rapine and bloodshed against their defenceless co-religionists of the plains, because they are under the government of the Kafirs or Infidels. However, there are mulas to be found who, according to their notions, must be called learned. They are able to read and quote the Koran in the original; they have read a number of Arabic works, mainly on grammar or logic, and some false history as well as wofully erroneous science. They usually have read and committed to memory several of the Persian poets, mostly Sadi and Hafiz, with now and then Jami, and have a good acquaintance with their own most popular Pushtu writers. In argument they evince no particular shrewdness, but meet all that is said by certain stereotype or "orthodox" objections. If the spiritual nature of the Christian faith is set forth to them, they are almost sure to object to the practice of shaving the beard, (demanding the Scriptural authority to do so,) of eating pork, and of drinking wine.

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Their abstract notions of the Deity, especially as set forth in their religious writings, (this, indeed, applies to Mohammedans everywhere,) if we do not take into account the glorious revelation of a Trinity, are remarkably correct, as far as they go; and from numerous and most striking expressions in their most abstruse theological treatises, it appears quite beyond question that the scholastic divinity owes much to the metaphysics of Cordova and Granada. It may be remarked in this connection also, that in his search after Pushtu manuscripts, the missionary found the most recondite speculations on the nature and attributes of the Deity, on divine and human agency, and kindred subjects, thumbed by the *women* of the villages. The men indeed, with the exception of here and there an Imam (leader in worship) and professed mulas, are profoundly ignorant, though the surface of all Mussulman life is thoroughly religious.

Paul would doubtless have characterized the Afghans, as he did the Athenians, as "*very superstitious*." Their books, no matter on what subject, though it be an indelicate love-story, or a treatise on algebra, begin with an elaborate ascription of praise to God and "the Prophet," and end with a solemn thanksgiving. Though their learned men know nothing of real history or geography, science or art, or nice points of theology, ontology, and cosmogony, they delight to talk. The women can tell you, in rhyme and metre, what twenty-five things there are which make a prayer nugatory, or what is meant by saying that God has neither quiddity nor quality, etc. God, if not in all their thoughts, is certainly in all their words.

At first, when the missionary has not yet found out of how little thought their words are the exponents, he feels ashamed when he observes what a constant recognition of God there seems to be in all they do, and what a constant avowal of dependence on Him in all the common matters of life. Instead of the frivolous western "Good morning," the Afghan, eschewing even the Persian nude conventional form *salam*, uses the fuller Arabic "Assalamun alaikum," which means "Peace with you," a thoroughly religious salutation, not considered in the light of the French *Adieu*, still less of the English *Good-bye*, (of which latter few even remember the meaning,) but reserved for a salutation of good Mussulmans only. If you ask him, "How do you do?" his answer merely is, "Thanks to God;" — "How is your father to-day?" "Thanks to God"—nothing more, unless you make some further inquiry, though that father may have died that morning:—"Will you call here to-morrow?" Answer, "Inshallah taala." (If it please God, be He extolled!)—They think it very strange that we should mention the name of Jesus and append no ascription of praise to it. They hardly ever fail to say fully, "His Highness Jesus, may God bless and preserve Him!" Say to a man, "There is a fearful storm rising;" "God is great," is his only answer. It is remarkable, however, that among the ninety-nine names of God recounted in the Mishkat and other religious books, and the hundred other most beautiful designations of the Deity which different writers are fond of using, there is none corresponding to such expressions as "*Father* of Mercies," "*Father* of Light." Indeed they never apply the term *Father* to God, and they hate, with Asiatic hatred, the idea of the divine Sonship. . . . .

Like all Mohammedans, they are excessively sensual, whilst their habits are gross and abominable. They are very avaricious, and this passion is the safeguard which the ruling powers have against their religious frenzy and uncontrollable ferocity. For money they will do any thing. They enlist in the Company's service, and fight against the king of Delhi. In Peshawur they have taken service as policemen and watchmen, and being offered rewards for the apprehension of the skilful thieves that used to infest the city and the cantonments, they send word to their *fathers* and *brothers* in the hills: "Come now, we know now all the ins and outs, and where all the property is kept; come all on such a night, and we shall manage everything nicely." The robbers come, all are apprehended, and their affectionate *sons* and *brothers* and *cousins* feast next day on unlimited mutton. During the late insurrection, the deluded sepoys fled in large numbers to the mountains, where they were readily received and entertained by the pious Afghans, under condition that they should become Mussulmans. They submitted to the painful initiatory rite, got their heads shaved, were fed whilst they learned to repeat the creed (no great while), and then given up to the British authorities; for twenty rupees a head is better than keeping faith.

They are equally faithless to public engagements; it would never even occur to their minds that an oath on the Koran is binding if it is against their interests. . .

They are thievish and predatory to the last degree. In the Kleyber, there is a hole in the side of the mountain, where the Afghan mother resorts with her infant son, puts his head in three times, and prays fervently that he may be a successful robber.

They are fierce and bloodthirsty. There are tribes, like the Zaduráni, a subdivision of the Ghilroys, who rejoice in the imputation of cannibalism. The Afghans are never without weapons. When grazing their cattle, when driving beasts of burden, when tilling the soil, they are not parted from their arms. Those on opposite banks of a river or watercourse, diversify their pastoral or agricultural labors by ball-practice at each other; for they are perpetually at war with each other. Every tribe and every clan has its internecine wars, every family its hereditary blood-feuds, and every individual his per-

sonal foes. The English government have found themselves mostly unable to do anything towards diminishing these feuds, whilst they have been the unwilling agents of increasing their number; for by taking Afghans into their service as policemen, or troopers in the irregulars, brother is often brought to fight against brother, and the son against his father. There is hardly a man whose hands are not stained with blood. As the Indian his scalps, the Afghan carefully preserves the memory of his murders. Each tribe has a debtor and creditor account with its neighbors, life for life.

The origin of their feuds, and the occasions for bloodshed, are the most trivial imaginable. Mount Ilam and Mount Dúcero are peaks so well matched in height as to leave it a matter of doubt (at least until the surveyor-general of India gets there, or else some brothers Schlagintweit,) which has the preëminence. Each has its own advocates; the Gaddazoys, who inhabit a village at the foot of Mount Ilam, swear by it; and the Paujpai, at the foot of Mount Dúcero, as strenuously maintain the greater height of their mountain. And for this these two villages have been fighting for centuries. If a stranger happens to arrive in either of these two villages, he will not be able even to get a drink of water unless his verdict as regards the relative height of the two mountains (the first question put to him) should happen to coincide with the opinion of the inhabitants.

Retaliation and revenge are almost the only obligations they acknowledge. It is curious to observe how the practice of hospitality, which they acknowledge to be a virtue, and obligatory, comes in conflict with their predatory habits (and habit is twice nature, according to Wellington,) and mostly has to succumb. Any person who can make his way into their dwellings, will not only be safe, but will be kindly treated. But as soon as he has left the tent of his entertainer, the latter seizes the opportunity to kill, or at least rob him. . . .

They are really not patriotic, for they are not attached to the soil. They remove from district to district, as the change of season and the want of pasture prompt. Fighting is their profession, hunting their pastime. They are banditti, whom the natural strength of their country protects. During the summer months, when no caravans are either to be plundered, or escorted on payment of black mail, they live in their black goat-hair huts upon the produce of their flocks or herds. A very small moiety of them, near the British cantonments, seem to be inclined to become the carriers and sellers of the wood from their forest-covered mountain sides, or of the salt from the mines in that region. Those who have enlisted under the English government, show themselves as the descendants of those redoubtable soldiers who overthrew the great monarchies of India more than once.

The Afghans are probably the hardiest men of Asia. (The Kurds seem to be very much like them.) They can subsist where a camel might almost starve. They form a great contrast with their neighbors, the Hindus, who eat hardly any animal food, by subsisting almost wholly upon it. They can perform marches which to occidental troops seem wholly impossible. They are known to have sometimes surprised villages, making from four to six ordinary marches in one night, faster than the express with relays, who was to give warning of their coming.

On the whole, the obstacles to commencing active and direct missionary labor among the Afghans appear great. At the present time, in Peshawur, which, as is well known, is occupied as a missionary station by the English Church Missionary Society, there is no preaching in Pushtu. The Derajat, as the strip of country between the Sulaiman mountains and the Indus is called, has neither settlements large enough, nor is it sufficiently pacified, to invite the establishment of a missionary station.

The first attempt to produce a Pushtu version of Scripture seems to have been

made by Dr. Leyden, the professor of Hindustani in the College of Fort William, Calcutta. He offered to translate the gospels into several of the native dialects, as he had in his employment learned natives from different parts of the country. The Corresponding Committee of the British and Foreign Bible Society, at Calcutta, accepted his offer, and promised him two hundred rupees for the translation of each gospel. One of the languages he undertook was the Pushtu. In 1811 a translation of the gospels of Matthew and Mark was finished. At Dr. Leyden's death, in 1812, the translation was continued under the superintendence of the Serampore missionaries, by the munshi previously in the employ of Dr. Leyden; so that in all probability, the version is not a first, but a second, or even a third-hand version; that is, it is most likely a version made from some old Persian version, which itself probably was not made from the original.

An edition of the New Testament, consisting of 1000 copies, was printed at Serampore in 1818, after seven years' labor. This edition remained almost entire in the depository at Serampore, exposed to the numerous destructive agencies of this climate; a few copies found their way into European libraries; and some doubtless reached Afghanistan through the Lohàni merchants, who carry the fruits of Kabul and Russian leather and pottery as far as Calcutta. Indeed, when Lieutenant (now Colonel) Edwardes had been sent by the Sikh government to settle the Banù district, in the year 1848, he found a copy of the New Testament in the hands of an Afghan. It had been given to him at Hardwàr, thirty years before, when, as a boy, he accompanied his relatives to the great fair for the purpose of selling horses. The Englishman who gave it to him, told him to "take care of it, and neither fling it into the fire nor the river; but hoard it up against the day when the British should be rulers of his country." The man had evidently obeyed his injunction, most likely from a superstitious feeling, naturally excited by this circumstance. He kept it wrapped up in many folds of cloth, and it is extremely doubtful whether he or any one else ever read the precious volume.

Of the Old Testament, the Serampore missionaries printed the Pentateuch in 1821, and in 1832 the historical books, 1000 copies of each. The want of funds put a stop to further efforts. A very few copies of these portions of the Old Testament are in Peshawur; but the missionary has not been able hitherto to get a sight of them. The bulk of the issue has probably yielded long before this to the tooth of time.

A tract of forty pages, 16mo, was lithographed in Peshawur, in 1856, through the exertions of the Rev. R. Clark. However, thus far, the Afghans will take neither book nor tract.—*Rev. J. Loewenthal, in For. Miss.*

OBSTACLES TO THE GOSPEL IN INDIA.

BY REV. J. OGILVIE, CALCUTTA.

On various former occasions, I endeavored to account to you for the slow progress which the gospel is making in this country. I remarked, that, beyond all question, the chief impediment to the reception of the gospel in this, as well as in every other land, is to be traced to the badness of the soil—to the natural unpreparedness of the human heart; it is a soil overrun with thorns and briars, hardened by the deceitfulness of sin, and needing deep culture to fit it for producing any fruit of righteousness. But I also stated that there are many obstacles to the progress of the gospel which are *peculiar* to this land—obstacles which are not to be found among any of those idolatrous nations where modern missions have met with any measure of success. I then proceeded to enumerate and to dwell upon some of these peculiar obstacles; specifying in particular those which had come under my own observation, such as the character of the people; their utter indifference to everything like what *we* call religion — to everything, in short, except

what concerns this world; their want of sincerity and of various other moral qualities, arising, no doubt, from the system of misrule and oppression, as well as from the debasing superstition by which they have for ages upon ages been deteriorating. I then alluded to the obstacles arising from their religious and social institutions—the condition of female society—the influence of a crafty, covetous, and tyrannical priesthood—and above all, from the master-chain of caste, that best contrived instrument of Satan for the enslaving of the bodies and souls alike of his hapless victims.

There is one obstacle still remaining, to which I now wish to solicit your earnest attention. It is an obstacle, indeed, which is overlooked by many people, and denied altogether by others; but yet it is one which appears to me to be certainly not less formidable than any that I have yet mentioned. It is an obstacle, too, which we meet with *on every occasion* when we endeavor to instruct these people.

Right use of Scriptural Terms forestalled.

What I allude to is, the extreme difficulty of conveying to the Hindus anything like an accurate knowledge of Christian truth, from the circumstance that the terms which we must employ, and the language which we must use when addressing them on religious subjects, convey to them very different ideas, very different notions, and very different associations, from what we intend to convey.

"It might be thought"—(says one of the very ablest vernacular preachers in this country, and one who is thoroughly conversant with the difficulty to which I am now referring)—"it might be thought an advantage which we enjoy above those missionaries laboring in other countries, who have to *coin* terms for ideas not known before,—in the fact of our finding in the country almost every theological and religious term *made ready to our hands*. But on due consideration, it will be found that the disadvantage is on our side; seeing that we have not only to impart new ideas to blank minds, but, ere we can do so, have first to eradicate *erroneous ones*. This is probably one of the reasons why our preaching, though listened to attentively enough, often fails to convey proper knowledge and conviction. This I have daily opportunities of observing, when after a sermon some objection is started by the hearers, or a conversation entered into on the subject that has been treated. It is then discovered that the preacher has not unfrequently been misunderstood, and that false notions have been imparted; though all the while the expressions used were perfectly correct." And the difficulty, unhappily, is one which is very far from being overcome, even in the case of those who are pretty familiar with English. After endeavoring to expound to a class of Hindus a passage of Scripture, or to explain to them some of the doctrines of Christianity, I have often heard some one or other of them reply in words to the following effect:—"We do not deny that the Christian religion is a very good one, but, after all, our own does not seem much inferior to it. Our shastras contain all that is in your Scriptures, and a good deal more." And by way of proof of all this, they will perhaps tell you that their own shastras give them full information about God, sin and holiness, faith, atonement, incarnation, and so on.

To those of you who have not reflected much on this subject, the statement I have now made will no doubt appear to be a very extraordinary one; and you will perhaps ask me how it is possible that a heathen people like the Hindus, should be acquainted with religious terms and religious doctrines, such as those I have now mentioned. The truth is just this—That Christianity comes into a land where all the channels of thought are, in almost every possible form, forestalled or pre-occupied in favor of some of the native forms of religion; the consequence of which is that almost every religious term which we can employ is more or less connected and associated in the minds of the people with heathen ideas and heathen practices. Indeed, one can scarcely name even a virtue, or excellency of character, which does not to their ear express some of

their own forms or modes of worship. The nature of this peculiar difficulty you will perhaps be better able to appreciate, if I bring forward a few examples by way of illustration.

I dare say, then, there are very few now present who have not, at one time or other, conversed with some of these people on religious subjects. You will no doubt have been surprised at the apparent correctness of their knowledge of the unity of God. You perhaps ask them, How many gods there are? You expect they will tell you three hundred millions, or some other very large number: you are struck by hearing them reply, with the greatest promptness, *Ek Parameshwar, There is only one God.* But what does all that amount to? What is the notion they attach to the term *Parameshwar*? Have they any idea of this one God, as the King eternal, immortal, and invisible, the only wise God? Above all, do they ever think of God as that Being who is of purer eyes than to behold iniquity, who cannot look upon sin but with abhorrence?

The very reverse of all this is the fact. They may in words declare their belief in the existence of one God, but a very little consideration will show us that their knowledge extends no farther than mere words. They know nothing of the character of God, nor of the nature of His moral government. They are of opinion that God is the Author of evil as well as of good. You will frequently hear from them such statements as these,—"God causes all things, good and bad, to be done. He alone excites bad as well as good desires. God is everything, and everything is God. He does everything: men do nothing, and therefore they are neither to be praised nor blamed."

"By this dreadful tenet (says the missionary to whom I have already referred,) all accountability is destroyed, sorrow for sin becomes absurd, and liability to punishment is rendered preposterous. Hence it is, that real conviction of sin, and a sense of its guilt, which alone lead men to the Saviour, and caused the three thousand on the day of Pentecost to cry out, 'Men and brethren, what shall we do?' are but rarely met with among the Hindus; and, owing to the perverted notions imbibed in youth, are found only in an imperfect degree even among native converts, who, by a necessary though sad consequence, do not, generally speaking, feel and manifest much of that *constraining* love of Christ which is the mainspring of active and persevering efforts for the advancement of the Redeemer's kingdom."

Some of you may, perhaps, have talked to them about *sin;* you will be surprised to find how closely the very words which they use on that subject agree with those which you yourselves are accustomed to employ. When a sincere Hindu performs his daily worship, he repeats the following verse,—"I am sin: I commit sin: I am conceived in sin." Now all this appears uncommonly orthodox. And if you repeat to them the ten commandments, they will at once express their unqualified approbation of the whole. "These words are true," they will say; "all these are good words." But notwithstanding all this, they have not the slightest conception of sin as being that evil and abominable thing which God hateth.

Or, suppose that you endeavor to explain to them the nature of *salvation;* you tell them that it consists in deliverance from sin, communion with God, and eternal life. But what is the idea which is immediately suggested to their minds by the term *(mukti)*, which you are obliged to employ? The highest salvation which they can think of consists in what is called union with the Deity in His quiescent state, that is to say, absorption (nīrvân) into the divine essence, a losing of all sense of individuality, as a drop of water falling into the ocean, a negation of feeling—in other words, extinction or annihilation.

Again, you try to acquaint them with the doctrine of the atonement, which in their language is denoted by the term *práyashchitta.* Now what is the meaning of this term, and what is the notion which it necessarily excites in their minds?

When you pronounce the word *práyashchitta*, they think, and they cannot but think, of such acts as these, — the repetition of the name of the god Ram; or marking with holy ashes on the forehead, breast, and arms; or visiting the Teerthas, that is, certain places of pilgrimage—certain holy rivers, the principal of which is the Ganges; or placing a light in a temple; or giving in charity, especially to the brahmins; or doing penance of any kind. These, and such as these, are the acts which they have been taught from their earliest childhood to associate with the word *práyashchitta;* in fact, such is the meaning of the term. When you pronounce the word, then, how can they possibly avoid thinking of those things which the term denotes (or connotes, if you will), which are just such things as I have now enumerated.

To all this you will no doubt reply, Let the missionaries carefully define the terms which they use, let them teach the people to understand the words in their *Christian* signification, and in this way remove the heathenish ideas from their minds.

Of course, this is precisely what missionaries do labor, and pray, and strive to accomplish. But ah! how difficult is it to eradicate even one heathenish notion from a man's mind! Those, and only those, can tell this who have labored, and who have long and earnestly labored in the attempt. As for those who have not made the attempt, they know nothing whatever about the matter, they cannot form even a conception of its difficulty.

Those persons who know nothing of the Eastern languages will, no doubt, at first sight, conclude that the difficulty on which I am now dwelling is altogether fanciful and imaginary. Their opinion will be that, in regard to language, the first missionaries to *every* heathen people must have had the same or similar difficulties to contend with, — that the apostles, for example, who went forth to convert nations speaking the Greek and Roman languages, must have had to remove from the minds of those ancient heathen the erroneous notions which they had imbibed from their sacred books. But any man who has any knowledge whatever of the writings of Greece and of Rome, must be perfectly aware that there never did exist in either of these languages any books having even the least resemblance to, or in any respect corresponding with, these Hindu shastras. What are these shastras? In reply to this question, it will be sufficient for our present purpose to state that they are certain books which are universally believed by the Hindus to have proceeded from the Deity himself. They are books which are held in universal veneration. They lay down the most explicit and most minute regulations for almost every possible act; and to these every Hindu is trained from his earliest childhood most carefully to conform. The doctrines which they inculcate are indeed most extraordinary, and many of their statements are most extravagant and absurd; but they are familiar even to the most ignorant of the people, and firmly believed in by them. All classes, even the very poorest, though unable to read a single word of them, have been taught to recite long passages from them; and this they can do with the greatest fluency and with perfect accuracy. These shastras, also, are books by which the Hindus have been taught to test the truth of every doctrine that you may bring before them; and if the doctrine is opposed to them, it is at once rejected as utterly unworthy of credit. Now, let me repeat the observation I have already made, no such books, or anything like such books, ever existed among the Greeks or Romans.

Of the truth of what I am now saying, any man may convince himself, even though he may have never heard of Greek, or Roman, or Sanskrit books, provided only he can read and understand the English New Testament. You do not find, for instance, that the hearers of our Lord and of His apostles attached any other meaning to the doctrines which they were taught than what was intended. However much they may have been opposed to the doctrines themselves, still

they had a correct perception of the meaning of these doctrines. When they were told about salvation, or holiness, or atonement, and so on, they understood these terms in their proper signification; at all events, they attached no such extraordinary notions to them as the Hindus do. Of the apostle Paul's hearers, you read that on one occasion, "when they heard of the resurrection from the dead, some mocked;" but this was because they regarded the *doctrine* as monstrous and absurd; as for the expression itself, "resurrection from the dead," that they understood in precisely the same sense as the apostle himself did. Now what I am stating in regard to the Hindus is, that they understand all these religious expressions not in their proper sense, as we understand them, but in the sense of the shastras. With respect to the Hindus, I have already stated that "all the channels of thought are pre-occupied in favor of some of the native forms of religion." Now, let it be carefully observed that this was not at all the case with the Greeks or the Romans. It plainly follows, therefore, that, in regard to the subject of which I am now treating, MISSIONARIES IN INDIA HAVE TO CONTEND WITH A DIFFICULTY WHICH WAS ALTOGETHER UNKNOWN TO THE APOSTLES. The difficulty is also unknown to those modern missionaries who are laboring among rude and semi-barbarous nations, with half formed languages, such as the Karens in Burmah, the South Sea Islanders, and various others.

On the other hand, missionaries in China have to contend with analogous difficulty. I know not that they have even yet been able to agree on any word by which to denote the name of the *Almighty;* since every term that they can think of in the Chinese language is associated with some heathenish notion. Whence, I infer that, as among the Hindus, so also among the Chinese, the progress of conversion must needs be a very gradual work.

To be continued.

RELIGIONS AND SUPERSTITIONS OF CHINA.

Deified Heroes and Public Benefactors.

With very few exceptions, all the gods of China are deified men of the past. The heading of this paper is intended to designate those which cannot be said to belong to any particular system, but which comprise the great majority of the gods of the nation, and may be regarded in a peculiar sense as the idols of the people. The foreign origin and gross absurdities of Buddhism, and the vague pantheism of Tauism, prevent their meeting with a hearty reception; the gods of the Ch'ing-hwáng-miáu are supposed to preside principally over civil affairs; the people still remain conscious of spiritual wants unsupplied, and vainly endeavor to supply them in the worship of the numerous gods of an inferior class who originated among themselves. These generally preside over small districts, and are supposed to have a special interest in and care for their inhabitants. The most of them are of comparatively recent origin, and the births of few date back further than the Sung dynasty, which assumed the government of the empire A. D. 976.

Conferring of Titles by the Emperor.

The title or office of a god is derived from the reigning sovereign. The conferring of these titles sometimes originates in the wish of the emperor to hold up as examples those who have distinguished themselves by their loyalty or efficiency in the civil or military service; and sometimes in the gratitude of the people, who introduce to the emperor those who have won their hearts by favors, and purchase for them divine titles. When a community cannot afford sufficient money to secure the public appointment and recognition of their favorite idol, they sometimes erect their temple and enshrine their god without this recognition. The different offices or degrees of divine honor conferred by the emperor are no less than seven, exclusive of official titles of the

living, which are sometimes retained after death as divine titles by those who are deified. The two lowest titles have now fallen into disuse, as it would be considered disrespectful to place a god at the foot of the list. Sometimes persons are deified by the emperor, while still living. The honors of the dead are also often increased on account of some imagined interference or protection, and they are advanced to a higher grade in the scale of deified dignitaries. The most of those deified by the emperor of his own accord, are those who have lost their lives in his service, and are held up as examples for imitation. It is a striking fact, that, of all the gods, only the deities of the highest class attain to the title of *ti*, which belongs to the emperor, who seems to regard it as an act of condescension to share this title with them, and adds to his own title the character *hwang*, meaning greatest.

Chinese Views of Christ as a God.

Books which give the names and histories of the gods, only present the most prominent of them, while by far the greater portion is not noticed. In the Shin-sien-tu'ng-kien, or complete mirror of gods and genii, compiled about two hundred years ago, an account of Jesus our Saviour as a god of the West, is given, in connection with the histories of many of the gods of the emperor. It presents a succinct and truthful narrative of his birth, life, sufferings, and death, followed by statements respecting the deification and worship of the Virgin Mary; thus giving clear evidence of its Roman Catholic origin. Our indignation at seeing our Saviour placed in such a connection is only abated by the consideration that it was done in ignorance; indeed, most Chinese would consider it a singular privilege and honor that a foreign name should be thus associated.

Confucius and Other of the principal Chinese Deities.

Of the gods which are known and worshipped throughout the whole empire, there are comparatively very few. The highest rank and honors are awarded to Confucius. He was formerly enrolled among the deities of the empire, with the title hwang or king, but an emperor of the Ming dynasty, thinking it an indignity that Confucius should only rank as equal in divine honors to other gods, and to himself, determined that none of the ordinary titles should be applied to him, but that the whole nation should express their special veneration and indebtedness to him by calling him Sá-ching chi-shing sien-s, the great, perfect, most holy teacher. The people were also prohibited from worshipping him through a graven image, and instructed to substitute a tablet; though this injunction is not universally complied with.

Yuh-hwang-da-ti, chief of all the gods, has temples erected to him exclusively, and his image occupies a prominent place in the Tauist temples. The people seldom pay homage to him however, and when they do, it is rather in the form of adoration than petition, as he is regarded as too far removed in dignity from mortals to take any immediate cognizance of individual wants.

The god of war is everywhere worshipped, and has temples erected to him throughout the empire. During the present war with the insurgents, the emperor has heaped new honors upon him profusely, on account of alleged deliverances, but no doubt principally to inspire confidence in the fortunes of his dynasty.

The god of wealth, though inferior to many of the other gods in rank, is no doubt the one most worshipped. He has not only large temples erected solely for his worship, but every shop contains a small image of him in a little shrine, before which incense is continually burned.

Tsau-kiun p'u-sah, the god of the kitchen, is worshipped in every family, and only in private families or residences. This god is not represented by an image, but by an engraving on paper. This engraving, which is plastered to the wall in the cooking apartment, is, near the close of the year, torn down and burned. The people imagine that in the process of burn-

ing, the god passes to heaven, and reports a history of what has happened in the family during the year. In a few days the place of the old engraving is supplied by a new one, destined in its turn to be displaced again by another at the close of the year.

Other gods of general notoriety might be mentioned, but the above may be regarded as those most noted and most extensively worshipped. The histories of the gods, great and small, which are made up of frivolous and often incredible statements, would fill volumes. A condensed account of one of these histories may be of interest, as a specimen of the whole.

The popular story respecting Ts'ái-shin P'u-sah, the god of wealth, is as follows: He was originally a tax-gatherer, and once called upon a family, who professed their inability to pay their tax, and determined to stay with them till he obtained it. Before retiring to rest, he was surprised to hear under his window the following address of an old hen to her young brood: "My master has a guest in his house, and has determined to kill me to-morrow, to furnish his table. What will become of you, my dear little nestlings, weak in body, and inexperienced in the ways of the world? I must certainly give you my parting advice, as you will soon be left without any one to care for you. Above, you must be careful that the hawk does not pounce upon you; below, that men do not tread upon you. You must not eat too much, and thus will avoid disease; born in the same nest, you must not quarrel." The tax-gatherer, struck with this address, discoursed to himself upon it thus: "If a short-lived and insignificant fowl exhibits so much understanding, and makes such plans for the future, what is the dignity of man, and how should he provide for his future wants?" Influenced by such thoughts, he immediately determined to renounce the world, and set out at once to find a place of retirement, in order to lead the life of a recluse, and cultivate virtue. With this resolution, he proceeded on his way, and was met by a tiger; but so far from being terrified, he rushed forward, laid his hand upon his mane, leaped upon his back, and rode him away to his retreat. After attaining to the perfection of virtue, he became a god. Such is the common popular tradition respecting the god most worshipped in China!

The less noted gods, which have only a local fame, are almost innumerable. They are officers, who, by their impartial administration of justice, and by acts of benevolence, have endeared themselves to the hearts of the people; or private citizens, who are revered on account of their virtues. Some are known in but one place, and worshipped in but one temple; others are known and worshipped in several temples in the same vicinity. Some, though their fame may be confined to one place, receive in that place honors hardly second to those of any other god.

Character and Variety of local Temples.

In the country, every place has its local god and local temple, with which the people of each place feel identified, and in which they feel a peculiar interest. These temples furnish places for the inhabitants of each neighborhood to meet for deliberation and consultation on topics of general interest.

In cities, men of each class or occupation have their own peculiar deities, to which, in addition to the gods which they worship in common with the people generally, they pay especial homage. Scholars worship the god of letters; business men, the god of wealth; dealers in medicine, the god who discovered medicines; carpenters, the god who invented the measuring rule; sailors, the goddess of the sea, the goddess of mercy, or the special deities of the seas, lakes, and rivers, over which they pass; thieves, the thief god; and so on indefinitely. The temples of the patrons of different arts and employments are also used as places for general consultation by the craftsmen to whom they severally belong.

Sometimes the people, impatient to show their gratitude to their benefactors, erect temples to them while living. Two

large buildings of this class in Ningpo were erected to officers who succeeded in draining unhealthy parts of the city. The present governor of the city is already deified and his image set up. —*J. L. Nevius, in Home and For. Record.*

AMERICAN BAPTIST MISSIONARY UNION.

ANNUAL MEETINGS.

The forty-fourth annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in Philadelphia, on Tuesday, May 18, 1858, at 10 o'clock, A. M., pursuant to arrangements made by the Executive Committee in conformity with provisions of the Constitution. The Union will meet at the same place, on Thursday, May 20, at 10 A. M. The annual sermon will be preached by Rev. William H. Shailer, D. D., of Maine, or Rev. Silas Bailey, D. D., of Indiana, his alternate.

R. W. Cushman, *Rec. Sec. of Exec. Committee.*

DONATIONS.

Received in March, 1858.

Maine.

Portland, 1st ch. 525; Free st. ch., Henry B. Hart tr. an. coll. 411.25; Cape Elizabeth, Mrs. Lemuel Cobb 5; Warren, Mrs. E. A. Kennedy 20; Bucksport, M.G. Buck 5; Mrs. H. Bowdoin, 2; Palermo, J. Brown 50 cts. Vassalboro', ch. 3.50; Sab. Sch., Hollis M. White 1.15; Edward Worth 36 cts.; Lebanon, M. B. Goodwin, 20; a friend 1; Freeport, ch. 14; Hebron, 1st ch. 30; Eastport, Washington st. ch. and soc., John S. Pearce tr., of wh. 11 is fr. Sab. Sch., tow. sup. of a pupil in Maulmain nor. sch., 61; Skowhegan, Rev. Charles Miller 10; Thomaston, 1st ch. 7; 2d ch., Mrs. Keziah Counce 10; a friend 5; Calais, 2d ch. two mem. 7; Farmersville, ch. 58.40, East Corinth, Ellen N. 2; Kennebunk, ch. 3; Bradford, Rev. C. L. Cary 2; Auburn, ch. 13; Wells, 1st ch., of wh. 20.75 is fr. Fem. Mis. Soc., 25; Saco, ch. 64.43; Biddeford, ch. 33.65; 1341.24

Bowdoinham Asso., W. R. Prescott tr., Wayne, ch. 26.25; East Winthrop, ch. 59; Hallowell, ch., of wh. 25 is fr. Sab. Sch., 28.06; to cons. Rev. J. Parker Chapin L. M., 113.31

Penobscot Asso., J. C. White tr. Corinna, Rev. D. Steward 2; John Winchester 1; Charles Winchester 5 cts.; Bangor, 2d ch. 96.95; 100.00

Piscataquis Asso., Dea. B. T. Buck tr., 42.00

1596.55

New Hampshire.

South Charlestown, "a friend to missions" 3; Exeter, 1st ch., of wh. 3.60 is fr. Sab. Sch., 11; Newport, ch. 25; New London, ch. 62; Dover, ch. 30; Swanzey, ch. 30; Claremont, ch. 37.10; Nashua, 1st ch., mon. con., with bal. of prev. dona. to cons. Lewis Kimball and Moses D. Taylor L. M., 158; Bow, Dea. T. Hammond 30; 386.10

Warner, ch. 3.50; Great Falls, ch. 16.50; Fisherville, Dea. H. H. and J. S. Brown. 10 ea., 20; S. Brown and F. Blackinton, 2 ea., 4; Rev. J. Storer, Mr. Coburn, Mr. Caldwell, Mrs. Brown, W. H. Allen, D. W. Pratt, 1 ea., 6; Hudson, ch., mon. con. 5.87; Mrs. Cummings 23 cts.; Dea. Marsh, Hiram Marsh, Dea. Burns and Mr. Merritt, 1 ea., 4; Mr. Greely 50 cts.; Concord, 1st ch. 24.44; Bow, Mrs. Mary Waterman 5; Mrs. Mary Gault and Parker Brown, 1 ea., 2; Amherst, Mrs. Harville 5; friends 37 cts.; East Washington, ch. 10; Plaistow, ch., mon. con. 7; New Boston, Mrs. Whipple, 2; R. Holbrook and Eunice P. Webster, 1 ea., 2; Mrs. Beard and Ruth Brown, 25 cts. ea., 50 cts.; Seth Brown, Mary A. Brown and Julia A. Morgan, 50 cts. ea., 1.50; Rev. J. N. and Mrs. Chase 1.50; Northwood, ch., mon. con. 3; J. L. Crockett 5; Dea. Hoit 1; Southampton, ch. 36.01; South Jefferson, N. Moulton 1; Plainfield, ch. 56; Hopkinton, Lucinda Wells 1.50; Rumney, ch., mon. con. 5.08; per Rev. H. Tonkin, agent, 180.71

566.81

Vermont.

Poultney, "a friend of missions" 10; Townsend, "a lover of missions" 15; Randolph, Rev. A. Norcross 10; Shaftsbury, ch. and soc. 50; Swanton, D. M. Walker 5; Windsor, ch. 34.50; Brattleboro', ch. 25; McIndoes Falls, Arch. Renfrew 4; Bennington, 2d ch. 30; Lunenburg, ch. 3.60; 187.10

Manchester, ch. 9.75; Rutland, Dea. John Smith 5; West Hall-

fax, ch. 12; West Randolph, Rev. J. Baldwin 2; Chester, ch. 10; per Rev. H. Toukin, agent, 38.75 — 225.85

Massachusetts.

Boston, a friend of missions 1000; First ch., J. Q. A. Litchfield tr., 150; Baldwin Place ch., Dea. A. G. Stimson tr., 71.99; Rowe st. ch., Dea. C. D Gould, tr., 1019.04; South ch., G. B. Dexter tr., mon. con. 27; Harvard st. ch., Dea. John Putnam tr., mon. con. 60.38; Tremont ch., Fem. Miss. Soc., Mrs. Drew tr., 16; Bowdoin Square ch., Board of Benev. Operations, A. Learned tr., 337.17; M. 100; Union ch., G. W. Chipman tr., of wh. 50 is fr. a mem., 111.38; Thirteenth ch. 227.80; a friend of missions 2; East Boston, Central square ch., B. L. Crocker tr., an. coll., to cons. J. H. Tomlinson, jr. L. M. Chelsea ch. and soc., S Bryant tr., 112.48; a friend 2; Somerville, Perkins st. ch. 25; Charlestown, 1st ch., of wh. 25 is fr. the Judson Miss. Soc., Miss L. S. Arnold tr., and 75 fr. the Boardman Miss. Soc., F. O. Reed tr., 100; Cambridge, 1st ch., Albert Vinal tr., of wh. 100 is to cons. I. M Chapman L. M., 801.72; North Cambridge, ch., to cons. Cornelius Dorr and Warren Sanger L. M., 242 48; East Cambridge, a friend 1; Roxbury, Dudley st. ch. and soc., of wh. 150 is fr. Sab. sch., Joseph G. Shedd tr., to sup Ko A Bak and wife in Hong Kong, 1171.16; Dorchester, 1st ch., of wh. 25 is fr. Jacob Bacon, to cons. William Marshall L. M., 100; North ch., Jacob Davis tr., 3; Brookline, ch. and soc., Dea. D. Sanderson tr., of wh. 55.08 is mon. con., and 40 fr. Sab. Sch., for the Delaware Mission, 345.93; Brighton, ch. 17 30; Newton Centre, 1st ch. 374; Mrs. H. B. Hackett 10; Upper Falls, ch., Sab. Sch. 11.25; West Dedham, ch. 54; Framingham, 1st ch., Warren Nixon tr., of wh. 25 is fr. Sab. Sch., tow. sup. of Rev. E. A. Stevens, 55; South Framingham, ch. 23.54; Malden, a friend 10; Lawrence, a friend 2; Rev. D. Richardson 1; Beverly, a friend 20; Salem, Central ch. 73; Mansfield, ch. 15; West Townsend, "a friend, the avails of giving," 1; a mother, for three daughters, for Burmah, 2.50; Sudbury, L. Goodnough 8; Cochesett, Huldah P. Pratt 2; Groton, ch., of wh. 4 is fr. Sab. Sch., 33; West Acton, ch. 7.50; East Abington, ch., mon. con. 10.41; Holyoke, 1st ch. 27; Ireland, Rev. Mark Carpenter 4.40; Northampton, ch. 6; E. E. Chamberlain 1; Chicopee, 1st ch., H. Robinson tr., 80; Andover, (?) "a response to the word of entreaty" 50; Lancaster, George Cummings 50; Clinton, ch. 65; Ashfield, Mrs. S. W. Hall 1; Chelmsford, 1st ch., "a few friends' response to the call for aid," 10; North Middleboro', a friend to missions 50 cts; Sturbridge, ch. 12; Holden, Rev. J. H. Tilton 5; George S. Goddard 5; Northboro', ch., Samuel Wood 5; Sab. Sch. 5.61; Cold Brook, E. M. Walker 1; Haverhill, 1st ch., George Appleton tr., a friend of missions 10; Hingham, ch. 61.17; Attleboro', Harriot B. Wells 10; Feltonville, ch. 40; Westfield, Ambrose Day 25; Rev. William Carpenter 5; Brainard Green 1; Roxalston, Samuel S. Raymond 1; Agawam, ch., of wh. 1.63 is fr. Sab. Sch., 44.13; Kingston 17; Plymouth, Miss Abigail B. Judson 50; Lowell, 1st ch., Joseph A. Brabrook tr., 50; Worthen st. ch. 40; Mrs. Richards 40; 7449

Wendell Asso., Austin Eastman tr., 52.92; Amherst, ch. 25; Sunderland and Montague, ch. 16.50; with prev. dons. fr. Amherst ch., to cons. Austin Eastman L. M., 94.42

Sturbridge Asso., Belchertown, ch. 22.00

Worcester, Pleasant st. ch., mon. con. 7.65; N. Esty 3; 3d ch. 63.77; Dighton, C. W. Turner 2; Tyringham, ch. 14; Pittsfield, ch. 10.50; New Bedford, 1st ch., L. G. Hewins tr., of wh. 200 is fr. W. G. E. Pope, to cons. his son and daughter George G. and Elizabeth Coggeshall Pope L. M., 100; fr. W. H. Vinal to cons. his daughter, Augusta Ann Vinal L. M., and 50 fr. Sab. Sch., to cons. Thomas M James L. M., 612.25; 3d ch. 11 50; Fall River, 1st ch., of wh. 90 is fr. Sab. Sch., Mee Shwayee Soc., tow. sup. of the Amherst sch. in Burmah, 300; Middleboro', Central ch., to cons. George Waterman and N. Jenks, M. D., L. M., 200; Taunton, ch. 100; Springfield, ch., of wh. 25 is fr. Sab. Sch., to sup. a Karen scholar, 173 49; Fitchburg, ch., of wh. 40 is fr. Sab. Sch., for the Toungoo Mission, and 3 fr. J. S. Haraden, of S. Gardner, 300; Woburn, ch. 187; per Rev. J. Aldrich, agent, 1985 16 — 96

Rhode Island.

Providence, 1st ch., "another member" 50; Stewart st. ch., of wh. 6 is fr. the young ladies, per Mrs. G. E M. Stone, and 10.61 fr. Sab. Sch., Wm. H. Corey tr., of wh. 6 is fr. infant cl., per Misses Annie and Hattie Smith, 16.61; Jefferson st. ch., C. W. Pidge tr., 16; a friend 5; "L" 10; Exeter, Rev. A. B. Tefft 2; Mrs Mary B. Tefft 2; Bristol, 1st ch. J. Frederick Baars tr., 15.63; East Greenwich, ch. 40; Coventry, Mrs. Catharine Waterman 10; Mrs. Mary Carpenter 10; Old Warwick, Shawomet ch., mon. con. 17; 194.24

State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 27.77 is mon. con. in March, 10 an. sub. fr. Mrs. Pardon Miller, 47 an. sub. per A. Woods, collector, 15 fr. Fem. For. Miss. Soc., Mrs. S. N. Bolles tr., of wh. 5 is Mrs. Arnold's an. sub., 95.77; Fourth ch., per G. B. Peck, of wh. 45 is fr. Fem. Miss. Soc., Miss H. Peck tr., and 40 fr. Sab. Sch., 220; Central ch., of wh. 23 is mon. con., per S.

Chase, and 78.40 fr. Ladies' For. Mis. Soc., per Mrs. A. E. Bradford, to cons. Mrs. Israel Scott L. M., 101.40; Wickford, 1st ch., of wh. 44.51 is mon. con., per N. N. Spink, and 25 fr. Sab. Sch., to sup. a nat. Karen preacher, 69.51; Exeter, ch. 5; Warren, 1st. ch., Nathaniel Drown tr. of wh. 15 is mon. con., and 33 50 fr. Sab Sch., 2 20; 711.68

Newport, 1st ch., of wh. 29 is fr. Sab. Sch., 108 09; 2d ch. 88.39; Central ch., to cons. Walter B. Simmons L. M., 100; Westerly, ch., with pre. dona. to cons. the pastor, Rev. William Fitz L. M., 75; per Rev. J. Aldrich, agent, 371.48 — 1277.40

Connecticut.

Hartford, "J W. W." 10; Mrs. Anna H. Bolles 10; New London, 1st ch., to cons. Ebenezer Morgan, Loring Corthell, and Albert Chapman Arnold L. M., 225.50; Norwich, "Anna" 2; Voluntown, Mary A. Biddle 1; Stamford, 1st ch., Sab. S h. Miss. Soc. 10; North Lyme, Rev. David Wright and others 25 24; Brooklyn, ch. 10; 393 74

State Convention, W. Griswold tr., "a friend of missions" 2; Fairfield Co. Asso. 6 68; Norwalk, ch. 50; Stafford, ch. 15; Andover, ch. 8 65; Plainville, ch. 9; Suffield, 2d ch. 307 63; 1st ch. 15; A. Spaulding 2.58; Colebrook, South ch. 1; 417.54

Essex, ch. 174.10; Waterford, 2d ch. 30.43; New Haven, Wooster Place ch. 134 26; Stonington Boro', ch. 30 46; Groton, 3d ch. 20; per Rev. J. Aldrich, agent, 389.25 — 1200.53

New York.

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1858.

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AMERICAN BAPTIST MISSIONARY UNION.

BURMAH.

LETTER FROM DR. DAWSON.

Journey from Rangoon to Prome.

Prome, Feb. 11, 1858.—After a passage of eight days, I reached this place on Friday, the 4th inst. At this season of the year, in consequence of fogs, which hang over the surface of the water till nine and sometimes ten o'clock in the morning, the ascent of the river by the steamer is tedious, and somewhat trying to one's patience. The distance round by the way of the "China Bukeer," by which route the steamers enter the Irrawadi in the dry season, is less than three hundred miles from Rangoon to Prome; and yet the time consumed in performing the journey is generally eight, and often nine days. In the rains, when the river is flooded, it is accomplished in five and six days; but the distance is then reduced by the length of the "China Bukeer," which is avoided, as the steamers can then pass up by the Panglang creek into the main stream.

Donabew—Christian Consistency.

Reaching Donabew on the Lord's day, I had the pleasure of being present at the forenoon service held by the few Karen and Burmese Christians who reside at that station. An assistant, Moung Thet-nan, from Rangoon, has recently been invited by the Henthada Mission to occupy that place. If a faithful man, I have every hope of his doing much good there.

On the way up the river, the steamers and flats usually stop at Donabew, to take in fuel and obtain supplies of poultry and vegetables. Some of the Karen Christians at the station make it their business to deal in these articles; and, having a clear insight into the importance of Christian consistency, they refused, even though they are poor Karens, to sell any thing on Sunday. The servants of the steamer went to them to obtain some ducks; but they declined, telling the steamer people to call early next morning, and they might have as many as they required. At the dinner table that day, the fact was mentioned by the captain, and elicited the admiration of all.

A few years ago those very native Christians were encircled in the midnight of heathenism, and knew nothing of the eternal God and His laws. Now, even strangers and foreigners admire and commend their consistency and adherence to their religious profession.

Changes in the River.

Along the river, I was struck with the remarkable changes which are gradually

taking place in the bed of the river. In many spot, large portions of the ... bank on the west are washed away, and the sand is ... deposited on the eastern side. The tendency of the current is toward the western bank, on which side of the river a new channel is slowly opening out. Islands and sandbanks of considerable dimensions have disappeared; and where formerly I have walked, with a firm, hard soil under foot, I would not now even dare to swim.

Henthada—Tract Distribution.

The approach to the town of Henthada is by one of the most awkward banks in Pegu. The new steamboat landing has been washed away, and the ascent of the bank seems like climbing up the side of a hill. By the encroachment of the waters there, pagodas, houses, and trees have been swept down.

At Henthada, I had the opportunity of making a short call on the mission families, and found both the esteemed brethren away, making tours,—one in Bassein, and the other at a village situated some twenty-five miles up the river. The ladies and children appeared in excellent health, and especially the little children, who looked hearty and ruddy, as if they had but just landed in India. The climate there seems more favorable than it does higher up the river.

At Tengdau we were detained nearly half a day, to take in firewood for the use of the steamer. It is a small town of about two thousand inhabitants, and stands at the head waters of the Lyne river, which joins the Rangoon river just above Kemmendine. The Tike Thoogyee of the district I first met about four years ago, and he seemed glad to meet me again. Having a supply of tracts in my possession, I despatched two of the Burmese Christians who were on board, and coming up the river on their own private business, to make a careful distribution of them among the squads of villagers who kept coming and going from the bank. None were to have any except those who could read, and who promised to take care of them. ... a time ... minutes, many were ... shaking their heads and u clamation "Koung thee"- koung thee"—very good. of an hour and a half, and was just leaving, we four three hundred tracts had be with a few words of exhor as they lingered near us. graciously water the seed his name and for his own good of those precious souls

Sickness at Pro

In Prome and the surro considerable sickness has pr the people during the pa months. As you walk ab of this town, many by th countenances give evidence which have prevailed her shivering by the road ide, w selves in the morning sun. one hundred and twenty d ported at the court house, officers of the town. Th been thus carried off. Whi around have suffered grea Christians were remarkably disease, and with few exc preserved in the enjoyme These have the good sense medicine when first they fe thus escape the consequen by which others suffer. cause of much of the sickn prevailed here, has been th of water in the river. It higher than it has been kn many years, spreading mor over the country, and rema longer time on the ground the miasma sprung, sending and death into many homes heathen.

Shans and Shan Pri

The other morning, I met poongyee zayats, at the ba

goda here, a very intelligent Shan. He had come in company with a number of other Shans and five or six Shan priests from Monay in the Shan states. He was a month on his journey, and said he was anxious to go down to Rangoon to worship at Shway Dagong. I talked much with him, and before we parted he looked as if he were more than half inclined to turn back home again. He was apparently a keen, sensible man, had very little to say, but appeared pleased with what was told him about "a more excellent way." I invited him to come to the mission house. Large companies of Shans are frequently passing through Prome, going in different directions. Very few of them indeed understand Burmese. Out of a large company, the man I spoke to was the only person who appeared to know Burman. His pronunciation of the language was very correct. He had to interpret to the Shan priests what I had been saying to him—the subject of our conversation. The priests looked like an ignorant, stupid set of fellows, and far inferior to the ordinary run of Burmese priests.

The rich Valley of the Irrawadi.

In travelling up the valley of the Irrawadi, one cannot but be deeply impressed with the fact, that it is truly a beautiful country. Everywhere one feels the absolute necessity, so to speak, of having a large introduction of Europeans to settle on its fertile soil, who with suitable implements and the lights of science might develope its hidden riches, and make the whole land literally "bud and blossom as the rose." Would to Providence that there might be an irruption of stout-hearted and tough-handed Anglo-Saxons into Burmah, similar to the irruption of the Gauls into Europe, or the Normans into England. In less than one generation the whole face of the country would be altered. Beautiful villas and cottages would spring up on every hand; factories would rise up as by magic; the millions of acres of waste land, which from the creation have been useless to the human family, would soon shoot up their golden treasures, swelling the harvests of the world and the comforts of mankind.

Proposed Colonization.

But it may be asked, How shall this be accomplished? How can English, Irish and Scotch emigrants be induced to come and make their homes in Pegu and Burmah? Primarily, it might be done by the diffusion of reliable information among the thousands of poor families, who are now struggling for a bare subsistence in their own over-populated country; and, secondarily, by the formation of charitable societies to aid them to reach their new homes in the East. In this manner it was, to some extent, as we all know, that the colonies in North America, Africa and Australia were spread over those fair and fruitful regions of the world. And what Christian philanthropist would now desire that no emigration had taken place, such as has filled those countries with smiling cities, happy villages, and the industrious and prosperous population found within their borders? That the Burmese and other races found in Burmah, even though large numbers of them become evangelized by the agency of Christian missions among them, will *materially* improve without the introduction of a new race of pioneers, possessing energy, courage and perseverance, from whom they can copy, and by whom they may, as a nation, be taught and gradually raised to a higher level in the social scale, is exceedingly doubtful. Facts speak contrary to such a theory. The history of Asia shows no example of any eastern nation raising itself to a higher social position by its own unassisted exertions. The twin sisters, if such a union may be permitted, of Christianity and a progressive civilization, must be made to travel hand in hand, for the moral and physical conquest of this benighted country.

LETTERS FROM MR. CROSS.

Karens East of Tavoy.

Tavoy, Jan. 11, 1858.—I have just returned from a tour of nine days among the Karens east of Tavoy—the most interesting and encouraging visit I have ever made amongst the heathen Karens. Only three were baptized; and these, into the church usually called Lauloo, though it is a long way from the place called by that name. With this church I had a most interesting time; but the season of greatest interest was at Nyauklau. This place I visited for the first time last year. It has been notorious for arrack drinking, and for its numerous *wus* or prophet seers. The people had a school during the rains, consisting of some fifteen pupils. A good number of children learned to read, and quite a number of adults have professed conversion. They have not yet asked for baptism, but say they shall do so soon. As drunkenness has been pointed out to them as a great sin, which will exclude them from heaven if unrepented of, quite a number promised to give it up. Others said they wanted to do so, but feared they could not succeed. I trust God is beginning to break forth upon the heathen even in Tavoy.

Baptisms in Tavoy Mission in 1856.

Allow me here to correct a mistake in the Annual Report of the Executive Committee on Tavoy last year. The number of baptisms for the year and the names of the churches where they occurred are as follows:—Mata four, Lauloo two, Nyaudoolay four, Toungbyouk two, Palouk six, Patsauoo two, Pyeekhya eight, Moumotsa two, Palau one, Themboung three, Tarophyu two, Baulau thirteen,—50. The whole number baptized in the Karen department is fifty instead of "four."*

Benevolence of Karens.

27.—I have just returned from the annual meeting of the Tavoy and Mergui Association.

In consequence of a wish expressed by me to the pastor of the Mata church, the disciples sent into town eleven elephants for our accommodation, and made no charges whatever, though the usual charge for an elephant is three rupees. This shows their ready mind to help us, and to attest their gratitude for the blessings of the gospel.

Br. Allen accompanied me on this expedition, and the Commissioner, Capt. J. C. Houghton, followed after a few days, in order to take advantage of the occasion to see a large number of the Karens together from the two provinces. Captain Houghton has had long experience with the natives of this country, in all its parts; and to a disposition to minister the most upright and even justice, he adds a very intelligent and benevolent inclination to advance amongst the people the interest of the gospel. He spent only two days and a half with us; but I trust his visit, under the circumstances, will be attended with great good. After the close of the meeting, the first evening of his arrival, he desired to be introduced to the assistants from both provinces; and greeted them with the warmth of true Christian fraternity. He seemed to be much impressed with the scene before him. A large congregation of intelligent Christians, orderly, as if well versed in the decorum of the house of God, in contrast with a want of decorum in every heathen assembly, is something when seen for the first time, to produce a most lively sense of the efficacy of the gospel.

Labors of a Cripple.

On the following morning, when the large chapel was well filled, I could not be but pleased and struck with a degree of admiration when, after the breaking up of the meeting, the Commissioner drew me aside to observe a poor cripple, and to inquire after him. The quick eye of the Commissioner had noticed this man, with his one infant-leg supported by a bamboo crutch, as *the Christian* who had gone

* The mission report of baptisms did not to hand

into a drunken heathen neighborhood and been the means of gathering a school of some fifteen pupils during the last rains, exerting such an influence over the whole community as to induce many, as we suppose, to seek the Saviour. This man was in a distant corner of the room; but the Commissioner had noticed him, merely from the description which had been given of the man; and as he went to him he said to me, "Would to God, I could say I had ever been the instrument of doing as much as this man for Christ." I felt that such a scene was worthy of an enduring record; not that either man deserves praise, but that Christ gives honor, even in the hearts of the great, to those who faithfully serve him. There is honor attached to a Karen cripple, who faithfully overcomes obstacles for the sake of Christ, which even kings might covet.

The Association—Confessions of Members.

The meeting of the Association continued four or five days, during which time many important subjects were discussed and many well directed and searching sermons preached to the people. The people had constructed a large booth with seats in the form of slips, after the fashion of meeting houses in America. A pulpit was also constructed after the same model. This was done under the direction of their pastor, who accompanied me on my visit to America. The booth, however, was not needed, as the chapel was large enough for the people, and was, for night and day, more comfortable.

After the meeting of the Association was closed, br. Allen returned to town, and most of the assistants, who were from a distance, left for their homes; but our meetings for the church were continued for a number of days longer. Nearly three days were spent by the members in making confession of their sins, accompanied by remarks and exhortations, as each case seemed to demand. I am sorry to say that a great number had been guilty, during the year, of drinking arrack and of gambling. I have now, however, more hope of these sins being rooted out than I ever have had before, because all seemed compelled by their own hearts to confess. The numerous relapses seem to be owing to the influence of two individuals, one of them the principal head man of the place, and the other a very shrewd and crafty individual who has many connections and much power with the people. This man had taught that gambling is no sin, but an honest way of getting money; and that drinking is no sin. Both of these men were apparently brought to repentance, as I had never seen them, and under circumstances which give me great hope of their reformation, greater than I have ever had for them before.

Arrangements were made for quarterly meetings of the assistants, to help one another, to administer the communion to the church, and to hold continued meetings. I trust good may come of this arrangement.

I am intending to start for the south, for a long tour, in four or five days. I feel as though I would be every where at the same time.

ASSAM.

LETTER FROM MR. DANFORTH.

The Way set open; — "Will they come?"

Gowahati, Feb. 9, 1858. — We have just received your circular of Nov. 11, 1857, on reduction of mission expenditures, and forwarded it to Mr. Whiting. I was afraid the financial crisis would affect your treasury, but hope it will be only for a time. It would be sad, indeed, if this reduction were to be a permanent affair. God in his providence has been shaking India from centre to circumference. We do not say that the fallow ground has been broken up, but the public mind has been disturbed and set to thinking; the pride of both the Hindu and the Mussulman has been humbled. The East India Company, or, rather, England (for I suppose the days of the Company are at an end,) has been taught that her strength here in the East depends more on fostering Christianity than in

pampering idolatry. Thus we see the signs of the times are favorable to missions. God has been preparing the way; and He now says to the Christian world, "Come over and help us; enter in and possess the land." The question is, Will they come? Or must the church be kept another forty years wandering in the wilderness, while such a tempting inheritance is spread out before them.

Sickness of Mrs. Danforth — Proposed Return to the United States.

In my last letter I told you that Mrs. Danforth must go home, and that I should have to go with her. If there was any doubt about the necessity of this thing, it is gone now. Mrs. Danforth continues to fail; and has now become so feeble that, whatever opportunity there may be for her going from Calcutta, I must go with her. I fear the effects of Calcutta upon her, and shall endeavor to get to sea as soon as possible. Every thing is packed, and I am only waiting for the steamer to return from Upper Assam. I ought to have gone before; but the river was not considered safe for private boats; and besides, I could not procure them. I hope to leave in three or four days.

I leave the station in charge of Kanduza, one of the native assistants. Budu and Bhubori are to be associated with him in preaching the gospel during the cold season; but being boys, I have told them they are to go to school during the rains. Apinta, who has charge of a section, has gone out with his wife to live with his people; and I have sent Godhula and his wife with them, to be school-teachers and preachers. He is in poor health, and I fear will not live long.

Signal Deliverance.

Another hundred sailors have gone to Upper Assam, and the work of retribution has commenced. Several will be blown away from guns; several hanged; others transported or imprisoned. The investigations, I am told, develop some foul plots. The day was fixed to murder every European, and every thing ready. In fact, they were only waiting for the bugle to sound, to commence the work of death; when a slight circumstance occurred to lead them to decide on waiting a few days for further information, and Assam was saved. We have, no doubt, been most signally preserved.

LETTER FROM MR. WHITING.

"Only one left"—State of the Province.

Sibsagor, Feb. 20, 1858. — I had the great pleasure a few weeks since, of receiving your kind letter of Oct. 17. Since then, I have received the joint circular to Mr. Danforth and myself, on retrenchment. As Mr. Danforth is now on his way home, the burden of the circular falls on me alone. The event alluded to in your letter of October, as perhaps not far distant, has actually occurred, and I am the only one left of the once eight missionaries. Mrs. Danforth was very feeble, and her babe, if possible, still more so. She could not go alone with her four children to America, and, to my mind, br. Danforth's duty was plainly indicated. The past year has been an eventful one in this part of the world, and the hearts of all the residents have been severely tried. How many have sunk under the care and fatigue through which they passed! How many still linger on, who would gladly seek relief in a more favorable climate, did duty permit!

As for myself and wife, we have passed through the year without being much prostrated. But we have been much favored. The tour we took in August and September, while it led us from a scene of constant anxiety, enabled us to enjoy the cool air and water of the Great River. This did us much good. Previously to our trip, for many nights we did not undress, and while one slept the other kept watch. Our house was so near the cantonments, and the *sipahis* so continually passing, we knew not how soon our safety might be perilled. The Lord kindly provided for us, and delivered us from every danger.

The province is now quiet. About 200 sailors are in the valley; of whom

sixty are at Jorhat, forty at Sibsagor, and the remainder at Dibrugor. Several sipahis have been transported for life, others dismissed the service. Several Assamese have also been transported for life; and Moni Ram, the chief instigator, who was at Calcutta, has been brought up and is now being tried at Jorhat. It is said he will be executed.

Retrenchment but slightly available — The Press.

The subject of retrenchment can apply only to Sibsagor, and that to a partial extent. We retrenched here two or three years ago, and have increased the objects of expenditure never since. We have no day school nor native preachers. Repairs will take perhaps 200 rupees, miscellanies perhaps 200 more. Our Girls' boarding school remains on our hands, the legacy of our predecessors; — that will require 350 rupees. Besides there remains only the press.

I talked with br. Danforth before I received your circular, about closing the press. He was not prepared for the measure. He thought, if it were intended to revive our mission and carry forward the work again, it would not be economical to close the press and scatter the workmen. We ought, at least, not to take such a step until the Executive Committee had expressed an opinion as to the probable future operations of the mission. Accordingly, paper and other materials have been procured, sufficient to last until October next; and our monthly paper will continue to be issued. I shall also have to print a small edition of new hymns, and continue the printing of an Assamese vocabulary, both of which have been under authorization some time.

I am publishing my translation of Isaiah in the Orunodoi, using the type afterwards to strike off 200 copies in book form for mission purposes. This will involve no other expense than that of the pressmen, as the paper used is *cuttings*, which have been gathering for several years. Mr. Heselmeyer* is preparing Barth's Church History, and proposes to have it printed here. Dr. Barth has made him a contribution for that object. I have started a subscription for the support of the press, among the English residents in Upper Assam.

The influence of the press will, it is estimated, increase rapidly in India; it would seem desirable to keep a Christian press in Assam. The Orunodoi has 400 subscribers, and is exerting a perceptible influence. I asked Mr. H., English chaplain at Dibrugor, Mr. Hesselmeyer at Tezpur, and Mr. B. at Gowahati, about the feasibility of giving it up. Each seemed decidedly opposed to even the idea.

Call for definitive Action.

Shall you try to send any help? I hope the Executive Committee will clearly express their designs with regard to this mission. It is folly to try to hold on to three stations with less than six missionaries. I fear that by the time six will arrive, our bungalows will all have rotted down. I hold on, however, in hope; willing to abide here as long as it is the pleasure of the Committee to continue me here; hoping every day that some new encouragement may appear. I enjoy my work; and I trust I strive to be faithful, as one who must give an account.

* A German missionary at Tezpur.

TELOOGOOS.

LETTER FROM MRS. JEWETT.

Mission School — Juvenile Benevolent Society.

Feb. 24, 1858.—The number of our boarding pupils, of whom the boys and girls are nearly equal, has averaged fifteen; and of day scholars, about thirty; except during the first months of the year, when they were less. About two thirds of them were girls.

The plan by which we obtained most of the girls is this. Our funds being very low, and girls not being procurable without a small payment, instead of what they

might come to us here, we decided to form a Juvenile Benevolent Society, to raise funds for the thorough Christian education of children and youth." It was an object also to teach those under our care to habits of exerting themselves for the [illegible]

The effort was begun with prayer, and God withheld not his blessing. The afternoon in each week, which had been occupied by the boarding scholars in sewing, was devoted to the purpose of Society meetings. Then the children cheerfully began to make their own clothing in play-hours and holidays, and also to redeem much time to work in various ways for the benefit of the heathen, separated from them by only a mud wall. This was working for a plain purpose. Poor Christians, who had never thought they could give any thing, and even unbelieving servants, were seen bringing in their annas at each monthly meeting, which was held for this purpose, and for the special instruction of all who chose to come. Some of the ladies of the place assisted us in various ways; and at the end of the year, the Society having been commenced in April, we had raised rs. 300, of which rs. 160 were the proceeds of a sale held immediately after our annual examination.

The examination was held on the 23rd of December. The ladies and gentlemen of Nellore attended, and were much pleased. Some of them even expressed much surprise at seeing such young children do so well. Judge Crozier, on seeing the nice prizes purchased with money which he had given, immediately offered the same amount—rs. 20—for another year. F. H. Morris, Esq., who has assisted the boarding department largely, made some very encouraging remarks. At the close, all walked into the adjoining room, where the articles were offered for sale. Feeling so much interest in behalf of these poor benighted ones, they were not long in clearing the table for their benefit.

The most painful thing is, that we cannot be assured that any have passed from death unto life during the year. This is not, however, so discouraging as it might seem; for our oldest class are all married, and their successors are yet quite young. One of the older ones, who has taught considerably, has begun to preach. His wife is now matron of the same school of which she was the first convert. A brighter specimen of what the gospel of Christ can do, I never saw anywhere. We have just had refreshing letters from two of the other girls, who are serving the Lord in distant places. Some of those we now have, encourage us at times to hope they will ere long be brought into the fold of Christ.

Their studies for the year have been as follows: The first class, seven in number, have read 2d Corinthians, all of John, and eight chapters in Romans; have studied geography—through the first book, and something of sacred geography; arithmetic, into the compound rules; writing, and composition; also a large number of hymns. In English, they have read all John's gospel, and committed to memory the first three chapters in Romans, and twelve of Watts' "Divine Songs."

Some of the smaller classes, both of the boarding and day scholars, have read Scriptures, Peep of Day, and 1st and 2d Instructions; committed to memory portions of Scripture, including twenty psalms and all the parables by Luke, catechisms and hymns; and commenced in arithmetic, geography, &c.; while the smallest are just learning to read.

These studies have all been well reviewed, and have either been taught or thoroughly revised under our own direction as in former years.

The school has commenced this year with a good increase of numbers,—more than sixty on the list; the "Nellore Juvenile Benevolent Sewing Society" continuing as before. Br. and sr. Douglass have returned to the station with renewed strength for their work. With respect to my own health, I believe Mr. J. wrote to you that I had been threatened again with lung complaint but was better. I am glad to tell you that I am, I hope, still rather improving.

GERMANY.

JOURNAL OF J. BLENNER, FRANKFORT ON THE MAINE.

Ripe Fruit gathered — Fearing God rather than Men.

October, 1857.—My first call this quarter was to the death-bed of one of our sisters, who had long been a sufferer. Her joy to see me was great. Her complaint had many days prevented her from taking nourishment, but the grapes I had taken for her seemed to do her good. "You were the first, Mr. Blenner," she whispered, "who offered divine consolation to my perishing soul, and you have now bestowed the last refreshment to my dying body. I thank you for both." The effort these words caused the patient left her quite prostrate. Shortly afterwards she expired, saying, "Home, home."

The following morning I was called to the burgomaster of Dorfevril, where I purposed preaching in the evening. The burgomaster warned me of the danger attending my illegal proceedings. He especially took umbrage at my loud speaking on such occasions, which attracted even the passers by; he would recommend me, he said, to adopt a more subdued manner. I replied, I could not modulate my voice to human direction, nor could I permit the birds in the air to outdo me in proclaiming the praises of God. Then pointing to Luther's portrait, which hung on the wall of the apartment, I added, "He feared neither emperor nor pope; his words are mine too; I cannot otherwise; God help me! Amen." The allusion appeared to be well timed. I was dismissed without further remark, so that even the gensd'armes present could not suppress a smile. The meeting was held, and at the close several inquirers conversed with me.

The next day my way led me through the wild Spessart mountains, where, however, in nooks and dells, I found some good ground into which to cast the seed of truth. The glad tidings were gratefully received by the people who live scattered here.

A Messenger of good Tidings.

On the 21st I returned to Frankfort, where I found a letter from an unknown Christian friend in New York, requesting me to forward the *Sendbote* (an American religious paper,) to his friends, and to visit them. The writer says, "They are my father, mother and sister! O my dear friend, you know what it is to have parents who do not love the Saviour. For his sake I entreat you to visit them, and to show them the way of life, for they do not know it."

In consequence of this letter my next journey was to Mollgers, where the friends above referred to reside. Finding them at home, I said, "I have an important message to you." "From our son?" was the anxious exclamation of the parents. "Yes." "What a blessing that we at length receive news of him!" The sight of the aged people's joy was a feast to me. Then I read the letter, which caused tears to flow freely. The old man tremblingly took the letter from me. "Yes, yes," he said, "it is my son's hand writing." He read the letter repeatedly.

And now the mother commenced a long narrative about her son, to which I listened in the hope that the same favor would be shown me. But when I began to speak of the things that had brought me here, only the father and sister would listen — the mother seeming to think herself too far advanced in life to receive instruction from a young man. In the evening, however, for her "son's sake" she returned, and as I spoke, the hearts of my three hearers seemed deeply affected. Before I left, the next day, tracts and testaments were bought of me, and I was assured my visit had not been in vain.

Scene of Temptation.

In November I visited Heidelberg. The niece of sister M., with whom I reside, is at a boarding school there.* During the autumn vacation she visited us at Frankfort, and appeared to have received deep impressions of divine truth. The last news

* See Mag. for Jan., p. 9.

her aunt had received from her was, that she was resolved not to be confirmed, although her uncle on whom she is dependent is a strict Lutheran.

October 14, Cätchen D. wrote to her aunt, "To-day, at the close of the confirmation lesson, I determined to speak to Mr. P., but I felt too weak, and went away unhappy. I felt sorry not to enjoy the strengthening communion with God's children, and yet the Lord is all to me.

"15. — To-day the Lord gave me strength, and I took the first step. The clergyman appointed Saturday for an interview with me. O pray that I may not waver.

"To-day I went to Mr. P. I trembled and was full of fear, but was encouraged by the thought, 'What you are about to do is for the truth's sake.' I told Mr. P. that I did not find confirmation to be taught in the bible; but he wished to know who had directed my mind to this matter. Then we spoke of baptism and the Lord's Supper. When I said it would be quite impossible for me to take the Lord's Supper with unbelievers, Mr. P. replied, 'That is spiritual pride, which has brought you to this hasty conclusion.' But what pained me most in all that Mr. P. said to me is, 'You will be disappointed in your hope of finding peace by taking such a step.' Still I have enjoyed more peace since I have spoken to Mr. P. than before; but O, I feel it painfully, when those around me ascribe my desire to do right, to pride."

At the request of Cätchen's aunt, I called on her in November. But alas, the adversary of souls had so intimidated the young believer, that she evidently feared to speak to me of religion in the presence of her teacher. She again attended the instruction preparatory to confirmation, but I determined to see her alone. The next morning Cätchen passed me on the way to the clergyman's house, but would not recognize me. I stood on the bridge of the Neckar till she returned. I could not help weeping; for it appeared very sad to me, that the seed of truth that had begun to blossom in the heart of this young girl, should have been thus rudely destroyed; and I determined to make a final effort to show her her danger. I prevented her from again passing me unnoticed. Only a few words could be spoken, but the Lord gave me to speak words "in season," and Cätchen promised to ask help of the Lord to act according to her convictions. May our prayers for her in this respect be heard.

Mainz—Progress of the Church in Frankfort.

27.—Proceeded to Mainz, where only a short time previously the fearful catastrophe had taken place, which has rendered a great part of the city a scene similar to that of Jerusalem destroyed. I found many minds susceptible of divine impressions, and trust my labors, aided by the circumstances under which they were performed, will prove a blessing to many. Mr. L. assured me that although he was not a believer, when the explosion took place he felt certain the day of judgment had come, and every word of mockery he had uttered concerning it rushed to his remembrance and caused him to fall on his knees. Since then, however, those impressions had again gradually faded from his mind, and Mr. L. considered my visit opportune, as it served to re-awaken anxiety for his salvation.

In Frankfort the work of the Lord progresses slowly, but, I trust, surely. Many persons who at first would not admit me to their houses now gladly listen to my errand. But, as in most other large cities, the God of this world reigns supreme in Frankfort, and much remains to be done before the kingdom of Christ here shall bear even a small proportion to the kingdom of the Prince of darkness.

At the close of the year, a love feast found our brethren and sisters assembled at Offenbach. They are forty-one in number, and, I rejoice to say, are all fruit-bearing branches of the vine, which is Christ.

JOURNAL OF J. LARSEN, DENMARK.

Attention on Lolland.

October, 1857.—To my great joy, I can say that the work of the Lord is progressing on the island of Lolland. In the spring of this year, I held the first meetings here; and so eagerly were they attended by the islanders, that I could not resist the earnest requests made to increase their number. Thus in twenty-one days I held twenty-eight meetings, and often my voice was drowned by the audible emotion of my hearers. Many persons assured me that they had long felt the want of something sure upon which to rest their hopes of heaven; and now this was offered to them in the gospel. They all had passed through the "Christianizing" formulas usual in these countries, but without having discovered their real condition to be that of unregenerate sinners. And when I now lifted the veil that hid the truth from their view, great was the general consternation, and loud the exclamation, "What must we do to be saved?"

A good work was begun in many hearts, and before I left the island two persons applied for baptism.

In July I returned to Lolland with br. Hansen, to administer the ordinance to these believers; and for the first time Lolland's waters were "moved" for such a purpose. But not only the waters were moved—the whole island felt the shock. When it became known that the ordinance had actually been performed, fear came upon all who heard of it; above all, on the party most interested—the clergy. Loud anathemas were pronounced against me; the national churches, long deserted, were again crowded for awhile. But transient as are the effects of all mere excitement, this was also the case on Lolland.

When the people returned to reason and the bible, they remembered where they had learned to appreciate the latter, and at my last visit I recognized all my hearers.

This month I again spent some days on the island, and baptized three believers. These friends regularly meet for worship, while the inquirers often join them for discussion on the Scriptures. That such events should meet with opposition is no wonder. A woman, who is convinced that infant baptism is unscriptural, has been compelled by her husband to be present at the administration of the ordinance to her infant. Besides this, he has insisted on her working on the Lord's day, saying she should have told him before they were married, that she intended to adopt an idle religion, which prevents wives from doing their duty.

On this island of Lolland, as in most other parts of Denmark, intoxication and swearing are the two chief vices; and, although I incurred much enmity by testifying against them, I received full compensation in the fact, that several persons have forsaken their evil ways, and that these practices are coming to be generally considered quite inadmissible by those who profess to make the word of God the rule of their life.

The number of persons baptized by me on Lolland is nine. These friends are very anxious to be formed into a church, and I cherish the hope that ere long this will take place.

JOURNAL OF W. HAUPT, BREMEN.

Conversation with an Emigrant returned from America.

October 23.—In the railway carriage, on my way to Verden, I met with an emigrant returned from America. "There is but one Germany," he said. I took occasion to remind him that there is likewise only one heaven. My companion assured me he had no doubt of this; but that, as almost every man formed a different conception of heaven, he would like to know what is its real character. "Have you been in America so long, sir, (he had been there ten years,) without learning that the bible alone can give you information on this subject?" I asked. "Well, to say the truth," was the reply, "many attempts were made to make me read the bible and become an American

Christian, but I resented all such attempts because they were American. I am very willing, however," continued the man, "to receive instruction from you, sir, for you are a German." I now offered the gospel to my companion, which he gladly received, and finally bought a bible of me. But I could not part from him, without reproving him for the prejudice which had prevented him from heeding those efforts for his good which he had, as he said, "resented." I told him that the mission by which I am engaged to preach the gospel, had originated in America, and had hitherto derived thence its chief support. This information had the desired effect. "If the desire of the Americans for the salvation of sinners is indeed so great," replied the man, "that they labor for this in Germany, I have hitherto wronged them in my heart; but now I will make amends by becoming, with God's help, a Christian indeed." I was convinced of the man's sincerity, and trust he too will find admission *there* where no prejudices will mar the intercourse of nations.

Halle—A real Charm.

At Halle, where I have been prohibited to preach, I held a well attended meeting at the house of a friend whose adherence to us is not yet known. At the close of the service a young female came to me. Her mother, she said, was dead, her father often from home, and she had a brother who took a delight in doing whatever she disapproved of. He had refused to attend our service, saying, he knew I had a charm to change people, and he would not be changed. The sister's request was now, that I would accompany her home. I did so, and, I must say, to my amusement observed the strong lad trembling at the sight of me, in the expectation of the application of the charm. But I soon reassured him, by saying I had once been a wayward youth like himself, until I saw that my sins were the occasion of nailing Christ to the cross, and all I wished him to do was to remember how great were the sufferings of the Saviour to redeem him from hell. I read several passages of Scripture; the young man seemed much affected, and at length exclaimed, "Yes, yes, there is a charm in your words, sir, for I feel I am a great sinner." The sister shed tears of joy; and when we three knelt together in prayer, doubtless there was joy in heaven over a repentant sinner.

Conversation with an Infidel.

7.— To-day br. Scheve arrived from Hamburg. We rejoice greatly over this accession to our missionary corps in this part of the country. In consequence of an agreement made among us, to interchange visits to our various posts of labor, I set out to-day for Eastfriesland. In the diligence to Oldenburg, a gentleman took great pains to enlighten me regarding the omnipotence of nature and the human origin of the bible. After listening to him some time, I assured him that with such views he would never see God. "You speak profanely," was the reply, "in placing such a prospect before me; I can boast that no one can with truth speak evil of me; and should I not at last see God, if there is indeed such a being?" "Your very doubt of his existence," I answered, "implies an impossibility of your seeing Him; for those who come unto God, must believe that He is, and is a rewarder."

"I once tried to believe," now continued the gentleman, "but not succeeding, I thought it better to hold one thing thoroughly, and so became what I suppose you call an infidel." I now entreated my companion to reflect on the end of those who do not fear God, and he allowed me to read some passages of Scripture on this subject. When we parted, he said, "Of course the opinions of twenty years cannot be changed in an hour; but I shall think over what you have said."

In proceeding to Eastfriesland, I visited several of our Oldenburg churches, and rejoiced to find many evidences of spiritual health and vigor. At Halsbeck, I was speaking on the power of sin and the necessity of attending to religion, when a schoolmaster present rose and exclaimed; "You give a one-sided view of things,

Mr. Speaker; one may enjoy this life and the next too." One of the deacons, however, interfered, by saying that criticism is usual after, not during, a sermon. We were not disturbed again.

Children asking the Way to Zion—Serving Christ.

In continuing my journey, during the next fortnight I held seventeen meetings, and enjoyed Christian intercourse with the brethren that will never be forgotten by me. At Osterlitz, my arrival no sooner became known, than a party of children, each with a bible in his hand, came to the house where I was staying. One of the elder boys was spokesman. The last missionary who had been there, he said, had told them so many beautiful things about heaven and the Saviour, that they hoped I would be so kind as to do the same. Gladly I fulfilled this request, and trust an impression was made on some of the young minds. Some of the boys, when I spoke to them of the blessedness of commending the Saviour to sinners, promised to ask the Lord to make them fit for this office. Strange to say, the parents of these children evinced indifference to religion, but did not prevent the little ones from listening to me.

Nov. 16.—As I chose my route through parts of the country where vehicles are not easily obtained, I was often much wearied. But when most I needed it, a conveyance was generally offered me. At a large farm near M., the mistress was so delighted with all I had told her, that it was impossible, she said, to listen alone; and quickly gathering her household together, I had quite a congregation before me. The Lord blessed my words, so that several of the men afterwards assured me no one had ever spoken so to them; but they felt it all to be true. When it was time for me to proceed on my way, my weary limbs pleaded for a respite; but I had appointed to hold a meeting there. As I was preparing to leave, my hostess said, "The carriage is at the door; it has not been out since our son was married." I expressed a regret to cause so much trouble. "It is an honor," replied Mr. L., "it is the first time in my life I have done anything for the Lord, and I trust He will not despise this small beginning."

At my next station I received a letter to return to Halburn, where I had been a week before. The only son of br. R. had suddenly died, and I was requested to attend the funeral. I, therefore, retraced my steps, and, on reaching the house the next day, found it filled with people in the midst of whom stood the open coffin of the lately blooming boy. Though young, he had given evidence of love to the Saviour, and I rejoiced in the hope that he was now experimentally receiving answer to his question to me, "Is heaven more beautiful than Mr. G's garden in summer?"—(a garden which forms part of a neighboring estate.) The child had been a general favorite, and I took occasion from his early death, to teach lessons of wisdom. Many tears were shed, and, as I afterwards learned, not a few of those present have since been seeking the Lord.

At length I reached my place of destination, Eastfriesland. Here I held many meetings, and found a cordial reception with all the brethren, who rejoice to become acquainted, by our newly arranged plan, with all our North German missionaries.

Children's Festival.

In December I returned to Bremen, and at the close of the year arranged a festival for our Sabbath scholars, as is usual in Hamburg. Our school here prospers, and we have some thoughtful scholars. At the close of the festival, a little boy came to me and whispered, "Now if the dear Saviour should only come and bless us, as he did the children whom their mothers brought." "He is here," I replied, "and he will bless you all, if you desire it." The boy returned to his companions, and, as I could see, was repeating the answer. May their prayer for the Saviour's blessing receive the divine answer.

LETTER FROM J. BERNEIKE.

Church in Hammerstein.

The net increase of the church in numbers during the past year has been but three. Several have removed to America and elsewhere during the year, ten have been added by baptism, and one has been restored.

The members in Farther Pomerania have been a long time in a low state; but the desire to hear the word is now so great in many places that a multitude of laborers would find enough to do and still all could not be satisfied. During my last journey thither, in seventeen days I held eighteen meetings in fifteen different places, of which some were numerously attended, and I received many earnest requests, particularly from those who were not members, to come again soon.

The church in Hammerstein enjoyed during the last year many blessed occasions. On the second of August, we dedicated a new and spacious place of worship, fitted up for us by br. G. Müller in his own house.

The members have been engaged as usual in tract distribution. My own experience in this department of labor has been very encouraging.

FRANCE.

LETTER FROM MR. D——.

P——, April 22, 1858.— Mr. L——— wrote me, April 14, that he had enjoyed a delightful Easter festival, and that four persons have been added by baptism to the church at C——— after serious examination. He adds that other baptisms, God willing, will take place.

The churches in D—— and L——— are prospering, and the pastors are to have shortly several baptisms. The work progresses equally well at P——. We have here several converted souls, and others are advancing. Our meetings are often numerously attended, and not infrequently our chapel contains from 75 to 80 hearers.

We have cause to be grateful for the toleration enjoyed by our brethren. For while in some Departments meetings for worship are prohibited absolutely, and the preachers are thrown into prison and condemned to heavy fines, Messrs. L—— and F——— are so highly esteemed in the places where they reside, that their flocks can meet under the very eyes of the municipal authorities without molestation. Mr. L———, still more free than Mr. F———, recently officiated at a funeral at C——, where nearly 300 persons were assembled. Not long since he solemnized a marriage near C———, where the military guard of the commune constituted the police.

The struggle between baptism and pedo-baptism in France continues. It is delightful to observe what progress Baptist doctrines are making among Christians of all denominations. The *Archives du Christianisme* has become decidedly a Baptist journal in this respect, viz: that its principal editors firmly defend our doctrine on baptism. An English Baptist minister told me recently of a minister of the Evangelical Society of France who no longer baptizes infants, and who is beginning to baptize by immersion. I have also heard of another minister of the same society who has lately declared publicly that he would not baptize infants. I could name several ministers in P——, who are thoroughly Baptist in principle, although for reasons which they think sufficient, they have not yet been baptized and do not administer the rite by immersion.

In view of these things, it will be a sad calamity if our dear mission should, under such circumstances, be given up. I hope such a thing will not take place, but that our churches will be preserved. It is impossible for me to contemplate the blessings which have attended the mission, and then to think of abandoning it. I have never given up all hope; and as often as I think of each of our flocks, advancing in spite of all difficulties and obstacles, I say to myself — 'We cannot be abandoned. If an English Baptist mission, commenced in Bretagne twenty years since is maintained, although it numbers only

twenty-two church members, our churches, which are in a state far more prosperous, cannotbe given up to destruction.' I entertain the cheering hope that the delightful revival which is now blessing the United States may contribute under God to the maintenance and perhaps to the increase of all the missions.

LETTER FROM MR. L——.

Plea for the Mission.

April 14.—We wish to write these lines in these mournful times, when our brethren of the United States are to be called upon to form a grave decision touching our mission. Permit us to give utterance to the thoughts which at this moment press upon our minds.

In looking back over the quarter of a century since this mission was commenced, we see that at the beginning there were very few Baptist Christians in France. The Baptists here, at first, were but sparingly enlightened; deficient in strength as to the real principles of the Baptists, and especially as to the scriptural discipline of the church. Then it was almost impossible to find a missionary station or a missionary laborer. Our holy faith was misunderstood, — despised, by every one, and even by Christians.

Then everything was to be done, to train young men to the work, to form new fields of evangelical labor — a thing so difficult in France,— to dissipate the prejudices not only of the world, but also of Christians of other denominations.

We can say in truth that all this has been done, under God, through the means of the well beloved brother sent to us by the American churches. And hence, whatever happens, we, our families and our flocks, shall be forever grateful to you. The French Baptist churches are now known, esteemed and respected by people around them, so that our adversaries no longer dare to persecute us openly and violently, as is done elsewhere in the case of our brethren in our unhappy country.

Then, the Christians of other communions know us and our doctrines better; numbers of them are on the way towards us. Many of these brethren, gifted and pious, actually defend believers' baptism with eloquence and energy in their pastoral associations, in books, or in their newspapers. They are sapping the foundations of infant baptism. No doubt there is a secret labor in the church, of which in the early future there will be good fruit.

Many hundreds of souls have passed from darkness into the glorious light of the gospel of Christ by means of your laborers in France. But eternity alone will reveal all the good that has been done among the thousands of persons with whom we have been brought into contact. Besides the fields so interesting and so prosperous in P——, N—— and O——, —if the American brethren could but witness the progress of the work in A——, if they could have been present at our late Easter festival at C——, and seen the crowd of attentive and deeply moved hearers during our solemn meetings, if you had been present at the examination for baptism of four of our young people,— the blessed fruit of my Sabbath school, — surely you would say as we do — "No, it is not the will of God that such a work should be forsaken, where the prospect is that still more will offer themselves for baptism at the approaching feast of Pentecost."

The church of L—— is no less blessed. After all the favor of God bestowed upon it in past years, the harvest seems now whiter and richer than ever.

It is in such circumstances that our beloved fathers and brethren of the United States think to abandon us! Alas, if they would reflect upon it a little, they would say with us — 'What a great calamity, should it be done!'

May the Lord God Almighty raise up for us among you, in behalf of the mission,— as formerly for Israel in Egypt,— many a new Moses, that we may go through this sea without being swallowed up; and if we are to be left for years in the desert, like Joshua, before causing us to see the new Canaan, may He only grant us, together with fidelity to his service, our daily

manna, and a little water from the Rock to quench our thirst.

May the Lord be with our beloved brethren at the meeting of the Union; may He bless your intercourse and your solemn deliberations, and Himself determine your important resolutions.

While you deliberate, we shall be with you in spirit, and shall continue to pray that all you do may be for the glory of our God and Saviour, for the good of the cause, and for the salvation of perishing souls.

MISCELLANY.

OBSTACLES TO THE GOSPEL IN INDIA.

BY REV. J. OGILVIE, CALCUTTA.

(Concluded from p. 152.)

As this subject does appear to me to be a most important one, and as I am exceedingly anxious to convince you that I am not exaggerating the difficulty, I will take the liberty of reading to you, from the *Christian Observer*, a few sentences of a most carefully prepared and instructive article by a missionary who has lately gone to his rest, but who long labored as a vernacular preacher, and was a profound and most accurate Bengali scholar.

As a proof how excessively prone the Hindus are to misunderstand the simplest words of a European preacher, this writer states:—"On one occasion I visited a sick man to whom I had given medicine; he with difficulty understood or heard the few words I addressed to him; seeing which, some of his friends who were present repeated my words in so loud a voice, that, fearing they might harass the poor man, I begged they would not speak so roughly. Being then but a tyro in the vernacular, I expressed myself thus, '*Prem-er ka'ha bal'a*' (lit. speak words of love), on which they began to bawl in his ears, *Hari-kishta, Hari-kishta*, &c., and made preparations for carrying him off to the river side."

As additional illustrations how different may be the ideas of the Europeans and the Hindus when they employ the same terms, I shall read the following sentences from the same article:—

"Great is the power of *faith*; so the Christian believes — it can work miracles — it saves the soul. This doctrine, in a very exaggerated form, is also firmly believed by Hindus. The very words of our Lord to the blind man, 'According to thy faith, be it unto thee,' are in common use among them to support the monstrous doctrine, that everything is to a man what he believes it to be, e. g., if he thinks a stone or a tree is God, it becomes so to *him* in consequence of his faith, and is invested with the attributes of God, and to be worshipped accordingly.

"The term *regeneration* (*punarjauma*), and the idea of being *born again*, are common to the Hindu and Christian schemes. But the Hindu intends by it a *literal* new birth of the man after death, in another body, the rank of which, in the scale of being, depends on his previous merits or demerits. It is an established principle with them that all sentient life, from the highest to the lowest creatures, is alike part of the one sole Life, viz., God, and each capable of passing into any or all the rest in succession.

"*Incarnation* (*avatar*) — the idea of 'God manifest in the flesh' — is one common to the Hindu and Christian systems of faith. Both admit the possibility of the invisible God clothing Himself in a human form, and thus becoming visible to His creatures on earth; and in effecting this both allow that He must lay aside for a time some portion of His glory, while He yet retains and exercises other attributes peculiar to the divine Being, sufficient to prove Him to be the "Incarnate God." Both assert also the fact of one or more such incarnations having actually taken

place in the history of our world. But they widely differ as to the causes of the Godhead becoming incarnate, and in their representation of the mode in which such a wonderful event took place, as also in regard to the character and actions they ascribe to these several incarnations.

Of all the incarnations, Krishna is the one best known and most generally worshipped in Bengal. In his history, there are many circumstances resembling, more or less, certain facts in the life of our Saviour, as recorded in the gospel. His name also, as it is pronounced by the common people (Kishta), closely approximates to the name of Christ in Bengali. This is properly *Khrishta*, but some (especially young missionaries) pronounce it without the aspirate, Krishta, and the uneducated natives often omit the *r*, so that, on both these accounts, it happens that a missionary will find, after he has been preaching for half an hour to a village congregation of heathens, some of them will go away with the impression that he has been speaking of their own Kishta, only telling them something about him with which they were not previously acquainted. Some missionaries, indeed, think this resemblance in the names is an advantageous circumstance, as it affords them an opportunity to contrast the character and mission of Christ with Krishna's. But an audience not accustomed to the preaching of the gospel, will almost certainly confound the two incarnations together; and derive no benefit from the missionary's address."

"The name of Yishu Khrishta, *i. e.*, *Jesus Christ*, now rings throughout Bengal, and *Yishu Khrishter lok* (Jesus Christ's man) is a term applied by the most remote villagers to the missionary and his assistants. But as they confound the name Khrishta with Krishna, so do they *Yishu* with *Rishi*. The Rishis were ascetics or hermits of old,—the associates and equals of the gods, whom they sometimes even surpassed in power by their superior holiness. The common people, omitting the initial *r*, call them Ishi, and suppose that *Ishi Kishta* was a companion of Krishna's; the two names associating as readily as Radha Kishta in their ideas. "The name of Jesus is thus confounded with Rishi, as that of Christ is with Krishna."

It would be superfluous to adduce further instances, or to dwell longer on this point. Every one is of course aware, that words are not merely the vehicle for conveying our thoughts to others, but (what is much more) the VERY INSTRUMENT OF THOUGHT ITSELF. But no one who has not thought long and earnestly on the subject, can have any idea of the power which words have in influencing all our thoughts. I trust, however, that what I have now said, will convince even those who have not thought much about this matter before, of the EXTREME DIFFICULTY (to say the very least) of conveying Christian ideas to the mind of a heathen, prepossessed with false notions from his childhood. Indeed, I have often thought that, after all, this is THE great difficulty which missionaries have to contend with; and I believe that the more you examine and reflect on the subject, the more and more reason will you see to concur with me in that opinion.

You have all of you often heard of the extraordinary effects produced by the preaching of Wesley, Whitefield, and others, among the lower orders of the people of England. Now, there is nothing particularly wonderful in all this; nothing but what may be most easily accounted for. But matters are very different in this land; and the remarks I have now offered will help you to understand the reason of that difference.

The preacher, we shall suppose, goes forth to engage "in the direct preaching of the Word," in some heathen village where, it may be, the gospel has never before been proclaimed. He goes forth imitating, as he imagines, the example of the apostle Paul, "determined to know nothing among men but Jesus Christ and Him crucified," and disdaining to employ "enticing words of man's wisdom."

Well, now, what is the result of his preaching? Ask those who are more particularly engaged in this work, and

they will tell you. I must warn you, however, that different parties are likely to give you very different replies.

Suppose, now, that in the first place you ask a person who has been but comparatively a short period in the country, who knows little about the language, and still less about the people, — he will tell you what large and attentive audiences he had; he will dwell with impassioned "eloquence" on the wonderful effects of his preaching, — how the people did listen to him,—with what earnestness they clung to him, and questioned him,—how greatly they were impressed,—how deeply they were affected, many of them even to tears. Surely, he will conclude, the day of India's redemption draweth nigh, and Hinduism is now at length tottering to its fall, &c. &c.

Suppose that you apply next to a preacher of a different stamp—a man, it may be, of deep thought and reflection, who has devoted himself to vernacular preaching for twenty-five, or, perhaps, thirty years—who is thoroughly acquainted with the language, and knows fully the habits of the people, their prejudices, their modes of thinking and of acting—an eloquent preacher in every sense of the term,—I will not venture to state the precise answer which he will give you; but I can assure you, it will be something very different, indeed, from that of the former. It is very possible that the people may have misunderstood him altogether; that he may have utterly failed to convey a single correct notion to any one of his hearers.

When you take into account, then, what has now been stated, as well as what was mentioned on former occasions, need you regard it as a matter of astonishment that missionary work should proceed so slowly in the country?

As has been well and justly stated: — "Missionaries have much to do before they can obtain a good and promising soil, in which to sow the seed of divine truth. The understanding of the Hindu is darkened through the ignorance that is in him; his very conscience is defiled through the deceitfulness of sinful theories, and seared as with a hot iron by long habits of vicious conduct,—defended, and in some cases even demanded, by authorities to which he and his forefathers, for many generations, have been accustomed implicitly to bow. The missionaries have, therefore, not only to break up the fallow ground, but to root up the jungle, and to burn up the rubbish, which have been accumulating for centuries, before they can plough, and cast in the grain with much hope of success."

Let me conclude by expressing the hope that no one of you will imagine that I have enumerated all these difficulties for the purpose of discouraging you in your benevolent efforts to instruct and evangelize these people. My object has been precisely the opposite of this. I do, indeed, hope and trust that what has been stated may tend, in some measure, to moderate and regulate your expectations in regard to rapid and extensive success; and that, instead of giving way to fanciful anticipations of that kind — instead of "looking for signs in this quarter, and for signs in that quarter"—you will simply endeavor to do what you know to be your incumbent duty; resting your firm confidence in the declaration of Him in whose cause you are engaged, and who has assured you that the kingdoms given unto the Son of man from such a kingdom that all people, nations, and LANGUAGES, shall serve Him; that His dominion is an everlasting dominion, which shall not be destroyed. — *Home and For. Record.*

JOURNAL OF KALI COMER GHOSE.

Kali Comer Ghose is a native preacher connected with the Ghospara Mission in India. This mission is located on the Hooghly, about twenty-four miles above Calcutta, and is supported chiefly by friends in Edinburgh, Scotland. The labors of the station embrace a Christian school of eighty pupils and such efforts as can be made at heathen festivals, in the streets, from house to house, to publish the glad tidings of the gospel. Notwithstanding the troubled state of India for the last year,

this mission and its work have escaped interruption. The journal of Kali which follows, has an interest as exhibiting his mental ability and his zeal for the gospel, and also such freedom in the use of the English tongue as must be esteemed remarkable for a native of Bengal. A still higher interest connects with it as a specimen of the instrumentality through which, mainly, the evangelization of India, and of all other lands, is to be effected.

Went out to the field, as usual, for morning meditation, where often I had engaged myself for an hour in things regarding my own spiritual welfare. A jogi (i. e., ascetic) of venerable age and singular austerity, and of a serious and contemplative habit, made his appearance. Our interview was unexpected. The first question he put to me was—"Sir, who are you, and what occupation do you hold?" My answer was—"I am a servant of the Lord Jesus, and a preacher of His gospel of everlasting life."

Jogi—"Then you are a teacher of divine knowledge. Pray tell me what is God, and how is He to be worshipped?"

"God," said I, "is a Spirit, and is to be worshipped in spirit and in truth."

J.—"Has not God some form? Cannot we imagine some shape of God?"

"No. He has no form. He is without body, parts, or passions. He not only *has* no form, but *can have* no form whatever. And it would not only be useless, but grossly absurd, to imagine a form of Him who is a pure Spirit, quite distinct and separate from matter."

J.—"Why cannot God have any form? I think He must have a form, otherwise it would be impossible for His worshippers to contemplate Him."

"Is God the Creator of all?"

J.—"Yes. He has made all things."

"Is there any distinction between the Creator and the creature?"

J.—"Of course, there must be every distinction—the one is eternal, and the other had its being in time."

"Is that eternal God infinite and omnipresent?"

J.—"He is; for there can be no place where the presence of God is not realized."

"Well said. Now, let me ask,—is it possible that God must have a form, who, you admit, is the Creator of all, is infinite and omnipresent? If He who is infinite and omnipresent must have a form, where would His creatures be? Would He not, by inevitable necessity, fill all space with His sensible, and consequently material form of infinite magnitude? Would not, then, His creatures, by unavoidable necessity too, be denied the least imaginable room or corner for their existence, which have now free and endless space allotted them? Does not the doctrine that God must have form, now appear palpably absurd? Is it not quite plain and consonant to sound reasoning, that it is impossible for the eternal, infinite, and consequently omnipresent Creator of all things to have a form? Does it not follow as an irresistible sequence that the God of nature, possessed of the aforesaid attributes, must necessarily be a Spirit?"

J.—"Your reasoning, I see, is very close and acute, and leaves no room for contradiction; but, if it be admitted, what would the fate of the shasters be? And, besides, how is God then to be worshipped?"

"Sound reason cannot be contradicted, unless a person be devoid of reasoning itself, or be determined to abide by error. As to the fate of your shasters, be not offended when I tell you, that they shall be ultimately renounced by all men of reason, and of an enlightened and regulated conscience, as monstrously absurd stories, unworthy the estimation in which they are now held, and never binding on the conscience of any moral agent whoever. As to the worship of God, I say there is no need whatever of conceiving an image in our mind; for it cannot possibly assist the worshipper in rightly performing the act of divine worship. It proves not only foolish, absurd, and useless, but sinful; for such worship is rendered not to the Creator, but to a creature either visible or in the brain. The worship of God does not require any person to conceive an image, but to realize the solemn presence of an

infinitely holy Being — the supreme Majesty of heaven and earth; to praise and magnify His great name; to extol His glorious attributes; to sing songs in honor of His name; to pour out the heart to Him; to confess all sins to Him; humbly to implore, in the appointed way, His pardon and mercy; to ask blessings from Him; to live in the fear and love of God; steadfastly with an eye of faith to look to Him as all our desire and all our salvation; to walk in his statutes; to study His holy Word; and long and pant for Him."

Hearing these things the old man was mightily pleased, and expressed his anxiousness to spend some time in my company; at which I invited him to come to my house, and spent a good many hours in holding a profitable conversation with him. While, at my request, he was giving a short account of his life, he said, "For full twenty-one years I have been leading the life of a pilgrim, and have been visiting and revisiting all the sacred places throughout Hindostan; but I never heard such instructions, which are indeed profitable to everybody. In all the places reckoned holy, the temple-keepers, and all about them, are eagerly bent to have money, and none speaks a single word to enlighten the ignorant, to comfort and console the distressed. Covetousness and carnality are found to possess every soul. *Sadhu, sadhu*, (holy man, holy man,) is heard from every mouth, but all are greatly inflamed by some or other bewildered passions."

When this confession had been made, I availed myself of the opportunity to speak on the corruption of Hinduism, its human origin; on the nature and necessity of sanctification; on repentance, faith, and salvation; and on the three-fold offices of Christ. Although these things were quite strange to him, yet the man seriously listened to me, and appreciated all I had said. By way of interrogation, he inquired particularly into the doctrine of atonement and sanctification; and when he had heard about the vicarious sufferings, dying love, and agonizing death of the Redeemer of mankind, his heart seemed affected. He said, with many an emotion, "This is love indeed, this is love indeed." After this I read to him two Psalms, and portions of St. John's Gospel, and offered up a prayer to God. He was all along devoutly attentive, and said, after I had done, "Is this the worship of God, so simple, so natural, so reasonable? Had I known this twenty-one years before this, I would not have spent so long a period in visiting *tirthosthans* (sacred places), undergoing unnumbered toils and hardships, and exposing my life to imminent dangers. Now I plainly see, Babu, you have known the truth, and have become a man of God." At this I tried to convince him of his duty of considering seriously all that was said to him, of being a decided servant of God, of forsaking all delusion and superstition, and of thankfully accepting the salvation which the Lord Jesus so fully offers in His gospel. The devotee acknowledged his duty, and said he would consider all he had heard. My last words to him were about the worth of the soul, the judgment of God, the bliss of heaven, and the woe of hell. Hearing me with patience, and promising to visit me again, he took leave of me and went away. May God reveal Himself to him, liberate him from all delusion, bring him to His marvellous light and liberty, and save his soul!

On another occasion Kali records the following circumstance:—

Went at 2 P. M. to the village called Cooley, at the distance of three miles from my station, with a view to proclaim the gospel of Christ to the large concourse of people that had assembled there in order to celebrate the feast of *Nity Choc-turun*. Walking this distance in the sun, I required to refresh myself for awhile, and therefore took shelter in the bungalow of an indigo planter, where, happily, I not only found warm reception and entertainment, but also a good number of respectable men, not averse to receive the message of an ambassador of Jesus. To these I spoke for about an hour on some of the important subjects of the Christian

religion, and then went to the *Mela* and preached to a very large audience on divers subjects, suitable to the occasion. The principal themes I dwelt upon were the love of God, and the death of Christ. My text was, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I was attentively heard by many, although some were among the number who would like to oppose anything that a preacher would advance. After this I distributed some tracts and gospel parts to such persons as were able and anxious to read. May God liberate them from the power of sin and delusion, and lead them to the way to Zion!

At a subsequent period Kali gives this narrative: —

Panchghoria Mela.

This day the Lord gave me another opportunity to publish the glad tidings of salvation to many deluded followers of the Kurta, belonging to the sect called Rumbullabi, who annually meet at the place to celebrate a feast in honor of Aub Chund, the lord of the Kurtabhojas. This sect, unlike other sects of the Hindus, is literally latitudinarian in its principles. It recognises all religionists in the world as followers of the truth of God, and scruples not to have fellowship with them. At the anniversary celebration of the feast at Panchghoria, its head men appoint some persons to read the alkoran of Mohammed, another to read some Hindu shastras, a third to read and chant songs peculiar to the sect, and me they invite to read and expound the gospel of Christ Jesus. Every religion is held in veneration, but preference is naturally given to their own. They seem to take especial delight in hearing a preacher of the gospel. I have been bearing to them the message of my Saviour's love for the last twelve years, and with what success is best known to Him who, while on earth, knew what was in man.

After the people had all assembled, I went to them and received a very warm welcome. All hearts were glad to see me, and many were anxiously expecting to hear my preaching. Engaging for a few minutes in some introductory conversation, I availed myself of an opportunity to read in their hearing the Word of God as contained in St. John's Gospel, chap. ix. While I was particularly dwelling upon the text—"Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see," a young man with apparent seriousness, asked me, "Sir, what good is there in being a Christian?" "There is, my friend," said I, "all good desirable in being a sincere Christian, for such an one truly repents of, and forsakes all sin; delights in truth; reckons it meat and drink to do the will of God; walks in His holy statutes; longs and pants for communion with God; rejoices in tribulation; loves God supremely, and man as himself; looks to his Saviour continually; delights in prayer and praise; hates what God hates, and loves what pleases Him; holds himself as a pilgrim in a strange land, and lives for the glory of God, and as an humble expectant of the promised bliss; with living faith in his Saviour, observes the laws of charity in all his dealings with man; abstains from all appearance of evil; adorns the holy doctrine of his Saviour by his life and conversation; enjoys the peace which the world cannot give; and lives as the light before the benighted heathen: in short, he enjoys the favor of God, which is life, and His loving-kindness, which is better than life; he becomes a new creature; old things are passed away, and all things become new in him. My friend, there cannot be desired greater good than what a Christian experiences here and hereafter. Here he experiences the mighty change described, and hereafter he has God for his father, holy beings for his companions, eternity for his duration, heaven for his home, and the bliss thereof for his perpetual enjoyment. These, these, are the prerogatives only of a true Christian; they are never extended to a Kurtabhoja or any other Bhoja in the world. I have seen,

my friend, these twelve years passed over your heads, and over those of your brethren at Ghospara, but in none have I seen a single mark of a thorough change of heart. Ask your conscience, in the sight of God, whether you yet love sin, or experience the change already described." The man stood self-convicted, unable to speak a single word in defence of himself and his fellow-Kurtabhojas. All my hearers seemed to feel the force of the appeal, and, after a while, readily acknowledged the superiority of the Christian religion, in point of its manifold evidences of its divine origin. As the night was much advanced, I came to a close, giving them some exhortations about their being decided followers of the truth of God, which can set them free, and which they admit is contained in the Holy Bible. After this I offered up a prayer for them, and took leave and parted. May the Lord pour down His promised spirit upon these men, and effectually apply His truth, which has so often been preached to them, for the conversion and salvation of their souls!

Kali concludes with the following narrative.

Ghospora Mela.

This annual celebration of the grand festival of the Kurtabhojas at Ghospara, is known to many millions of Bengalis. On this occasion a vast concourse of people is found coming from distant and different parts of Bengal to the famous house of the Kurta. Blind faith or curiosity, covetousness or carnality, is found to actuate the mob seen on the spot to resort hither at the time. For days together there was ceaseless noise of "*hori bole, hori bole,*" uttered by the crowd, rapidly marching to the Kurta's house; so that one could scarcely have sound rest at night. As this expected occasion arrived, whereon to blow the trumpet of gospel jubilee to the shackled slaves of Satan, I engaged myself particularly in imploring the God of all grace to enable me effectually to preach Christ and Him crucified.

Tenth Morning. — To assist me in preaching to so vast a crowd, brother Tara Charana, who was in this mission for nine years, came from Calcutta in company with two other native brethren. My heart was rejoiced to see these zealous and earnest preachers of the gospel. We stood at the front of the school-house, and, within a short while, had a large audience of Kurtabhojas, to whom I read a chapter of John's Gospel, expounded it with such remarks as might awaken them to a sense of their disease and danger, preached on the doctrine of regeneration, told them who the Lord Jesus was, and declared, in brief, the whole history of redemption.

After me, Babu Tara Charana very ably and affectionately addressed the hearers to flee from the wrath to come, and to run to Christ, the City of Refuge, while it is day, for the night cometh when no man can work. He continued to preach directly as well as to answer the queries and objections put forth by numbers, till the sun was about to reach the meridian. Many, we could perceive, were roused by our addresses; but how long the impression continued to exist and work is best known to Him whose promise is that our labor of love shall not return void.

Evening.—Again there was a large audience, composed of Kurtabhojas, as well as other Hindus, to whom brother Tara Charana preached with great earnestness for a considerable time on some of the most important subjects of the Christian religion. The folly and cunning device of Kurtabhojaism was sufficiently exposed by him; he assigned sound reasons for acknowledging the bible as the word of God, and set forth the just claims of Christianity upon the faith and conscience of mankind, and their thankful and cordial acceptance of it.

I then stood up, and exhorted the people to accept the Saviour, whom the Father in mercy has sent for our salvation, and earnestly entreated to come and drink the water of everlasting life, without money and without price, which Jesus

freely offers to all. While I was coming to the close of my address, a follower of the Kurta interrupted me, saying, "Babu, what you are speaking is all true; but, nevertheless, our Kurtas religion is not less true; for, see, miracles are now daily wrought, and the desires of many supplicants are fulfilled." Brother Tara Charana exposed the pretended miracles of the Kurta, and thus caused the man to hold his peace before the whole multitude. He then spoke at length on the criteria of true miracles, and proved by their test the genuineness of those recorded in the bible. Some more objections were brought and soon refuted. We were thus engaged till it was eight P. M., when we returned home, and prayed to God to bless our labors, for His own glory and the salvation of souls.

Eleventh Morning.—Commenced the duty of this morning by reading St. John, iv. Spoke for some time on the conversion of the wretched Samaritan woman, and the effects it produced in her. While I was addressing the audience, saying, "Behold how the woman who, all her life through, was a child of the devil, a slave to all lusts—one who found all her delight in the lap of sensuality, acted differently from her former pursuit, and felt a deep concern for the good of others, when her heart was touched by the Spirit of God, and her poor soul was enlightened by the revelation of the Divine Teacher Himself. Unable to suppress her feelings—exulting, as it were, with joy unspeakable, and eager to communicate the light that dispelled all gloom from her sombre heart, how she ran to her countrymen to speak of the gracious Messiah! But your Kurtabhojas, unlike the children of God, seal your lips when you are initiated into the mysteries of your faith. Your religion is a religion of secrets. You hate revelation; you shun investigation; you give not the least scope to free and rational inquiry; you first make proselytes of the simple-minded women, and the most ignorant and unwary men, and then gradually communicate to them your secrets. I know the reason of such procedure. You are either conscious of your error and imposture, and, therefore, scrupulously shun fair inquiry, lest your moral roguery be detected, and your trade be endangered; or you know not what you do. Bred up in the lap of vice and ignorance, and guided by imposing and designing men, you implicitly follow mandates of your Kurta, which are so wisely calculated to serve his foul ends:"—a leader of the party, called *Mohashaya*, boldly said to me, "Babu, I have read somewhere in your bible that one ought not to throw pearls before swine." I replied, "It is true; but on that score you cannot justify your unfair and irrational procedure. You should know the meaning of the passage alluded to. There, by the expression *swine* our Lord means such persons as are maliciously inclined to oppose Him and His glorious cause—as are determined, with Satanic resolution, not only to spurn at the Word of Life, but to maltreat and torture the philanthropic messengers of it. Nowhere does the Lord forbid us to communicate His holy religion; on the contrary, He enjoins us, saying, 'Go ye therefore, and teach all nations.' He elsewhere tells us, 'What I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that preach ye upon the housetops.' We have nothing secret in our religion, and our bible is not only openly preached throughout the world, but has been translated in almost all languages spoken by man. It, being the only revealed truth of God, courts fair inquiry, and lays open its claims before all. Truth never shrinks from investigation. Like the sun in the heavens, it darts its rays in all directions; and the man not blinded by passion, prejudice, and interest, perceives its general light, and thanks God, who bestowed it." At this all seemed to feel the force of my reasoning, and my opponent was obliged to keep quiet: having nothing to advance in return, he took leave of us, and went his way. After me, Tara Charana very feelingly preached from the text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Noon.—A number of old and young women of respectable classes came to Mrs. Ghose, who very warmly received them, and passed a considerable time in conversing with them on the subject of religion, chiefly on the imposture of Kurtabhojaism and the truth of Christianity, the love of Christ for sinners, and his death for their salvation. The women quietly heard her, with natural simplicity admitted all that had been said, but did not shew forth any love for the truth of God. Natural depravity, aided by want of proper education and right moral training, seldom fails to render the mind of man or woman too dull to discern the true religion, and never fails to render the human heart dead to God and holiness. May God mercifully apply to the hearts of these daughters of fallen Eve what has been told them from His holy Word!

Evening.—We were greatly disturbed by the cavils of some wicked men; however, we failed not to preach Christ and Him crucified to a large number of Kurtabhojas and other Hindus.

RELIGIOUS EXPERIENCE OF TYAN AMBOO.

Narrated by himself on his reception into a mission church at Bombay in connection with the Church of Scotland.

I was born at Calicut, brought up and educated at Tettieherry. In my younger days I was instructed in the knowledge of the shastras, and I took much delight in reading or hearing the mighty and wonderful exploits of the gods, and took a pleasure in their idolatrous worship. After finishing my vernacular studies, I was admitted into a missionary school; and here it was that the first seeds of Christian truths were imperceptibly sown in my mind;—but I was too much attached to the religion of my ancestors; blinded by prejudice, I could not perceive the excellencies of the gospel. In 1842 I came down to Bombay, and joined myself to the Hindus of this place, and zealously practised the superstitions, and absurd rites and ceremonies, prescribed by Hinduism.

I continued in this state of sin and wickedness, of total indifference about my soul, till I became a subscriber to the *Dnyanodaya*. Whilst reading this bi-monthly periodical in my quiet hours, some light began to dawn on my darkened understanding; and I began to see the folly and sin of worshipping an innumerable multitude of gods and goddesses, brute beasts, and creeping things, and even demons—of the filthy songs and dances, and superstitious worship of dumb idols—of repeating some unmeaning words, and the empty names of Rama Narayen—of bathing in the so-called holy waters of the sea and rivers, which can only wash the filth of the body, but can never purify a sin-polluted soul—of pilgrimages, fasts, almsgiving, and a thousand other expedients mentioned in Hindu sacred books, for the removal of moral guilt. When I considered the character of the multitudes of those imaginary divinities, I found the blackest of crimes and sins attributed to them, exactly harmonizing with the character of the gods of the ancient heathens, described by Pope—

> "Gods partial, changeful, passionate, unjust,
> Whose attributes were rage, revenge, and lust."

And how lamentably awful have the manifestations of the influence of such characters been of late, on those who look upon such gods as standards of perfection: since it is natural that the worshippers should become assimilated with the character of the objects worshipped. What has led to recent scenes of unparallelled cruelty, rapine, and bloodshed, but the pernicious effect of the religion they—the perpetrators of such acts—profess? From this time I could not banish the thought of religion from my mind; I did not know to whom to go, in order to satisfy myself about the true religion. At last I formed acquaintance with some of the missionaries, and in this way it was that God, in His great mercy, shewed me the only way to pardon and peace. In my intercourse with these missionaries, I was greatly assisted by counsel and books; I now began to feel my spiritual depravity; all my

past sins and wickedness began to torment me; and I found myself lying under a dreadful load of sins, that I had sinned against God—against His righteous laws. I became very restless, and knew not where to flee from the wrath to come. I felt internally that Jesus Christ is the only sure refuge for sinners. But whilst I was prosecuting my inquiry regarding the Christian religion, the famous Brahmachari Bawn made his appearance in this city. I attended some of his meetings; but whilst I admired his eloquence, I could not get any satisfactory answer to that most important of all questions, How shall a man be just with God? His teaching sometimes proved that nothing was God, at other times that everything was God; at one time that there was sin, at others there was not; the greatest means of salvation proposed in Vedantism is an act of the intellect only—*contemplation* of the supreme Brahma—and nothing moral; no duties to God, to our neighbors or ourselves, to be performed. In short, his teachings regarding idol worship, caste, transmigration, absorption, or annihilation, and all others, were found to resolve into another of his doctrines, that of *Maya* (delusion)—even a soul-destroying delusion. Thus I was more convinced of the utter falsehood of Hinduism. I now applied myself more diligently to the study of the Sacred Scriptures, especially the New Testament. There I read of the infinite love of God to sinners, in sending His Son to save them; how the eternal Son of God left the glories of heaven, took upon Him our nature, that He might be a merciful High Priest; how He for our sakes lowered Himself and took upon Him the form of a servant, came and dwelt among us, and made known to man the only way of salvation; how He went about continually doing good,—lived holy, harmless, undefiled, separate from sinners, and at last died in our stead, in this way satisfying divine justice, and making an infinite atonement for sin; rising again on the third day, triumphing over death and the grave; and at last ascending to the right hand of God the Father, to make intercession for His people. He has promised His Holy Spirit to all who sincerely believe on His name, to be their Teacher, Leader, Sanctifier, and Comforter. I also read other books treating on the evidences of Christianity; and I was fully satisfied about the divine origin of Christianity, its necessity, sufficiency, and its complete adaptation to our nature. To all which there is nothing similar in Hinduism; which is a religion without any kind of evidence, but simply blind assent. For a long time I was sensible of the danger of remaining in a false religion, of halting between two opinions, and that if I did not confess the Lord Jesus Christ as my only and all-sufficient Saviour, I should ruin my precious soul. I felt more and more the claims of Christianity; my conscience daily warned me of the great danger and sinfulness of procrastination. The Word of God repeatedly sounded its timely admonition, "Behold, now is the accepted time, behold, now is the day of salvation;" "To-day, if ye will hear his voice, harden not your heart." But the fear of man, and love of worldly comforts, made me to delay for many days, till at last, humbly relying on the Lord for every necessary grace and strength, I determined no longer to disregard the voice of conscience, and the commands of my gracious Redeemer, to confess Him before men, and to take up my cross and follow Him.

I now, in humble obedience to the command of my gracious Redeemer, desire reverently to receive the holy ordinance of baptism; blessing His holy name in not leaving me to myself, to perish in my sins and ignorance; but that, in His great mercy, He has called me to His marvellous light. I renounce all confidence in my own works and ways, and cast myself wholly on Him who loved me and gave Himself for me. I earnestly pray that whilst I am baptized with water, He would graciously be pleased to baptize me with His Spirit, to enlighten me more and more in the knowledge of my Saviour, to increase my faith, hope, and love, to subdue the power of sin in my soul, to enable me to walk worthy of the vocation where-

with I am called, to keep me steadfast, that He would enable me to do all things to His glory, all the days of my earthly pilgrimage, that He would comfort and support me in the hour of death, and that at last He would take me to dwell with Him, and sing His praises to all eternity. Amen.

EVENTS AT FUTTEHGURH.

In the Magazine for January, p. 23, in an article on the Presbyterian Board of Foreign Missions, some account was given of the losses suffered by the Society in consequence of the mutiny in India. The following letter from Futtehgurh, by Mr. Fullerton, copied from the "Foreign Missionary," delineates in a graphic manner the scenes witnessed at that station directly after Mr. Freeman and the other missionaries had been taken away to Cawnpore, where they met their death.

On reaching Futtehgurh, I made my way at once to Rukha, expecting to find it unoccupied save by our native Christians; but what was my astonishment to find it the head quarters of the commander-in-chief! Ten thousand British soldiers, and almost as many camp followers, are encamped in and about the premises. Their canvas houses stretch far away to the south and west, covering all the land belonging to the mission, and filling the large mango groves beyond our little burial ground. Every place swarms with oxen, buffaloes, horses, camels, and elephants; while artillery wagons, baggage wagons, and private conveyances in vast numbers are found wherever there is room for them to stand.

My first business was to look for our native Christians; but a glance at the state of the mission premises said to me louder than words could speak, "They can't be here."

There is not a roof, a door, or a window, or even a piece of wood as large as a walking stick in the place. The bungalows occupied by the missionaries, the old church, the orphanage, the tent manufactory and the Christian village, have been involved in one common ruin. Some of the walls of these buildings have fallen down, filling the rooms with heaps of rubbish; others are leaning and ready to fall; and still others are so cracked and broken, that they will probably have to come down before they can be repaired. The walls and steeple of the new church are still standing; but its roof has been destroyed, and its timbers and everything movable taken away.

The first place I entered was the bungalow recently occupied by the Freemans. Here the Walshes and the Seelys welcomed us to their field of labor seven years ago, and here two years ago we met nearly all the brethren of our mission. Every room had its associations, and the contrast between the past and the present filled my soul with sadness. I passed on into the orphanage, at the back part of the house. Here we had often seen Mrs. Walsh at her labors; and here the Master said to dear Mrs. Freeman,

> "Servant of God, well done!
> Rest from thy blest employ."

The place was filled with oxen. I looked at it but for a moment, and then turned away. I next directed my steps to the bungalow in which the McMullins lived at the time of the outbreak. Here we had lived three months, awaiting our baggage, on our first arrival in the country. Here the Campbells lived after us; and here I saw them surrounded by their three beautiful children two years ago. The walls of their drawing room sheltered now an elephant from the cold west wind, and other parts of the building were occupied as a stable for oxen. I went to the little church in which our first annual meeting was held, during my last visit to the station; and where, only two short years ago, I spent one of the most delightful communion Sabbaths it has ever been my lot to enjoy. But where are my fellow communicants, who sat down with me then at the table of our Lord? The Freemans, the Campbells and the Johnsons? Our other missionary brethren? The young convert who that day renounced the religion of the false prophet, and who with tears of penitence cast in his

lot with the people of God? Poor Babar Khan! who wept for joy over a brother who "was lost and is found"? and poor Dhokal? The large number of native brethren who partook with us of the feast which was spread before us?

"All are scattered now and fled,
Some are living and some are dead,
And when, I ask with throbs of pain,
When shall these all meet again?"

The roofless buildings, and the blackened walls around me, reply, 'Never, until we eat bread in our Father's house above.'

As I could not find the living, I paid a visit to the home of the dead. A short walk brought me to our little mission grave-yard. Here lie the remains of dear Mrs. Seely, whom all loved who knew her. As I approached her grave, the recollections of the past were so vivid, that I felt that she must rise and meet me, with one of the smiles of welcome with which she was ever wont to meet her friends; and although the feeling was not realized, I could not help saying to myself, "She is not dead, but sleepeth." Here, too, the hand of the destroyer has been busy; her grave remains untouched, but the tomb over it has been broken to pieces and carried away.

When I remembered that it was for these rebels that she gave up the endearments of home, and severed the ties that bound her to the country that gave her birth, to live, to labor, and to die in a strange land, a feeling of resentment against them for their ingratitude momentarily took possession of my breast; but the prayer of Him, who came to his own and they received him not, but on the contrary platted a crown of thorns and placed it upon his head, scourged him, and led him away to be crucified, came to my recollection; and I knew if her body could burst from the cerements of the tomb, her meek and gentle spirit would lead her to say, "Father, forgive them, for they know not what they do." The gate of the grave yard has been carried away, and most of the tombs destroyed, and the place, like every other about the premises, filled with oxen. I returned at dark to the place where I had left my horse, not knowing where I was to pass the night. A pious captain, by the name of ——, a grandson of Mrs. ——, the friend of Cowper, heard that there was a missionary in camp, and sent for me. I dined with him, and spent the evening with him. At a late hour, having procured a charpoy from the good captain's Christian clerk, I wrapped my *resai*, or quilt, about me, and laid me down, thinking of the 137th Psalm. "By the rivers of Babylon there we sat down; yea, we wept when we remembered Zion." Alas! how changed and sad our mission is now. But how impotent is the rage of our enemies; they may triumph for a season, burn our churches, kill our missionaries, and scatter our people; but they cannot prevail against the cause of Christ. We are weak, but our Master is strong; this is a thought with which the Psalmist was wont to comfort himself under trouble.

"My days are like a shadow that declineth; and I am withered like grass. But thou, O Lord, shalt endure for ever, and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord and all the kings of the earth thy glory."

RELIGIONS AND SUPERSTITIONS OF CHINA.

Number and Expense of Chinese Temples.

With respect to the real number of the temples in the empire, there are no data for forming an accurate estimate. Though the numbers of the different kinds of temples are given in the several histories of the different provinces, departments, and districts respectively, these estimates fall very far short of the real number of temples which are known to exist; as these

histories present only the more noted ones, and many have been built since they were compiled. An approximation to the real number may be made by taking the temples of any one place as a standard of comparison. The temples within the walls of Ningpo, which belong to the class treated of in this letter, number more than eighty. Those in the eastern part of the district are known to exceed one hundred. Reckoning the northern, southern, and western temples at only one hundred more, we have about three hundred temples for the whole district, which is regarded by intelligent natives as a low estimate. If we assign the same number to each of the six districts of this department, we have for the whole department eighteen hundred. By the same rule of computation, the eleven departments of this province would contain nineteen thousand eight hundred, and the empire, reckoning only fifteen out of eighteen provinces, would contain in round numbers, three hundred thousand. The whole number of idols in these temples, reckoning ten to each, would be three millions. The number of different and distinct idols, reckoning one to ten temples, would be about thirty thousand.

This estimate only includes the miau, or temples disconnected from Buddhism and Tauism, and containing the popular gods of the nation. The sz-yuen and tau-kwan temples of Buddhism and Tauism, respectively, together are about as numerous as the miau, though the idols they contain, being for the most part the same, are comparatively few. The ts'z-t'ang, or ancestral temples, are much more numerous than the miau. Accordingly, three times the number of the miau, which are the temples treated of in this letter, will probably not be far from giving the whole number of different temples in China, which may be regarded, in round numbers, one million. These temples cost from five hundred to one hundred thousand dollars each. Regarding the average as one thousand, we have ten hundred millions of dollars as the approximate value of idol temples in China.

The Dragon and other Objects of Chinese Worship.

Some of the objects of worship in China are of such a character, that they cannot properly be included in any particular class of idols, while their prominence renders them worthy of special notice.

The dragon is the chief of the gods of the water, and is supposed to preside over rain, storms, and lightning. Peculiar phenomena of clouds, and celestial appearances, are also ascribed to his presence and agency. This god is not regarded by the people as a fabulous animal, but as a real existence, which many profess to have frequently seen. Notwithstanding the vague ideas respecting his form and character, paintings and representations of the dragon are often seen, presenting the same uniform appearance. The obtaining a correct likeness of the dragon is, in the history of the gods, accounted for as follows. A king of the Tsin dynasty, wishing to build a bridge over the surface of the sea, in order to enjoy the recreation and fresh air which excursions on such a bridge would afford; the dragon, out of respect for the king, and because the work was to be performed within his own dominions, offered to take the superintendence of it. While engaged in this work, the king requested him to display his original form or appearance. This the dragon consented to do, on condition that the king would not cause his portrait to be taken. This condition being complied with, the dragon appeared in his peculiar shape and form, and the king, contrary to his promise, had his portrait taken by a skilful artist. The dragon, resenting the insult, immediately withdrew himself, and the king, to atone for his fault, erected to him a temple.

Besides the Hae-lung-hwang, or sea-dragon king, there are supposed to be inferior dragons almost innumerable. According to the general theory of correspondence, not only between the celestial and terrestrial, but between the terrestrial and inferior worlds, it is supposed

that the relative stations and degrees of dignity of the smaller dragons are determined by a series of competitory examinations, similar to those engaged in by the scholars of the empire. The great examination, which coincides in time with the corresponding literary examination of the people, occurs once in three years, and is held at the crystal palace of the great dragon, supposed to be situated in some remote region of the sea. The competitors at this examination consist of fish, crabs, turtles, lobsters, snakes, and all kinds of water reptiles, which have attained to the first degree of dragons, by successful examinations in the several localities with which they have been connected. When the time arrives for the examination for the second degree, according to a general command of the great dragon, the water in the small streams and canals is elevated, in order to facilitate the egress of the aspirants to dragonship to the sea. The fact that the water of streams and canals sometimes rises very perceptibly in seasons of drought, a phenomenon not yet satisfactorily accounted for by scientific men, gives a coloring of truth to this theory, and is often referred to in proof of it.

It is also believed that there is a certain animal living in subterranean caverns of the hills, which is assisted in its journey to the sea by a spontaneous flood of water passing from the place of its concealment to the nearest stream, and often carrying away and destroying houses and crops in its progress. It is very common to hear of such floods having occurred in different places, and it would be almost useless to attempt to convince any class of the people that they are not attributable to this cause. This superstition is not local, but general; and it is sufficiently evident that it is not confined to the ignorant and vulgar, from the fact that proclamations are sometimes issued by the officers in different places, calling upon the people to hunt and destroy these animals, in order to avoid the injury to life and property which they occasion.

The competitors having reached the palace of the dragon king, the examinations consist in attempts to leap over a high wall, or dragon-gate, as it is called. Success in this attempt secures promotion to the second degree of dragons; while failures in scaling the wall, generally result in concussion against it, and consequent death. Crabs, turtles, &c., not being remarkable for their powers of leaping, are supposed to secure the services of an active kind of fish, and to scale the wall by clinging to his tail. This superstition not inaptly represents the manner in which many scholars attain degrees, by depending upon the assistance of others.

Inferior dragons having, like the dragon king, no material forms, are supposed to exist in great numbers in the deeper places of rivers, ponds, and streams. Many places in the vicinity of Ningpo are specified as the dwelling-places of dragons. In times of drought the people resort to these places to pray for rain, and sometimes the civil officers go in person. Any reptile which may be found on the borders of the dragon pool, whether it be a frog, or worm, or snake, is regarded as the assumed body of the dragon, and is carried with great pomp and reverence to the office of the civil magistrate, who is required to worship it, and pray for rain.

In times of drought, persons not unfrequently sacrifice their lives by drowning themselves in a dragon-pool, in order, by their earnestness, to compel the dragon to send rain; and with a view to being deified on account of their merit.

Temples are erected for the worship of the dragon throughout the empire, and, strange to say, he is in these temples represented in the form of a man.

Tu-ti Pu-sah Worship.

Another kind of worship, distinct and peculiar, and at the same time very prominent, and invested with great importance in the eyes of the people, is that of the Tu-ti Pu-sah. To a passing traveller no object of idolatrous worship

would be more observable than the idols of this class, as they are everywhere seen by the road-side. They are the most inferior of the gods of China, and, on that account, the worship of them is regarded as most important and indispensable, for the same reason that a citizen has more to do practically with the petty officers of his village, than with his sovereign. The size of the images corresponds to the inferiority of the god. They are generally made of stone, and are found in unfrequented as well as populous places. They are seen in little shrines, a few feet high, in the open country, or in resting-houses or pavilions by the road side. In the lists of the gods, they correspond to the country constables, who have the charge of small neighborhoods. Not only different neighborhoods, but hills and bridges have their Tu-ti Pu-sah. Like other gods, those of this class are also supposed to be good men of former times: but they are so numerous and insignificant, that they are not designated by particular names, but only by the general name Tu-ti, coupled with the names of the places over which they preside.

But the insignificant image of the Su-di fails to satisfy the people in paying their homage to the earth, and they also worship the divinity of the earth without an image. Respecting this worship the Chinese have very confused and conflicting views. They speak of this divinity as a divine emanation from earth; or an all-pervading life giving influence, connected with, and everywhere existing in earthly matter. They have the greatest dread of offending this deity, and hardly dare to move a clod of earth, for fear of incurring his displeasure. Accordingly, when earth is to be removed for any purpose, a ceremony is performed called kao-tu, or informing the earth. This ceremony consists in offering idolatrous worship, and sacrifices of food, in the usual manner, with the design of acquainting the divinity with the intention of the offerer, and of securing his favor and assistance. These ceremonies are always performed preparatory to laying the foundation of a house or a wall, or constructing kitchen ranges, tombs, &c. It is currently reported and believed, that if any of these works are undertaken by an individual neglecting these ceremonies, he will be punished by violent pains, if not protracted disease or death.

Worship of Heaven and Earth.

There is still another higher form of the worship of the earth, in which the worship of heaven and of earth are coupled together. This form of idolatry constitutes a part of the ceremonies connected with the new year, and is engaged in, to a greater or less extent, by a comparatively small class of persons, on ordinary occasions during the year. Sometimes this kind of worship is engaged in daily, the worshipper simply appearing in the open door of his dwelling, with a few incense sticks, and bowing profoundly.

As this kind of religious homage has, in the eyes of the people, a much more elevated and spiritual character than the worship of idols, nothing is more common than for them, when exhorted to renounce idolatry, and worship the one God of the universe, to understand these exhortations as designed to inculcate the exclusive worship of heaven and earth, as known and practised by them. There seems to be something in this worship, which, in contradistinction to the worship of idols, commends itself to the judgment and feelings of the people. It is, however, a very difficult task to lead their minds from the cognizance of the things which are made, to an intelligent apprehension of the eternal power and godhead of the Maker. Such surprising inaptness to perceive the connection between nature and nature's God, is only explained by the fact, that "as they did not like to retain God in their knowledge, God gave them up to a reprobate mind," to be led astray by the god of this world; "who has blinded the minds of those that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them."

—*J. L. Nevius, in Home and For. Record*

LETTERS, &c., FROM MISSIONARIES.*

Burmah.

MAULMAIN. — MISSIONS, Feb. 12. — C. BENNETT, Dec. 18, Feb. 13.
TAVOY.—E. B. CROSS, Jan. 11, 12, 27 (2).
SHWAYGYEEN.—G. P. WATROUS, Dec. 15.
TOUNGOO.—F. MASON, Dec. 1, 21, Jan. 25, 28, 30.
RANGOON.— J. DAWSON, Jan. 4, Feb. 11.— E. A. STEVENS, Feb. 16.—Mrs. S. H. KNAPP, Feb. 17.
HENTHADA.—B. C. THOMAS, Feb. 12.
BASSEIN.—J. L. DOUGLASS, (Penang,) Jan. 8.

Assam.

A. H. DANFORTH, Dec. 4, Jan. 15, Feb. 9.— S. M. WHITING, Feb. 20.

Teloogoos.

MISSION, Dec. 9.— L. JEWETT, Jan. 20, Feb. 25; Mrs. J., Feb. 21. — F. A. DOUGLASS, Jan. 20, Feb. 23, March 4; Mrs. D., Feb. 23.

Siam.

W. ASHMORE, Jan. 12, Feb. 26.†—S. J. SMITH, Jan. 1, 19.—R. TELFORD, Jan. 20.

China.

J. W. JOHNSON, Dec. 30, Jan. 27, Feb. 12, 26.— E. C. LORD, Jan. 29.

Germany.

J. G. ONCKEN, March 15, and journals.

France.

A. DEZ, Feb. 16, March 22, April 22.

Ojibwas.

J. D. CAMERON, Feb. 21.

Delawares.

J. G. PRATT, March 12, April 7, May 3.—E. WILLARD, March 4.

Cherokees.

W. P. UPHAM, Feb. 12.

DONATIONS.

RECEIVED IN APRIL, 1858.

Maine.

Warren, ch. 18; Calais, 1st. ch., T. Wilder tr., 62; — 80.00

New Hampshire.

Richmond, ch., "a few who love the Master's cause" — 3.00
Milford, ch. 18 63; C. Averill 1; New Ipswich, Rev. Mr Dibell and family 6.25; friends 10.00; East Jaffrey, E. Prescott 2; P. Hunt and family 1 60; Dea. John Sanderson 2; S. Ryan 1; Anna B. Norris 1; Peterboro', ch. 1 56; Rumney, ch. 10.46; Plainfield, ch. 7; New London, friends 1.50; per Rev. H. Tonkin, agent, 64.49 — 67.49

Massachusetts.

Boston, Tremont ch., Joseph Sherwin tr., 41.88; Lawrence, 1st ch., Sab. Sch., Mrs. Dea. Parker's Bible cl., for the sup. of a nat. Karen preacher, 22; "M. B." 5; Newtonville, ch. 18.60; Northampton, ch. 4; Lynn, 1st ch., of wh. 150 is fr. Dea. Jonathan Batcheller, 170; Medford, a friend 5; Wenham, ch. 17.25; Waltham, ch., C. P. Harrington tr., 22; 305.73
Worcester, Pleasant st. ch., mon. con. 24.05; Fall River, 1st ch. 70; per Rev. J. Aldrich, agent, 94.05 — 399.78

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch. of wh. 22.76 is mon. con. and 4 an. sub., per D. Daniels, collector, 26.76; Pawtucket, 1st ch., James Olney tr., 26.50; — 53.26

Connecticut.

Southington, ch., per Rev. J. Aldrich, agent, — 41.56

New York.

New York city, Mission Sab. Sch. No. 169, Thomas L. Harris tr., Juv. Miss. Soc., tow. sup. of a nat. preacher under care of Dr. Mason, Toungoo, Burmah, 20; Eldridge, ch. 40.59; Jordan, ch. 20; Delavan, Rev. R. Kimball 1; Westfield, Rev. and Mrs. E. Mills 1 ea., 2; Newport, ch., tow. sup. of Rev. J. M. Haswell, 29; New Woodstock, Samuel L. Hubbard 1; Clayton, ch. 3.33; Utica, Welch ch. 20; Hornellsville, ch. 8; West Nanticoke, ch. 9.40; 154.32
Saratoga Asso., Balston Spa, ch. 12; Greenfield, 1st ch. 15.12; Oscar Granger 25; Saratoga Springs, ch. 49.35; per Rev. O. Dodge, agent, 101.47
Hudson River South Asso., Williamsburg, 2d ch. 16; W. H. Lush 3; Cannon st. Sab. Sch. 10; Laight st. ch 25.18; Mrs. Bowlen 2; John Morton 2; Henry Volk, with other donas. to cons. his daughter, Miss E. Margaretta Volk, L. M., 50; per Rev. O. D agent, 108.18
Hudson River North Asso., Schodack, ch. 16; West Hillsdale, ch. 10; per. Rev O. D., agent, 26.00
New York Asso., 16th st. ch., bal. 19.56; Matilda Gray 1; per Rev. O. D., agent, 20.56
Franklin Asso., Gilbertsville, ch., per Rev. O. D., agent, 26.00
Broome and Tioga Asso., Yorkshire, ch., per Rev. O. D., agent, 8.00
Black River Asso., Watertown, ch., with other donas. to cons. John G. Harbottle L. M., per Rev. H. A. Smith, agent, 47.44
Niagara Asso., Lockport, ch., per Rev. H. A. S., agent, 100.00
Wayne Asso., Palmyra, ch. 24; Arcadia, ch. 24.50; per Rev. H. A. S., agent, 48.50 — 640.47

*Letters per *St. Ava*, by way of Calcutta and Madras, have not come to hand.
†From Hongkong.

New Jersey.

Newark, 5th ch., Abraham Runyon jr. tr., of wh. 5 is fr. Mrs. Caroline Gould, 10.00
West N. J. Asso., Cohansey, 1st ch. 9.60; Canton, ch. 14.81; per Rev. S. M. Osgood, agent, 24 41
Central N. J. Asso., West Windsor, ch., per Rev. S. M. O., agent, 1.50 — 35.91

Pennsylvania.

Danville, Welsh ch., of wh. 2 is fr. the pastor, Rev. David Evans, 10; Eaton, Thomas Mitchell 2; 12.00
Abington Asso., Damascus, 1st ch., per Rev. S. M. Osgood, agent, 10.00
Bradford Asso., Smithfield, ch., A. W. Harris 50 cts.; B. P. Scott 50 cts.; per Rev. S. M. O., agent, 1.00
Philadelphia Asso., Bethesda ch., per Rev. S. M. O., agent, 11.00 — 34.00

Ohio.

Welsh Hills, ch. 16; Jefferson, 1st ch., Harrison Loomis tr., 10; Pomeroy and Mason city, Welsh ch. 21; Washington, ch., of which 4 is fr. S. F. Yeoman and 5 fr. Mrs. B. L. Ogle, 9; 56.00
Cincinnati, Ninth st. ch., in part, 471.50; Sand Fork, ch. 5; Brookfield, ch. 5; Rev. A. Stevens 1; Chesterville, ch. 7; Chester, ch. 3; Dea. J. Shaw 24 cts.; Syms Creek, ch. 3; per Rev. H. Davis, agent, 495.74 — 551.74

Indiana.

South Bend, ch., of wh. 17.45 is fr. Sab. Sch., 23.00
Indianapolis, Rev. M. G. Clarke 5; and S. R. Mann 4, for Henthada Mission house, per Rev. A. S. Ames, agent, 9.00
Flat Rock Asso., Shelbyville, 1st ch. 14; Columbus, ch. 2 70; A. H. Jones 50 cts.; per Rev. A. S. A., agent, 17.20
Whitewater Valley Asso., Lawrenceville, ch., per Rev. A. S. A., agent, 8.00
Madison Asso., Dupont, ch., per A. S. A., agent, 8.00
Judson Asso., Wolf Creek, ch. 2.25; Thorntown, friends 4; Lebanon, friends 5; Whitestown, R. G. Moore 1; per Rev. A. S. A., agent, 12.25
West Liberty, ch. 45 cts.; Mansfield, Miss M. Z. Barrett 2; per Rev. A. S. A., agent, 2.45 — 79.90

Illinois.

Delavan, ch., H. S. Fisher tr., 10; New Hope, Ver. Co., ch. 16; Spring Grove, Martin Kibby 2; Bristol, ch. 27.25; Steele's Mills, "B." 10; 64.25

Michigan.

Otsego, ch. 4.00

Wisconsin.

Appleton, ch. 5.00

Iowa.

Des Moines, ch., William A. Galbraith tr., 25.33; Wabash, ch., of wh. 4 is fr. Sab. Sch., tow. sup. and edu. of a heathen child, 9; 34.33

Kansas Territory.

Ottawa Creek, Mr. and Mrs. Jones 20.00

District of Columbia.

Washington, H. Beard 3.00

Georgia.

Savannah, Mrs. Sarah W. Gamwell, per Rev. F. Augustus Willard, 7.00

Nova Scotia and New Brunswick.

N. S. and N. B. For. Miss. Soc., for nat. preachers under direction of Rev. A. R. R. Crawley, Henthada, Burmah, per Rev. Charles Tupper, D. D., Sec., 400.00

France.

Paris, ch. 5.16; Lafère, ch. 16.79; Verberie, ch. 33.77; Denain, ch. 10.64; Chauny, ch. 16.23; 82.59
2604.28

Legacies.

Salem, Ms., Michael Shepard, bal., per M. W. Shepard, Exr., 3333.34
Warren, N. Y., John Ward, bal., per A. Ward and J. Northup, Exrs., 274.96 — 3608.30
$6212.56

Donations in Goods.

Harrisburg, Pa., a friend of missions, a package of clothing, for Rev. C. Bennett, Maulmain, Burmah, per Rev. S. M. Osgood, agent. 31.33
Philadelphia, Pa., Dr. D. Jayne and Son, 4 cases medicine, for Henthada Mission, Rev. A. R. R. Crawley, 224; 6 cases do., for Toungoo Mission, Rev. F. Mason, D. D., 379; and 6 cases do. for Tavoy Mission, Rev. E. B. Cross, 379; 982.00

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THE

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JULY, 1858.

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BOSTON:
MISSIONARY ROOMS, 33 SOMERSET STREET.
1858.

PRESS OF GEO. C. RAND & AVERY, CORNHILL, BOSTON.

THE MISSIONARY MAGAZINE FOR 1858.

The thirty-eighth volume commenced with the number for January. The Missionary Magazine contains a full view of the home proceedings and foreign operations of the American Baptist Missionary Union, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 1852, the postage of the Magazine is SIX CENTS A YEAR to any part of the United States, when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

Individuals receiving the January number are regarded as subscribing for the volume of 1858.

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Orders and remittances should be addressed "*Missionary Magazine, 33 Somerset Street, Boston.*"

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If persons forwarding money for the Magazine do not receive their receipts with the subsequent number, they will please give immediate notice of the failure by letter.

CORRESPONDENCE OF THE MISSIONARY UNION.

The Correspondence of the American Baptist Missionary Union is conducted by the ——— ———, for the Foreign Department, and the Rev. Jonah G. Warren, for the Home Department.

Nehemiah Boynton, Esq., is Treasurer.

Freeman A. Smith is Assistant Treasurer, to whom communications containing moneys for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

The Missionary Rooms are at 33 Somerset Street, corner of Howard Street, Boston.

DISTRICT AGENCIES.

The following are the District Agents of the American Baptist Missionary Union, with the Districts assigned to them, and their post office address:

DISTRICTS.	AGENTS.
EASTERN NEW ENGLAND.	
The State of Maine, ...	
NORTHERN NEW ENGLAND.	
New Hampshire, and Vermont, ...	Rev. H. Tonkin, Concord, N. H.
SOUTHERN NEW ENGLAND.	
Massachusetts, Rhode Island and Connecticut, ...	Rev. Jonathan Aldrich, Worcester, Mass.
EASTERN NEW YORK.	Rev. Orrin Dodge, New York City.
WESTERN NEW YORK.	Rev. Henry A. Smith, Fayetteville, N. Y.
SOUTH EASTERN.	
Pennsylvania, New Jersey, and Delaware, ...	Rev. Sewall M. Osgood, Philadelphia, Pa.
OHIO.	
Ohio, ...	Rev. Henry Davis, D. D., Columbus, O.
INDIANA AND MICHIGAN.	
Indiana and Michigan, ...	Rev. A. S. Ames, Indianapolis, Ind.
NORTH WESTERN.	
Illinois, Wisconsin, and Iowa, ...	

THE

MISSIONARY MAGAZINE.

VOL. XXXVIII. JULY, 1858. No. 7.

AMERICAN BAPTIST MISSIONARY UNION.

FORTY-FOURTH ANNUAL MEETING OF THE BOARD.

PHILADELPHIA, PA., MAY 18, 1858.

The Board of Managers of the American Baptist Missionary Union met on Tuesday, May 18, 1858, in the meeting house of the First Baptist church, Philadelphia, at 10 o'clock, A. M., Hon. Ira Harris, President, in the Chair.

Prayer was offered by Rev. M. Bronson, of Assam.

The roll being called, the following members of the Board were found to be in attendance:

CLASS I.

Ministers.	*Ministers.*	*Layman.*
L. A. DUNN,	M. G. CLARKE,	W. W. KEEN.
J. N. MURDOCK,	S. W. ADAMS,	
T. D. ANDERSON,	WM. ROLLINSON.	
W. H. PARMLY,		

CLASS II.

Ministers.	*Laymen.*	*Laymen.*
WM. R. WILLIAMS,	J. WARREN MERRILL,	EBENEZER CALDWELL,
HENRY DAY,	J. H. DUNCAN,	J. P. CROZER,
G. S. WEBB.	P. W. DEAN,	H. M. BALDWIN.
	IRA HARRIS,	

CLASS III.

Ministers.	*Laymen.*	*Laymen.*
GEO. W. BOSWORTH,	E. R. SECCOMB,	ELIAS JOHNSON,
WM. REID,	RICHARD S. FELLOWS,	HENRY HARRISON,
BARNAS SEARS,	A. M. GAMMELL,	J. M. LINNARD.
J. WHEATON SMITH,	J. M. BRUCE, JR.,	
HENRY DAVIS.		

A committee of arrangements was appointed, consisting of Rev. J. H. Cuthbert and W. Butcher, Pa., and the Home Secretary.

The annual report of the Executive Committee was read by the Home and Foreign Secretaries, and laid on the table.

The Home Secretary presented a paper, prepared by order of the

Executive Committee, on the Necessity of Reinforcing the Asiatic Missions. (See p. 207.)

The report was then taken from the table, and the various parts referred to appropriate committees, as follows:

On the Burman Mission. — Messrs. E. E. L. Taylor, N. Y., A. P. Mason. Mass., L. A. Dunn, Vt., Geo. D. Boardman, N. Y., W. W. Keen, Pa.

On the Assam Mission. — Messrs. S. W. Adams, O., R. E. Pattison, Me., M. Bronson, Assam, W. T. Brantly, Pa., J. Warren Merrill, Mass.

On the Siam and China Missions. — Messrs. E. Lathrop, N. Y., Wm. Ward, Assam, M. G. Clarke, Ind., E. M. Levy, Pa., Heman Lincoln, Mass.

On the French Mission. — Messrs. Wm. H. Shailer, Me., J. C. Stockbridge, Mass., Henry Day, Pa., H. C. Fish, N. J., J. M. Linnard, Pa.

On the German Mission. — Messrs. J. W. Olmstead, Mass., S. Dryden Phelps, Conn., G. C. Baldwin, N.Y., T. R. Cressey, M. T., P. W. Dean, Vt.

On the Indian Missions. — Messrs. B. T. Welch, N. Y., J. H. Kennard, Pa., Lemuel Porter, Mass., Wm. Rollinson, Cal., H. G. Jones, Pa.

On Agencies. — Messrs. Geo. W. Bosworth, Me., R. Jeffery, Pa., W. H. Parmly, N. J., Benj. Griffith, Pa., M. G. Hodge, N. Y.

On Publications. — Messrs. Lewis Colby, Mass., J. R. Scott, N. Y., J. S. Dickerson, Pa., J. C. Harrison, Pa., Geo. Gault, N. Y.

On Reinforcement of Asiatic Missions. — Messrs. J. N. Murdock, Mass., D. B. Cheney, Pa., C. P. Sheldon, N. Y., Wm. Reid, Conn., J. M. Bruce, Jr., Pa.

On Relations with Missionaries.—Messrs. Barnas Sears, R. I., M. B. Anderson, N. Y., W. R. Williams, N. Y., G. S. Webb, N. J., J. Wheaton Smith, Pa., J. H. Duncan, Mass., J. P. Crozer, Pa.

On Receipts and Expenditures. — Messrs. J. M. S. Williams, Mass., Gardner Colby, Mass., Wm. Bucknell, Pa., Washington Butcher, Pa., Henry Harrison, Pa.

On Obituaries. — Messrs. A. D. Gillette, N. Y., J. N. Brown, Pa., A. J. Patton, N. J., J. Cookson, N. Y., Wm. F. Nelson, R. I.

The Home Secretary offered a paper from a meeting of ministers in Boston, on the consolidation of our denominational societies.

Voted, To refer said paper to a committee of five.

The following brethren were appointed, viz: Messrs. Henry Davis, O., Rufus Babcock, N. J., S. W. Field, R. I., J. S. Holme, N. Y., W. F. Hansell, O.

The Committee of Arrangements reported, in part, recommending that a prayer meeting be held each morning, from 9 to 10 o'clock; the sessions of the Board to begin at 10 A. M., 3 and 7½, P. M.; to adjourn at 1 and 5½, P. M. They also recommended that this evening be spent in prayer and conference on the subject of Missions.

The report was adopted.

A season of devotional exercises was then enjoyed until 1 o'clock, when the Board adjourned with prayer by Rev. T. R. Cressey, of Min.

TUESDAY, 3 *o'clock*, P. M.

The Board re-assembled. The hymn beginning, "The morning light is breaking," was sung, after which Rev. R. E. Pattison, D. D., of Me., offered prayer.

The Treasurer of the Union read his report, which was accepted.

The remainder of the session was spent in devotional exercises.

The hour of adjournment having arrived, the session was closed with prayer by Rev. R. Babcock, D. D., of N. Y.

EVENING SESSION, 7½ *o'clock*.

The Board having re-assembled, the hymn—"From Greenland's icy mountains"—was sung. Prayer by Rev. F. Wilson, Md. In accordance with the report of the Committee of Arrangements, the evening was spent in prayer and conference.

The following brethren participated in the services. Pres. M. B. Anderson, of N. Y., Rev. Z. Freeman, of N. Y., Rev. A. D. Gillette, D. D., of N. Y., Rev. G. P. Martin, of N. Y., Rev. J. G. Warren, D. D., of Mass., and Mr. J. M. S. Williams, of Mass.

Adjourned with prayer by the Rev. W. T. Brantly, D. D., of Pa.

WEDNESDAY MORNING, 10 *o'clock*.

The Board was called to order, and engaged in singing, "When I can read my title clear."

Prayer by the Rev. B. Stow, D. D., of Mass.

The minutes of yesterday were read and approved.

The Committee on Indian Missions reported through the Rev. Dr. Porter.

REPORT.

Since the hospitable Indian chief extended his hand to our Pilgrim Fathers, and exclaimed, "Welcome, Englishmen," less than two and a half centuries have drifted away on the noiseless current of time. In that comparatively short period, how changed is the relative condition of those two races on this continent! Then the Indian was owner of the soil and forests and rivers. He walked with head upraised. His attitudes were full of the majesty of freedom. Then white men, voluntarily exiled from home, were few and feeble. Their steps faltered on the eastern verge of this vast country. Now, the Indians, compelled to occupy a continually narrowing circle, have almost disappeared from the land of their fathers; while the white men, ever growing in numbers and power, cover and monopolize the continent.

The Christian's heart is pained at this fading away of a noble race, and he feels that a solemn obligation rests on the church of Christ to give the gospel to the remnants of this once mighty people. We have a few missions and missionaries in the Indian Territory. We contribute a small sum annually for their spiritual good. But it is evident that these missions must, at no distant period, come to an end. Pressed upon by a restless civilization, thinned by disease, wasted by intemperance, exhausted by debts, those tribes among whom we have missions must, ere long, give up the struggle

for an independent existence. As it now stands, the Union has but three missions among the Indians of the United States. It has but six male missionaries, with several female assistants, and two or three native preachers. During the past year their missions have been much interrupted by political agitation in their vicinity; by the prevalence of an epidemic among the Indians; by the absence of interpreters, and by the sickness of missionaries. Hence little has been accomplished. Indeed, success in that quarter annually decreases. Yet these missions, few and languishing as they are, cost not much less than ten thousand dollars per year, of which sum our government pays about six thousand dollars for schools. On carefully examining the documents which your committee could secure, and on conversing with intelligent persons who have visited the Indian Territory, your committee are confirmed in the impression, which they have individually entertained for years, that our Indian missions, as now situated, do not justly warrant the outlay which they cost our treasury.

They therefore respectfully recommend that Indian Missions be prosecuted by the Union on a much larger scale and with increased vigor, or that they cease altogether to be sustained.

There is another view of this subject which your committee beg leave to suggest. It is whether our Indian Missions might not be transferred, with the consent of all concerned, to the American Baptist Home Mission Society. The field of that Society appropriately is North America. Though our field includes the world, it is principally cultivated in the eastern hemisphere. The Home Mission Society now has missions among the Indians of New Mexico, and contemplate, we believe, enlarged operations in that interesting region. Inasmuch, then, as our Indian Missions are aside from the usual field of our enterprise, and come naturally within theirs; inasmuch as the Home Mission Society is more favorably situated in reference to missions in this country than the Union; and inasmuch as simplicity and economy are ever desirable, it seems to your committee, after earnest deliberation, that a transfer of our Indian Missions to the Home Mission Society would be eminently judicious.

Your committee, therefore, conclude their report with the following resolution, to be submitted by the Board to the Union for its consideration and action, viz.—

Resolved, That the Executive Committee are hereby requested, as soon as convenient, to transfer the Indian Missions of the Baptist Missionary Union to the American Baptist Home Mission Society, provided said Society, by its proper officers, consents to receive them.

Voted, That the resolution contained in the report be adopted, viz.: That the Executive Committee are hereby requested, as soon as convenient, to transfer the Indian Missions of the American Baptist Missionary Union, to the American Baptist Home Mission Society, provided said Society by its proper officers consents to receive them.

The Committee on Publications reported through the Rev. J. R. Scott, and the report was adopted.

REPORT.

The Committee appointed to consider the topic of "Publications," in the Report of the Home Secretary, offer the following report:

They see no occasion for suggesting any modification, either in the character of the Union's publications, or of the arrangements for issuing them.

The Magazine and the Macedonian has each its distinctive province; and each, in its own province, appears to the committee to be all, in point of instructiveness and interest, that is practicable, or that can be desired.

Two facts, brought out in the Secretary's Report on this topic, demand attention.

One is, that a balance of expenditures stands against the periodicals of $205.94. At the close of 1857, there stood a balance in their favor of $36.75; so that in the last three months of the Union's fiscal year, the account has run behind $242.79. Not unlikely, this aspect of the business will be changed by the close of 1858, though it has not been usual to have a balance in this account reported against the Union at the close of the fiscal year; and the amounts due on subscriptions ought to be in the treasury within the first quarter of the periodical year, answering to the last of the fiscal.

No doubt the chief explanation of this state of the Publication account is to be found in the general pecuniary embarrassment which has prevailed during the last year, leading to the postponement of payments which would otherwise have been promptly made.

Still, the other fact referred to as demanding attention in the Secretary's Report, has place here, and completes the explanation. This is, that there has been a falling off in the circulation of the Magazine and the Macedonian. If, with a larger subscription list, the receipts but just balanced the expenditures, of course the balance must fall against the publications now that the number of subscribers is smaller.

Your committee will add no more on the financial aspect of our Publication affairs; but they would call attention to the latter of the two facts indicated as worthy of notice — the diminished circulation of our publications.

Whether the Magazine and the Macedonian bring revenue or debt to the treasury, they constitute a species of agency that cannot be dispensed with. Nor will it do to sustain them on a lower scale of expenditure than the present. The information concerning our missions spread by this means, must be had by the people, and can be diffused in no other way. We could better afford to give up our agency of men than our agency of periodicals. Without the monthly visits of the one, the annual visits of the other would avail but little.

The case standing thus, your committee cannot but regard this fact of a diminution in the circulation of our publications with serious concern. With all that may be said of the competition of other prints, they are compelled to regard the subscription lists of the Magazine and the Macedonian as no unfair indicators of the degree of interest pervading our churches on the subject of missions. Of this we are sure, — there will be no improvement in our missionary affairs that will not show itself at this point. If the people do not acquaint themselves with the claims, and the actual operations of the Union, they will give neither money, nor prayer, nor sympathy to our organization. And we are confident that our publications, if brought under the eye of a greatly enlarged circle of readers, would proportionately augment the interest of Christian hearts in our divine enterprise, — an augmentation of interest that would show itself in a large accession to the Union's means of operation.

Your committee regard this matter as one of very great consequence; and they would recommend that special measures be taken to call the attention of pastors to it. We believe that it is mainly through them that improvement in this branch of our affairs is to be effected.

Respectfully submitted.

The Committee on Agencies reported through the Rev. G. W. Bosworth, and the report was adopted.

REPORT.

The Committee to whom was referred so much of the Annual Report as relates to agencies, have examined the subject and ask leave to submit the following report.

The chief object of the agencies here contemplated is to secure to the Missionary Union the financial ability to carry out successfully the great enterprise in which we

are engaged. Our resort is to the churches of our denomination. Those are the best agents who mediate most successfully for this purpose between these churches and the Union. That is the best system of conducting this agency which shall, with the least expense and extra labor, bring all these churches to the systematic contribution to this cause, according to the full measure of their power.

It seems to your committee that the operations of this department should be conducted, not so much for the collection of funds for the current year, as with a view to this great and ultimate end. It is obvious that pastors of churches may and should be the best and most successful agents of the Board. It is to be regretted that every pastor is not prompt and faithful in this labor. It is matter of joy that so many are efficient herein. Your committee would suggest that the itinerating agents may feel themselves free from the care of churches of this class, and reckon the pastors thereof as their associates in this labor, even though not invited to their pulpits and not made the medium of the transmission of their funds.

At the same time it should be borne in mind that the travelling agents will thus be confined to the less fruitful portion of the field, and the portion most difficult of culture. But the work is not for the name or the appearance, but for the result—beyond.

It should also be a distinct aim with the agent so to labor in each visit as to establish, at the earliest possible period, a system of contribution which shall supersede the necessity of his continued agency. With this view it seems to your committee the ablest and most faithful agents should be secured, and their increasing culture for and fidelity to the work should be sought by all possible means. They should labor more with a view to permanent than to immediate impression, more to give essential information and establish principles, than to rouse a transient impulse. Their rule also should be, "to the regions beyond," rather than the retracing of a beaten track; the making of new friends and allies, rather than the indulgence and gratification of those already made. And on this account, it seems to your committee, that the agent's field had better be too extensive, than such as not to allow wide scope for the constant enlargement of his operations.

While the committee make these suggestions, they would express their deep appreciation of the earnest and successful labors of the agents employed by the Executive Committee, and the strong desire that the pastors of the churches were, far more generally, as faithful in this department of their legitimate duties. May the day soon come when each church shall be furnished with an efficient and constant agent in the person of a devoted pastor. Nor can your committee feel that it is the fault of either the agent or the Executive Committee or of the system, that it costs about one quarter of all that is directly realized from this department of labor to sustain its operations The same expenditure ought to produce tenfold more.

The Committee on the Siam and China Missions reported through the Rev. Dr. Lathrop, and the report was adopted.

REPORT.

The committee appointed to consider those portions of the Report of the Executive Committee which relate to the Siam and Chinese Missions, would respectfully submit the following—

The committee are impressed, in the first place, with the strong claim which these missions have upon the earnest sympathy and prayers of this body, and of the friends of missions generally. The occasion for such sympathy is derived chiefly from the following considerations:—First, the obstacles to successful evangelical labor which have arisen from political convulsions. This is true more especially of the Hongkong

Mission, the operations of which have been "interrupted by the outbreak of hostilities between the British authorities and the Cantonese." Secondly, the retrenchments, which have been thought to be necessary in the case of these, not less than the other missions of the Union, have seriously embarrassed the Siam and Chinese Missions in every one of their departments.— Superadded to these considerations, due weight should be given to the fact that the people among whom these missions are established are emphatically "joined to idols;" and that, in a sense which cannot be affirmed of other heathen nations, the field of our evangelical operations is hard and stony in a pre-eminent degree. It is not the province of your committee to enter, in this place, upon a detailed consideration of the peculiar difficulties which the missionary has to contend with, who is endeavoring to rear a Christian superstructure upon soil which has been consecrated, for ages, to a superstition, compact, and venerated and overshadowing. We simply allude to this, in connection with the forementioned facts, as a reason why our brethren now laboring in the missions under review, should share largely in the sympathy and prayers of Christians at home.

The committee notice that the question of removing the mission now established at Hongkong to some other place has been agitated. On comparing the reasons assigned for and against such removal, your committee are strongly of the opinion that the station at Hongkong should be retained; and they would earnestly recommend to the Board the propriety of so strengthening this mission as to make it the centre and the rallying-point of our operations in that quarter. It is not incumbent on your committee to treat the question of the reinforcement of our missions generally. That duty has been assigned to others. We may say, however, with regard to the missions now specially before us, that we believe it to be the true policy of the Board to reinforce them. We believe this to be, in the long run, true economy. We believe that the churches at home will sustain the Executive Committee in this policy, and that the opposite expedient will prove to be a mistake and a disaster.

Respectfully submitted.

The Committee on the French Mission reported through the Rev. Dr. Shailer, and the report was adopted.

REPORT.

The committee to whom was referred the subject of the French Mission would submit the following report.

It appears from the report of the Executive Committee, that in November last a circular was addressed to this, as to the other missions, "inculcating the necessity of the most rigid economy at every point." To this mission it was also intimated "that it might be found needful to discontinue its support after the first of July next ensuing." The question therefore for the Board to consider and determine in regard to the French Mission is this,—Shall the intimation thus given be carried out and the Mission be abandoned? In order to determine this question, the Board will find it necessary to look carefully at the state and prospects of the Mission, and consider whether these are sufficiently encouraging to warrant further expenditure; and if so, is it probable that funds will be placed at their disposal from which such expenditure can be made? As to the first of the questions, it does not appear to your committee that there is anything peculiarly discouraging in the facts within the scope of their knowledge or observation. That France is a hard field, we are fully aware. The government is not favorable to free discussion, and the overshadowing influence of the Papacy, and the bitter opposition of its adherents to every form of Protestantism, increase the difficul-

ties of our missionaries. But though a hard, it is nevertheless an interesting field, and not altogether fruitless. During the quarter of a century since its establishment, the mission has had many things to encourage it. And now, in six churches under its patronage, it reports an aggregate membership of 286,—seventeen of whom have been added by baptism the past year. It also appears that a spirit of inquiry is prevalent among the people where these churches are established, that the sentiments of the Baptists are beginning to be better understood, and that, under all the circumstances, the mission at the present time is in as encouraging a state as it has been at almost any period of its history.

In regard to the ability to meet the expenditure demanded to sustain this mission, the Board are fully competent to form an opinion from the facts in their possession. To continue the support which is at present afforded to this Mission does not demand a large sum,—only about 2000 dollars per year;—and an abandonment of a mission for that amount should be resolved upon only as the last expedient and as a consequence of the most imperious necessity. It is believed that our churches have the ability to sustain all our missions, and to sustain them well. And it would seem somewhat singular, after such revival influences as have been and are still enjoyed, such accessions, both in numbers and in wealth, as have been made to the churches in our home field, if we should, in this our first gathering afterwards, deliberately resolve, for want of funds, upon retreat, and the abandonment of a mission long cherished in many hearts.

It was the motto of John Hampden, the relative and associate of Cromwell, "Take no steps backward." And this, your committee think, should be the motto of the Board in regard to our missions generally, and especially in regard to the French mission at the present time. Retreat in such a cause is always perilous. And when ordered for want of funds, it defeats the object which it is proposed to secure. The churches in their contributions will, like the waters from the lips of the thirsty Tantalus, retreat also, and we hazard much, whenever we resolve to bring our expenditures down to their lack of service, rather than continue our endeavor to bring them up to the exercise of an enlarged faith and a just liberality. We have already abandoned Greece and Africa; and shall we abandon France also?

Your committee are unanimously opposed to such a procedure. Granting that it is a field which yields but thirty fold, they believe it should be cultivated together with those fields which yield sixty fold or a hundred. They would therefore recommend that the present support be continued to this mission, and that the Board watch the future developments of Providence in regard to augmenting the mission, and giving it greater efficiency.

Respectfully submitted.

The Committee on Consolidation reported through the Rev. Dr. Davis.

REPORT.

The committee appointed yesterday to consider a proposed consultation with committees of kindred Societies, would report,—

That whereas the American and Foreign Bible Society, at its anniversary on Thursday last, appointed a Committee consisting of Isaac Newton, M. B. Anderson, Isaac Davis, S. W. Adams, and Wm. McPherson, — and the American Baptist Home Mission Society, the next day, at its anniversary, appointed a Committee consisting of Barnas Sears, E. E. L. Taylor, Silas Bailey, H. J. Weston and James M. Linnard, — and the American Baptist Publication Society, on Monday last, at its anniversary, appointed a Committee consisting of J. H. Duncan, J. P. Crozer, G. W. Samson, A. *A. Sawin and* Wm. Phelps, — Therefore,

Resolved, That we recommend to the Board to solicit the Missionary Union to appoint a similar Committee of five, under the precise resolution adopted by the above named Societies, "with a view of harmonizing the efforts and operations of those several Societies, and of devising plans and measures by which the operations of said Societies may be rendered more effective and their business attended with less expense," and that said Committee report to the Union at its next annual meeting; and that, should such Committee be appointed by the Missionary Union, it be instructed to call the first meeting of the joint Committees as early as practicable.

All which is respectfully submitted.

The recommendation contained in the report was adopted, viz., to solicit the Union to appoint a Committee to consult with Committees appointed by other Societies.

The Committee on the German Mission reported through the Rev. J. W. Olmstead, and the report was adopted.

REPORT.

The committee on this Mission report, that in the midst of the doubt and despondency, overshadowing so largely the operations of the Board in the East, it is grateful to turn the eye to Germany and its adjacencies, spite of all the difficulties with which our work there has been encompassed. Those difficulties, — in the form, at some points, of absolute prohibition to preach the gospel, — with other like disabilities, have not ceased. The normal growth of Baptist churches is not favored by the soil of despotism, nor more, of State ecclesiastical systems, jealous of all encroachment upon the hardly disputed sway which they have so long exercised. It is, perhaps, no marvel that the notable prosperity of the churches of this mission should create distrust and alarm;—beginning with the planting of the once seedling at Hamburg, and reaching now an outgrowth represented by five hundred preaching stations, seventy-five missionary laborers, including native preachers, and an aggregate membership of eight thousand souls. But who would have looked for such prohibition of publishing Christ in Halle, — one of the most renowned centres of learning and of letters in the Old World? The fact is proof to your committee that light and intelligence are not always the guaranties of religious or of civil freedom.

The rapid progress with which evangelizing efforts have been attended in Sweden, in connection, as well with the issues and colporteur labor of the American Baptist Publication Society as our own Missions, has naturally aroused the persecutions of a State church, the slumbers of which had not before been disturbed for ages. While "the kings of the earth, the rulers" and a hireling ministry thus "take counsel together," and visit violence upon the cause of primitive religion, let it only prove to us that this religion, in evoking old antagonisms, as aforetime, but gives fresh proof that it has "the truth as it is in Jesus;" and let us not doubt that, as in "the former years," and in past ages, the "earth shall help the woman," and the waters of the dragon of persecution shall not be suffered to drown her offspring.

The committee contemplate several aspects of our German Mission as full of interest and hope. Not only is it "an orb of day" in central Europe, now shedding its outspreading beams into Denmark and Sweden, on the frontiers of Poland and in Switzerland, but its reflex influence is beginning to be felt to the remotest parts of our own land. The previous instruction given to emigrants who come hither, the migration, into the Atlantic States and into the West, of members of the German churches, is already coming to be a recognized, and, in some instances, a most useful element of evangelism even here. One of your committee makes mention of a colporteur laboring efficiently in a

New England city, who was formerly a member of one of the churches in Germany, who, converted by the instrumentality of this Mission in Hesse Cassel, walked a hundred miles to receive Christian baptism. Another of your Committee, long a missionary laborer in the North West, states that he not unfrequently meets there with those who, converted to God and become members of the churches in Germany, are prepared to form nuclei of German churches in new States and Territories of the Mississippi Valley and "the regions beyond." These cases must continue to multiply, as churches in the German fatherland become more widely planted and increased in numbers, until, far more than now, they shall become an appreciable element in moulding the religious character and destiny of the population that is sweeping westward to the Pacific.

The committee close their report with calling attention to another reflex influence, coming back upon us from our German Mission, which is the revival, as a pattern to all, of a living example of primitive fidelity and efficiency. The church in Hamburg, under the leadership of Mr. Oncken, has shown what, under God, a few, animated by a spirit of Christ-like zeal, can accomplish. "See," says Dr. Guthrie, "what the church in Hamburg did! Twenty years ago, five Christian men met there in a cobbler's shop. They resolved to form themselves into a church — a missionary church, with Hamburg and its environs for the field of their labors. High above the regimental colors of that little band floated the royal banner of the cross. They fought for the crown of Jesus. They toiled, they watched, they labored for the salvation of souls. One article of their creed, one term of their communion, was this: — That every member of that Christian church should be a working Christian. So, in the afternoons and evenings of the Lord's day, they went forth to work, to gather in the loiterers by the highways and the hedges. Every member they gained was more than an accession to their numbers; he was an accession to their power. And, with what results were their labors attended! These should encourage all other congregations and churches to 'go and do likewise.' That handful of corn is now waving in the golden harvests of many fields. That acorn is now shot up into a mighty oak, that nestles the birds of heaven, and braves the tempest, and throws abroad a shadow on the ground. The church, which was at the first constituted of these five men, who met in an obscure and humble shop, has, in the course of twenty years, been blessed of God to convert many thousand souls, and bring some fifty thousand people under the regular ministrations of the gospel." This example is in itself alone, the committee feel, more than a return for all the outlay expended upon our mission in Germany. For this mission, becoming now so widely diffused in its ministry of blessing, the committee bespeak in its struggles and conflicts as well as its successes, the enlarged sympathy and prayers of the churches.

All which is respectfully submitted.

After discussion on a motion to appoint a Committee to consider whether the Board and Union could not condense their sessions within three days, —

Voted, That a Committee of seven be appointed to consider and report at the present session the expediency of some plan by which the organization of the Union may be simplified and the time of the annual meetings curtailed, and if deemed desirable to submit some plan therefor.

The Committee on receipts and expenditures reported through Mr. J. M. S. Williams.

REPORT.

The committee to whom was referred the statement of Receipts and Expenditures for the past year, submit the following report.

The committee regret that the receipts have not been enough to cover all expenses. While we agree with the statement that the financial difficulties of the country have diminished our usual collections, we do not think this has been the sole cause of the deficiency; but that the misapprehensions existing in the minds of some of our brethren have kept back or changed the disposition of their contributions.

With regard to our future operations, we think it very desirable that all existing difficulties should be settled at this time. If harmony can now be restored, (and your committee have faith to believe it will,) we have confidence that with the assistance of the new allies now being brought into our churches, we shall be able to collect the $110,000 required for the year's expenses, and also the $53,000, to pay off the accumulated debt.

We would suggest that the Executive Committee employ but few agents, whose great duty, in addition to making collections, shall be to urge upon the pastors and officers of each church, the vast importance of having a committee to call upon every individual to pay into the funds, so that each one shall feel a personal interest in the cause, and that the amount so collected shall go into the treasury of the Union without any deduction whatever for collecting. We feel confident, were each church to go into this arrangement, that the collections can be increased seventy-five to one hundred per cent.

The committee would also suggest to the Board, — in view of the depressed state of our finances and the lessened labors at the Mission Rooms, — the propriety of curtailing expenses by hereafter employing only one Secretary.

Voted, That the report be referred to the Union.

Adjourned with prayer by the Rev. J. Aldrich, of Mass.

WEDNESDAY AFTERNOON, 3 *o'clock.*

The Board re-assembled. After singing — "There is a fountain filled with blood," prayer was offered by the Rev. Wm. R. Williams, D. D., of N. Y.

Rev. Geo. W. Bosworth, Me., W. R. Williams, D. D., N. Y., G. N. Briggs, Mass., J. M. Linnard, Pa., E. Lathrop, D. D., N. Y., Rev. S. L. Caldwell, Me., S. W. Adams, D. D., O., were appointed a Committee on the organization of the Union.

The Committee on the Burman Missions reported through the Rev. A. P. Mason, and the report was accepted.

REPORT.

Your committee to whom was referred so much of the report of the Executive as pertains to the Burman Missions, would respectfully report: —

The paper submitted to us embraces all our missions in Burmah. Over this vast field are scattered ten missions with their numerous outstations and schools, with nearly two hundred native preachers, and two hundred churches, with nearly fifteen thousand communicants. During the past year, as near as we can learn, between ten and twelve hundred converts have been baptized.

It cannot be expected of your committee that they should report specially upon

each mission. The most we can do is to mention some prominent facts brought to view by the Report of the Executive, and suggest some reflections which they awaken.

As a whole, the missions and churches are in a prosperous state. Though suffering from retrenchment, God has not retrenched in his wonted blessings. These have been measured out, not according to the scantiness of our efforts and contributions, but according to the riches of his grace. Nearly every station has been refreshed, and on some have fallen copious showers of divine influence, causing the desert to rejoice and blossom as the rose.

In the death of Rev. Mr. Whitaker, of the Maulmain Karen Mission, all are deeply afflicted; and while we mingle our sympathies with the bereaved wife and children, and mourn that another faithful laborer is taken from the field, we would submissively bow, saying, "Even so, Father, for so it seemeth good in thy sight."

The Rangoon Mission has suffered heavy loss by fire, and we cannot too gratefully acknowledge the generous and timely aid rendered our brethren by contributions from Calcutta and Rangoon of nearly 3000 rupees.

The Karen Theological School, under the care of Dr. Wade, is, in the judgment of your committee, one of the most important agencies for the evangelization of that interesting people. We believe it is emphatically true, as Dr. Wade says, "By far the greater part of the work to be done among the Karens, must be done by native missionaries and pastors. The means of our Foreign Mission Societies are not, and never will be, adequate to provide and sustain foreign pastors and evangelists in numbers even approaching a sufficient supply for the present and constantly increasing demands of the Karen Mission for pastoral and itinerant labor. The means by which these demands are to be supplied, and the work go on still widening in its sphere and improving in its quality, are clearly indicated by divine Providence; — which points, definitely and unmistakably, to a *scripturally enlightened native ministry.*"

To this work God is calling the young men in the Karen churches. They ask for knowledge to fit them for it. They come to this school for its acquisition. Alas, that they should be sent empty away, because the contributions of the churches have not allowed the Executive to appropriate funds for their support! The number of these pupils, — the hope of the Karen churches, — has been reduced the past year from forty-eight to thirty-six, and would have fallen far below this, had not the Maulmain Mission Society supported the Senior class, consisting of sixteen members, and individual donors made provision for five others. In the judgment of your committee, the question should come home to the heart of every pastor, and by him be urged upon every member of his church, — whether this school shall be longer crippled, and young men called of God to preach the gospel, and asking at its doors for knowledge, shall be turned empty away, because there is no money with which to supply them with bread.

Another important, and more pleasing fact brought before us in this report is the rapid development of the principle of self-support among the Karen churches. In the Tavoy and Toungoo Missions, particularly, the native preachers are almost entirely supported by those among whom they minister. Chapels are built, and schools are established and maintained without foreign aid. Thus far the system has worked admirably, — developing the energies and talents of Christians, extending their usefulness, and binding yet more closely to their hearts the cause of Christ. In a vigorous native ministry, and by native school teachers, and these supported by native Christians, your committee feel, rests, under God, the ultimate triumph of Christianity among the heathen.

In reviewing the history of our Burman Mission for the past year, your committee are pained with the effects of retrenchment, every where visible, and so keenly felt in

every department of labor. Our missionaries are being worn out, and are dying with none to take their places. In their efforts they are embarrassed. Their preaching excursions are cut short. The printing and circulation of books and tracts is curtailed. Schools for Christian converts are discontinued, or limited in their influence; — and on every hand, our brethren feel that they are held in check, — hindered in their usefulness, and are spending their time and strength with comparatively feeble results. "My brethren, these things ought not so to be." Either our missions and missionaries must be more ably supported, or they will soon cease to be. And it is for us as pastors, and the churches whom we serve in the gospel, to determine which alternative we will meet. The cry which our missionaries have so long and loudly rung in our ears for reinforcements, must be responded to, or the blood of the heathen will stain our garments. Wade is nearly worn out. Haswell cannot endure much longer. And if these brethren, laboring alone, are taken away, there is left no man in the field to take their places. In the judgment of your committee, the time has fully come, when the cry of retrenchment should cease, and the cry of reinforcement should be reiterated at home in the ears of every pastor, and of every member of all our churches, until there shall be such a response in an overflowing treasury, as shall empower our Executive to send relief, and joy and gladness to all our missions.

The Committee on Obituaries reported through the Rev. Dr. Gillette, and the report was accepted.

REPORT.

Our Missionary Union has, in common with the other great Societies of our denomination, its death-roll; and each succeeding year summons us to inscribe it with new names, to drop the tear of sympathy, and consider our own rapidly advancing turn to descend the sullen stream which bounds time.

To the goodly company who have, in previous years, gone before, the Board have, this season, to add the names of two of their missionaries, — Rev. Daniel Whitaker and Mrs. E. A. Goddard. Both these have been well and long tried, and found faithful. They now "rest from their labors and their works do follow them."

Mr. Whitaker died in Maulmain, — a warrior on the field. "The memory of the just is blessed." The recollection of their piety is balm to the afflicted. Survivors record and cherish their virtues. And as they view their faith in Jesus, "the resurrection and the life," they console themselves over their graves. This is our solace, as we mourn our departed brother. He came and went a Christian, — an earnest, enlightened, indefatigable workman. It was a belief of the ancients, that "the bolt makes sacred what it strikes." Death's shaft has made our friend so. God redeemed him by his Son's blood — and God has taken him to himself. His dust is sacred; his soul is glorified; his honor on earth is bright; he is wearing the untarnished livery of the saints.

In the hearts that enshrine the memory of the Judsons, the Newells, the Comstocks, is that of Mrs. Goddard. Her name is fragrant as ointment poured forth. She is now set in the firmament of renowned females, — has risen, a star for eternity.

The chisel perpetuates the fame of men; and so the pen. But the chisel and the pen fail. Monuments become moss-grown. Books are laid on their shelves. Sometimes a kind friend, — as "Old Mortality," who spent his age in repairing the tombstones of Scotland, of the Cameronians, who fell in fighting under the banners of the Solemn League and Covenant, — revives a fading name. But Old Mortality himself fails. Deeds, however, last forever. "The good that men do lives after them," and so the evil. Happy for us if our lives are good. Then our names become brilliant and eternal.

It was kindly and nobly done for a compatriot in arms, when it was resolved by a hero band, one of whom had fallen in battle, that at each succeeding roll-call his name should still be perpetuated, and one of their number should answer for him: "Dead on the field." We would do the same for our missionary dead. Whitaker! "Dead on the field." Goddard! "Dead on the field."

The names of these missionaries are henceforth spirit-names, engraved on the heart, and set in the diadem of the great King and Conqueror, Jesus, the Son of God — names which angels learned when they joyed over their repentance, and which are reported by them now in the presence of the Lord God and the Lamb.

They have been, like their Lord, "received up into glory." And now, from their high abode, they speak to those on heathen soil, — fellow-toilers and co-Christians, and to us all, as we look after them with mournful hearts, — "We are not dead, but live; we shall come again for our sleeping dust. Be ye faithful unto death, and ye also shall receive a crown of life."

The Committee on the Assam Mission, reported through the Rev. Dr. Adams, and the report was accepted.

The committee to whom was referred the report upon the Assam and Teloogoo Missions, would submit the following paper.

The Assam Mission is one of those missions in respect to which this body may say as the Lord, by his servant Isaiah, said concerning the house of Jacob, — "I have chosen thee in the furnace of affliction."

It was under the flattering belief that a vast population would be accessible to mission labor, which would also be a connecting link between India, Northern Burmah and China, that this field was selected and entered nearly twenty-three years ago.

Sober experience has long since shown that extravagant expectations were entertained in the inception of the enterprise. The illusions which magnified the picture of this missionary field, have in no way tended to enhance its success, but rather served both to postpone and diminish it. The direct result was to cloud the eager vision of the pioneers of this mission, and darken and circumscribe the prospects which charmed and captivated its friends at home.

Ever since the body of our beloved Thomas sank lifeless in the waters of the Brahmaputra, and his sainted spirit ascended to glory, adversity has been hurling some ill-fated shaft at the laborers in this field.

Insurrection early routed them from the first two sites that were chosen as posts for occupancy. Upon the track of most of them, disease, in some form, if not death, has followed, to the deep disappointment and sorrow of all. Nor have we been spared the sorer disappointment and keener grief arising from defection. Post after post has been relinquished, till, in the language of one of its honored and faithful laborers, "within eight years past, out of eight mission families in Assam, seven have been removed. Of the three stations two are left vacant, and there is only one remaining foreign laborer in that field."

We should, however, render great injustice to the enterprise here begun and carried forward for more than a score of years, impliedly impeaching the wisdom that first projected it, and casting reflection upon the faithful that have served it and still continue to cleave to it, were we to omit to mention that there are lights as well as shades to the dark picture now before you.

Much has already been done and well done. A good foundation, deep and broad, has been laid for the erection of a superstructure, noble and enduring. The translation of the New Testament has been made, and the Old has been commenced. Besides this, tracts and smaller works have been written and circulated, as the reports of past years show.

The pioneer experience has been gained at a very heavy cost of suffering, of valued health and lives, and the avails of this can to some extent be turned in future to great advantage.

In addition to being in a climate more congenial than that of Burmah, the missionaries can now fortify their strength better, and shield themselves from exposure in the future, beyond what they could have done in the past.

There are no additional outlays required for the present to complete the facilities and appurtenances of missionary equipage. There are no grounds to be purchased, or houses to be reared. Dwellings, chapels, and all that enters into the term "compounds," now await the occupancy of the Assam laborers.

In view of these facts, which are cheering, your committee cannot forbear to express their conviction that the rich valley of the great Mississippi of Assam will, like the valley of Achor, become a "a door of hope," and the church yet claim "her vineyards from thence." On the mountain tribes still better prospects dawn.

There is here wealth of soil; there are prospects of a thriving commerce from the culture of the tea plant, which is not surpassed in quality and yield in the Celestial Empire; the accessibility also of the country, now brought by steamers plying upon the river within fifteen or twenty days of Calcutta, (or nearly one half this, as they only run from sunrise to sunset,) which was once removed by an interval of four months; — there is, we repeat, all this to commend its earnest culture with reinforcements. But above all these considerations there arises the weightier one, that God commands us to enter it by the voice of his word, or rather, having entered it, to hold it and subjugate it to the reign of his Son.

We are happy to add that the aggregate membership at the three mission stations is forty-six, showing that the results offer occasion "to thank God and take courage."

Your committee cannot think otherwise than that the Board will look upon those that have already been enrolled as genuine converts, as the first fruits of the generous harvest yet to be gathered from the fertile soil of Assam.

The committee are persuaded that the Board are brought to this alternative, either to relinquish the Mission, or speedily reinforce it. The latter we most earnestly recommend.

The Mission to the Teloogoos may admit of a similar strain of remark.

In a field that numbers its 14,000,000, disturbed more or less by the mutiny that has infected all parts of India, there is little to hope for at present from a feeble force in the midst of so many millions.

As this field has been reviewed with special ability in years gone by, the committee would, without further enlargement upon its merits, express the hope that the mission may be continued and if possible, increased commensurately with its necessities.

Respectfully submitted.

The Committee on the "Necessity of Reinforcing the Asiatic Missions" reported through the Rev. Dr. Murdock.

NECESSITY OF REINFORCING THE ASIATIC MISSIONS.

On this subject the Executive Committee have directed a special paper to be prepared which is now submitted to the consideration of the Board; and as certain facts, already stated in the body of the Report on the state of the missions, have an important bearing on this topic, they are to be reproduced here.

By reviewing the history of these missions for the last seven years, we find that apart from the missionaries organically disconnected with the Union but who still abide in the foreign field, the process of reduction by death and disease has been steadily going on. The death of Mr. Whitaker and Mrs. Goddard has been already referred to. Three other missionaries and four female assistants have also been called away from their labors by sickness of themselves or their companions during the past year.

The number of returned laborers, reported at our last anniversary, from sickness or other sufficient cause, or who had ceased from their earthly labors during the year, was six missionaries and seven female assistants and none had been sent to occupy their vacated places. In the year 1855–6, the number disabled was two missionaries and three female assistants, and in the four years next preceeding, twelve missionaries and thirteen female assistants—making within the last seven years, in the Asiatic Missions alone, twenty-four missionaries and twenty-seven female assistants, an aggregate of fifty-one laborers, while the aggregate reinforcements during the same period to the same missions have been but thirteen missionaries and fifteen female assistants, an aggregate of twenty-eight laborers—making the numerical working force in the Asiatic Missions last year as compared with what it was seven years since less, from providential causes alone, by twenty-three.

From this summary statement it will be noticed that the average reduction of the working force year by year amounts to more than seven persons annually; and that, to keep the number good, it is necessary to send out from three to four new families every twelve-month. It will also be observed that this decrease, extending over so long a period as seven years, must be regarded as resulting from the operation of only ordinary causes,—causes which may be expected to continue their disastrous workings, with occasional alleviations it may be, for an indefinite period. The agencies which prove destructive to life and health in those countries, will remain the same, and their fruits will be the same. It is no speciality which we record, no crisis in your affairs which may be expected to give place to an improved state of things, except as life and health may be prolonged—by enlarging the forces on the field and placing at their disposal increased facilities for doing their work.

From this view let us turn to another, and see what you have left on the field. In Assam there is one missionary with his wife, where, three years ago, you had six missionaries and their wives: at Nellore you have two missionaries and their wives, and at all the stations in Burmah, sixteen missionaries and fifteen female assistants: in Siam, two missionaries and two female assistants, while the entire force in China, reckoning Mr. Ashmore and wife, who provisionally are connected with the Hongkong Mission, numbers five missionaries and five female assistants, making an aggregate, in all the Asiatic Missions of only twenty-six missionaries and twenty-five female assistants—in all, fifty-one, precisely as many as have left the same missions within the last seven years. Of this number, it is known that some eight or ten are so enfeebled that they are making arrangements to return home, and some of them may even now be on their way.

It requires no prophet's ken to foresee that, if things are left to go on as they have been going for the last few years, your work in the Asiatic Missions will soon come to an end, as it has already in Africa and Greece. It was a sad day indeed, when the forces at a single point were ordered to beat a retreat, and the first inch of ground occupied by them was given up to the foe. The question now distinctly put to the Board is, Shall your declining missions be reinforced?—a question which must not be deferred or lightly passed over; for, as the Executive Committee believe, nothing among all the topics now claiming attention can for a moment compare with it in importance. This ought to be the one theme of absorbing interest in the deliberations of your body. Shall the work, from this annual meeting, take an onward movement?

If we might suggest the outline of a plan for reinforcement, we would say that two families ought to join the Assam Mission without delay — to be followed as soon as October or November by three others, one for Nellore and two for Burmah; while every effort should be made to place as many more in Siam and Hongkong, or that immediate vicinity, so soon as the warlike operations there shall give place to a settled state of the country. This would make a beginning, which, followed up in a spirit of

united zeal and consecration worthy of the disciples of Christ, would give promise of large increase.

REPORT.

The committee to whom was referred the special paper from the Executive Committee on the "Necessity of Reinforcing the Asiatic Missions," can scarcely hope to do more than to emphasize the startling fact which it sets forth in reference to the working force now engaged in the principal missionary field of this Board. The statement that, during the last seven years as many missionaries have been removed from the field by death, sickness or other providential causes, as now remain in it; that while fifty-one laborers have been withdrawn, only twenty-eight have gone out to take their places; in other words, that there has been, in the seven years just closed, a decrease in the actual working force of our Asiatic missions of more than forty-one per cent. cannot but be regarded as portentous and alarming.

Your committee cannot add to the effect of this naked statement. Nor do they deem it necessary to enlarge on the evils which must result from this retrograde movement in our most important missions. It need not be said that advance is an indispensable condition of a living Christianity. To stand still in any sphere of the Christian life is to go back. It is only by pressing toward the things that are before, that we make any real attainment in our Christian course. The man that is not going on to perfection, is drawing back to perdition. The church that does not increase in numbers, grace and efficiency, is losing ground, and must become extinct in the end. And what is true, in this respect, of individuals and churches, is preëminently true of the work of Christian missions. There must be increase, enlargement, or there will be reverses and ultimate wasting. It is only when there is an advance in the work of discipling the nations, that the presence of Christ is with his people.

In view of these universally recognized principles, your committee have anxiously inquired how it has come to pass that we have fallen on this retrograde movement in the great work of missions. The missionary field has not been closed against our laborers. On the other hand, it was never larger, more accessible or more promising, than it has been during the period embraced in the paper before us. Nor has God ceased to smile on the labors of his servants. The Spirit has not been withheld. At no period in the history of our missions, have the results of missionary effort been more blessed and abundant. Nor again is it for the want of competent laborers, that we are leaving our mission stations in the East imperfectly manned, or wholly unoccupied. There are laborers enough, ready to engage in this work as soon as they are assured that they can be sent out. The immediate ground of the state of facts communicated in the special paper of the Executive Committee is the withholding of funds by the churches contributing to the treasury of the Union. And, in the judgment of your committee, this withholding has not been on account of pecuniary weakness or financial troubles, but has sprung from a decay of missionary zeal. It is to that decline of the spirit of Christ in the laborers abroad and the churches at home, which has given place to the dissensions, jealousies and divisions of the past seven years, that we trace the secret of this retrograde. The excuse of inability will not avail. All such pleas must give place to the charge of indisposition. We have lost sight of the Saviour's solemn command to convert the nations. We have overlooked his injunction, "Freely ye have received, freely give." While we have been debating about the line of advance, our ranks have been thinned; we have fallen into dismay, and our missionary force has been well nigh driven from the ground.

Your committee are persuaded that this state of things ought not to continue. This retrogression should be checked at once. The religious prosperity of our churches, the honor of the Christian name, the authority of our ascended Lord, and the implor-

ing cry of the perishing heathen, alike demand that we should go forward. Our bickerings must cease. Our difficulties must be forgotten. The missionary laborers now in this country, should be returned to their respective fields of labor as soon as they can get ready. Three or four new families should be sent out within the next nine months. We must close up our ranks and move onward. Nothing could be so disastrous to our missionary work as this slow retreat. Debt is unquestionably a great evil; downright failure would be an evil; but either would be more honorable to our faith and Christian courage than this inglorious pause. In the judgment of your committee, the time has come for us to set an example of venturing something for the honor of the Master and the salvation of the perishing heathen. We are persuaded that such a movement, wisely and vigorously made, will be seconded by the churches. We will not allow ourselves so far to question the reality or extent of that blessed outpouring of the Holy Spirit under which so many thousands of our Israel have of late been refreshed, as to give place to a doubt that they will promptly follow where the word and Spirit and providence of God so clearly point the way.

Your committee therefore recommend that it be resolved, as the deliberate sense of this Board, that our Asiatic Missions should be reinforced by at least three families within the current year.

The report was laid on the table.

The Committee of Arrangements further reported that religious services be held in this house this evening at 7½ o'clock, and that addresses be made by Rev. Messrs. Bronson and Ward, returned missionaries from Assam.

Voted, That the Board recommend to the Union Thursday evening at 7½ o'clock, as the time for the delivery of the Annual Sermon.

The Committee on the Simplification of the Organization of the Union reported through the Rev. G. W. Bosworth.

REPORT.

The committee to whom was referred the subject of a Simplification of the Organization of the Union, respectfully submit the following report:

After such deliberation as the time allowed, it seems to your committee that though the present Constitution of the Union may not be perfect, nor embody all the excellencies possible in a new one, yet that its practical operations hitherto have been so generally satisfactory and useful as to render any change, at present, inexpedient.

Your committee would suggest that some practical embarrassment complained of might be relieved, were the Board to affirm the decision of the Chair this morning, that members of the Union have the right to submit motions to the Board.

The minority of the Committee reported through the Hon. J. M. Linnard.

REPORT.

The committee having determined that it is inexpedient to alter the Constitution, whereby less time might be consumed in the business of the Union, the subscriber regrets the necessity he feels laid upon him to differ with his brethren, feeling satisfied that time would be saved and more satisfaction given to the Union if the business were brought directly before them, and their "deliberation" eventuate in their decision by

a vote, without the intervention of the Board, and asks leave to offer the following resolution:

Resolved, That a Committee of — be appointed to revise the Constitution so that the intermediate Board may be dispensed with.

J. M. LINNARD.

Pending discussion, the Board adjourned with benediction by Rev. Dr. Sears, of R. I.

WEDNESDAY EVENING, 7½ *o'clock.*

The Board re-assembled. The hymn "Jesus lover of my soul" was sung by the congregation, and prayer was offered by Rev. J. W. Parker, D. D., of Mass.

Voted, To lay on the table the business under consideration at adjournment, in order to receive the report from the Committee on the Relations of Missionaries.

Voted, To postpone the order of services as reported by the Committee of Arrangements.

The Committee on the Relations of Missionaries reported through Pres. M. B. Anderson.

REPORT.

The committee to whom was referred the subject of the Relations of Missionaries to the Union, have given it that deliberate and anxious consideration which its importance demands and our limited time permitted. To consider it thoroughly, with an examination of the voluminous correspondence and documents in relation to it, would require more time than your committee could command.

The committee deeply regret that the administration of the past year has not resulted in the reunion with the Board of those missionaries who have heretofore labored with it, and recommend that every means in the power of the Board, consistent with the Constitution, which present circumstances or future events may make available to conciliate alienated feeling and restore harmony of action between themselves and their present and former missionaries, be sedulously and continuously employed.

The committee would also hope and trust that our brethren who have withdrawn from us will meet the Board in a spirit of self-sacrifice, which will sink all personal griefs and considerations in love for the cause of Christ.

The committee would also recommend that while the missionaries who have (temporarily, it is hoped,) withdrawn from us continue to labor in their old fields, the greatest care be taken to avoid collision through the introduction of new laborers on the same ground.

A minority report was presented by Rev. Wm. R. Williams, D. D.

REPORT.

The subscriber, as one of the Committee on the Relations of Missionaries to the Union, believes that no practical results of benefit to that cause which is dear to us all, can be anticipated from our re-opening the question between the Union and some of its Eastern laborers. Honest differences of judgment which cannot now be reconciled, and difficulties which even but to review is to continue and to exasperate, may best be disposed of by a general and thorough oblivion, in the Master's name and from regard to the souls of the heathen.

It would scarce seem that this Union can make any important or organic changes as to its control over its *mission stations*. But they may yet tender to those brethren

who have become disaffected and to those who have divided from us, the cordial and fraternal inquiry, if there be yet left, without such organic changes, any scheme practicable for a restoration of the old ties. If this could be effected, the heathen would be spared the spectacle of contentions among brethren, and receive, instead of that scandal, the benefit of our united endeavors, whilst we forget the past, save as it shall admonish us to a more watchful forbearance with each other and to a more earnest consecration of every faculty and of all our blended resources to the great work of turning, by God's grace, perishing nations from their idols to the only living God.

WILLIAM R. WILLIAMS.

Voted, To refer both reports to the Union.

The reports on the Simplification of the Organization of the Union having been taken from the table, after discussion, the resolution in the minority report was amended, on motion of Hon. J. H. Duncan, of Mass., as follows:

Voted, That a Committee of seven be appointed to consider and report, at the next annual meeting of the Board, such amendments of the Constitution as may, in their judgment, be expedient.

The ayes and noes being called, the amendment was adopted by a vote of 23 to 2.

The resolution as amended, was unanimously carried.

The congregation then united in singing the hymn, "Zion, awake, thy strength renew," and the Rev. Wm. Ward, returned missionary from Assam, addressed the audience.

The hymn, "When I survey the wondrous cross," was sung, followed by an address by the Rev. M. Bronson, also from Assam. After which a collection was taken, in behalf of the Assam Mission, amounting to $108.

Adjourned with prayer by the Rev. J. C. Stockbridge, of Mass.

THURSDAY MORNING, 9 *o'clock.*

The Board re-assembled, and after singing the hymn, "Jesus, I love thy charming name," prayer was offered by Wm. Crane, Esq., of Md.

Voted, That $100. of the collection of last evening be appropriated to constitute Judge McLeod Wylie, of Calcutta, a Life Member of the Union.

The Committee on the revision of the Constitution, was appointed as follows:

Hon. J. H. Duncan, of Mass., Rev. J. H. Kennard, D. D., of Pa., A. M. Gammell, Esq., of R. I., Rev. J. W. Parker, D. D., of Mass., Rev. Wm. R. Williams, D. D., of N. Y., Rev. M. G. Clarke, of Ind., Rev. J. G. Binney, D. D., of D. C.

Voted, That the Rev. Dr. Welsh, of N. Y., and Rev. H. C. Fish, of N. J., be added to the Committee.

Voted, That the Chairman and Secretary report the proceedings of the Board of Managers to the Union.

The Board then adjourned with prayer by the Rev. L. Porter, D. D., of Mass.

IRA HARRIS, *Chairman.*

THOS. D. ANDERSON, Recording Secretary.

PROCEEDINGS OF THE MISSIONARY UNION.

PHILADELPHIA, MAY 20, 1858.

The American Baptist Missionary Union convened this day at 10 o'clock, A. M., in the meeting-house of the First Baptist Church in this city, to hold its forty-fourth anniversary.

The President, Hon. George N. Briggs, took the chair, and prayer was offered by Rev. B. Sears, D. D., of R. I.

The forty-sixth Psalm was then read, and an appropriate address was delivered by the President.

Rev. Messrs. J. Cookson, N. Y., W. F. Stubbert, Mass., E. Dewhurst, Me., B. Griffith, Pa., G. P. Nice, N. J., and Messrs. G. B. Peck, R. I., and H. T. Miller, O., were appointed a Committee to ascertain the names of members and delegates present, who subsequently reported as follows:

REPORT.

The Committee appointed to ascertain the names of the Life Members present, respectfully report:—

The whole number of Life Members present is 269. From Maine, 5; New Hampshire, 2; Vermont, 2; Massachusetts, 48; Rhode Island, 11; Connecticut, 5; New York, 37; New Jersey, 49; Pennsylvania, 86; Delaware, 2; Maryland, 1; District of Columbia, 2; Virginia, 2; Ohio, 7; Illinois, 2; Iowa, 2; Minnesota, 2; Missouri, 1; Assam, 2.

MAINE.

George W. Bosworth, S. L. Caldwell, E. Dewhurst, William H. Kelton, William H. Shailer.

NEW HAMPSHIRE.

C. G. Gurr, D. F. Richardson.

VERMONT.

Peter W. Dean, L. A. Dunn.

MASSACHUSETTS.

J. Aldrich, R. P. Anderson, T. D. Anderson, A. M. Averill, B. W. Barrows, M. L. Bickford, Ezekiel Blake, N. Boynton, George N. Briggs, George Brooks, George W. Chipman, Gardner Colby, James W. Converse, Austin J. Coolidge, James H. Duncan, S. W. Foljambe, Gustavus Forbes, E. K. Fuller, Charles Ingalls, Heman Lincoln, Geo. W. Little, R. B. Loomis, A. P. Mason, J. W. Merrill, Benjamin Millett, J. N. Murdock, Thomas Nickerson, J. W. Olmstead, J. W. Parker, Solomon Peck, S. E. Pierce, *Lemuel Porter*, Thomas Richardson, W. T. Richardson, Daniel Sanderson, Miles Sanford, E. R. Seccomb, S. F. Smith, Freeman A. Smith, J. C. Stockbridge, W. F. Stubbert, James N. Sykes, J. G. Warren, Dwight Wheelock, Asa Wilbur, John M. S. Williams, Lister Williams.

RHODE ISLAND.

G. S. Chase,
S. W. Field,
A. M. Gammell,
Foster Henry,
Geo. B. Jastram,
Nathan Mason,
William F. Nelson,
George B. Peck,
W. C. Richards,
Barnas Sears.

CONNECTICUT.

S. D. Phelps,
W. Reid,
D. T. Shailer,
R. Turnbull,
W. C. Ulyat.

NEW YORK.

E. Andrews,
S. Baker,
G. C. Baldwin,
A. C. Barrell,
G. D. Boardman,
M. G. Brocklin,
John M. Bruce,
A. H. Burlingham,
E. Caldwell,
J. E. Chesshire.
John Cookson,
W. Dean,
John B. Durbrow,
Z. Freeman,
George Gault,
A. D. Gillette,
Ira Harris,
J. C. Harrison,
B. M. Hill,
J. S. Holme,
E. Johnson,
James Johnston,
J. S. Ladd,
E. Lathrop,
J. B. Ludlow,
E. C. Mitchell,
W. D. Murphy,
A. K. Nott,
T. Rogers.
J. R. Scott,
C. P. Sheldon,
E. E. L. Taylor,
George C. Walker,
Samuel White,
Z. P. Wilds.
Lyman Wright,
J. F. Zebley.

NEW JERSEY.

C. Ambler,
A. Armstrong,
Rufus Babcock,
H. M. Baldwin,
Jacob Banks,
I. J. Barber,
E. M. Barker,
Edward Barrass,
Joseph Belden,
James T. Brown,
A. P. Buel,
F. T. Cailhopper,
George W. Clark,
Daniel B. Coleman,
S. L. Cox,
E. D. Fendall,
H. C. Fish,
Daniel J. Frease,
Thomas Goodwin,
James Hague,
William D. Hires,
A. J. Hires,
John Jones,
J. S. Kennard,
G. P. Martin,
Pethuel Mason,
William Maul,
James McChallip,
J. D. Meeson,
S. H. Mirick,
John R. Murphy,
C. Osborn,
Wheelock H. Parmly,
A. S. Patton,
A. Perkins,
William Rollinson,
Homer Sears,
Ephraim Sheppard,
H. B. Shermer,
Lewis Smith,
William Smith,
Samuel Sproul,
B. Stelle,
T. Swaim,
John Todd,
G. S. Webb,
W. V. Wilson,
J. Wright,
George Young.

PENNSYLVANIA.

C. F. Abbott,
C. H. Auner,
N. B. Baldwin,
Isaac Beath,
Levi G. Beek,
Joseph Belcher,
A. K. Bell,
Isaac Bevan,
J. Newton Brown,
William Bucknell,
William S. Bunker,
E. S. Burnett,
Washington Butcher,
S. A. Caldwell,
P. H. Cassady,
D. B. Cheney,
A. Judson Clarke,
Isaac Cole,
J. P. Crozer,
Samuel A. Crozer,
John C. Davis,
Henry Day,
James S. Dickerson,
B. C. Everett,
Samuel Farwell,
K. A. Fleischman,
Isaac Ford,
H. B. Gower,
Isaac Gray,
Charles Griffin,
John Hanna,
Henry C. Harrison,
William S. Hansell,
S. F. Hansell,
George Higgins,
W. B. Jacobs,
Israel E. James,
Richard James,
R. Jeffery,
John S. Jenkins,
Wilson Jewell,
Joseph Keen,
William W. Keen,
J. H. Kennard,
F. S. Kregle,
Franklin Lee,
Richard Lewis,
Edgar M. Levy,
Henry E. Lincoln,
J. M. Linnard,
Robert Lowry,
B. R. Loxley,
Howard Malcom.
Thomas S. Malcom,
John A. McKean,
Rollin F. Morgan,
G. P. Nice,

S. M. Osgood, J. H. Peters, W. V. Pettit, H. C. Putnam, Warren Randolph, Enoch S. Reed, J. W. Richards, Walter S. Roberts, Henry W. Scott, M. Seddinger, John W. Sexton, William Shadrach, G. M. Slaysman, J. Wheaton Smith, G. M. Spratt, A. B. Still, A. H. Taylor, J. D. Taylor, Thomas Tolman, T. C. Trotter, S. B. VanDusen, Joseph Walker, William E. Watkinson, Thomas Wattson, Daniel Weckerly, William Wilder, Thomas Winter, George M. Young, R. F. Young, S. W. Zeigler.

DELAWARE.

George W. Anderson, G. M. Condron.

MARYLAND.—William Crane.

VIRGINIA.

M. R. Watkinson, H. W. Read.

OHIO.

S. W. Adams, William F. Hansell, J. W. Hayhurst, H. Thane Miller, S. W. Osborn, A. Pinney, S. Talbot.

ILLINOIS.

Charles Button, J. A. Smith.

MISSOURI.—Washington Barnhurst.

IOWA.

A. A. Sawin, H. R. Wilbur.

MINNESOTA.

T. R. Cressey, Andrew Levering.

DISTRICT OF COLUMBIA.

George W. Samson, J. G. Binney.

ASSAM.

M. Bronson, William Ward.

Voted, That a Committee of one from each state and territory here represented, be appointed to nominate Managers, to serve for the next three years, the names of fifty persons to be furnished, of whom the twenty-five having a majority of votes shall be elected; the Committee to be nominated by the members at large.

Messrs. G. W. Bosworth, Me., J. N. Chase, N. H., G. Colby, Mass., L. A. Dunn, Vt., S. D. Phelps, Ct., S. W. Field, R. I., G. C. Baldwin, N. Y., G. S. Webb, N. J., J. H. Kennard, Pa., H. Davis, O., M. G. Clarke, Ind., J. A. Smith, Ill., A. A. Sawin, Ia., T. R. Cressey, Min., W. Rollinson, Cal., G. W. Samson, D. C., G. W. Anderson, Del., W. Barnhurst, Mo., M. Bronson, Assam, and W. Dean, of the China Mission, were chosen the Committee.

Voted, That the election of officers of the Union take place at 4½ o'clock this afternoon.

Voted, that the following be the hours for meeting and adjournment, viz: for meeting, 10 o'clock, A. M., 3 and 7½, P. M.; for adjournment, 1 and 5½ o'clock, P. M.

A Committee, consisting of Rev. Messrs. E. Lathrop, N. Y., B. R. Loxley, Pa., S. W. Adams, O., J. N. Murdock, Mass, and J. R. Scott, N. Y., was appointed to designate the place of the next annual meeting; also to nominate the preacher of the annual sermon.

The Recording Secretary of the Board of Managers presented the following communication from that body.

REPORT.

According to the Constitution, the Board of Managers of the American Baptist Missionary Union met two days previous to the meeting of the Union, and herewith submit to the cognizance of the same the minutes of their proceedings:

Calling special attention to the following topics, which, by vote, were referred to the consideration of the Union — viz.:

The report recommending the appointment of a committee on the Consolidation of Societies.

The report on Receipts and Expenditures.

The report on the Reinforcement of Asiatic Missions.

The recommendation that Thursday evening be the appointed time for the delivery of the annual sermon.

The reports of the majority and minority of the Committee on the Relations of Missionaries.

IRA HARRIS, *Chairman.*

T. D. ANDERSON, *Recording Secretary.*

The report to the Union by the Board in regard to the appointment of a Committee to confer with Committees of other denominational Societies was taken from the table and read, and Messrs. R. Babcock, D. D., N. J., J. M. Bruce, Jr., N. Y., and A. M. Gammell, Esq., R. I., were appointed to nominate persons to serve on such Committee.

Communications were read by the Recording Secretary, inviting the members of the "Missionary Union" to visit the "Hall of the Academy of Natural Sciences" and the "Museum of the University of Pennsylvania," and it was

Voted, That the Recording Secretary be instructed to tender the thanks of this body to the Managers of these Institutions for the invitations thus given.

An informal invitation was extended to the Union to attend the "business men's prayer meeting" between 12 and 1 o'clock, some day during its session; whereupon, it was

Voted, That the Committee of one from each state and territory here represented, appointed to nominate persons to serve on the Board of Managers, attend said meeting to-morrow on behalf of the Union.

Voted That we suspend business to-morrow at 12 o'clock, M., and spend an hour in prayer.

The Committee appointed to designate a place of meeting and to nominate a preacher for next year, reported, recommending that the Union hold its next annual meeting in New York; that the Rev.

Silas Bailey, D. D., of Ind., preach the sermon, and that Rev. S. B. Swaim, D. D., of Mass., be his alternate.

The report was adopted.

The report from the Board on the "Relations of Missionaries to the Union" was called up and read; the minority report on the same subject was also read, during the discussions of which, the hour for adjournment arrived.

Prayer was offered by Rev. G. S. Webb, D. D., of N. J.

THURSDAY AFTERNOON, 3 *o'clock.*

The Union convened, and Rev. A. Perkins, D. D., of N. J., offered prayer.

The majority report, under consideration at the hour of adjournment, was adopted.

The report from the Board on the "Reinforcement of the Asiatic Missions" was read and adopted.

The Committee appointed to nominate five persons to consult upon the Union of the several Societies of our denomination reported the names of Messrs. W. R. Williams, D. D., N. Y., D. M. Wilson, N. J., Henry Davis, D. D., O., Charles Walker, Ill., Gardner Colby, Mass., and they were appointed.

Voted, That we accede to the recommendation of the Board, to have the Annual Sermon preached this evening, at 7½ o'clock.

The report of the Committee on "Receipts and Expenditures" was taken up and considered, pending which, the time fixed for the election of officers arrived, and the report was laid upon the table.

Messrs. W. C. Richards, R. I., J. E. Chesshire, N. Y., M. L. Bickford, Mass., H. B. Gower, Pa., and H. T. Miller, O., were appointed a Committee to collect and count the votes for officers of the Union; and subsequently reported the following result.

Hon. GEORGE N. BRIGGS, *President,*
Rev. B. T. WELSH, D. D., } *Vice Presidents.*
" M. B. ANDERSON, LL. D. }
" W. H. SHALIER, D. D., *Recording Secretary.*

The report on "Receipts and Expenditures," etc. was taken from the table, and it was

Voted, That so much of the report as refers to Agencies be referred to the Board of Managers, with the request that they refer it to the Executive Committee; and the remaining part of the report was rejected.

A Committee, consisting of Messrs. T. S. Malcom, Pa., E. K. Fuller, Mass., J. F. Brown, N. J., G. P. Martin, N. Y., E. Anderson, N. Y., was chosen to collect the votes for persons to serve on the

Board of Managers, who subsequently reported that the following were duly elected.

MINISTERS.

GEORGE KNOX, Maine.
W. H. EATON, N. H.
HEMAN LINCOLN, Mass.
R. TURNBULL, D. D., Con.
A. H. BURLINGHAM, N. Y.
AARON PERKINS, D. D., N. J.
W. T. BRANTLY, D. D., Pa.
HOWARD MALCOM, D. D., Pa.
WM. F. HANSELL, O.
M. G. CLARKE, Indiana.
S. G. MINER, Ill.
T. R. CRESSEY, Min.
J. G. BINNEY, D. D., D. C.
WM. DEAN, D. D., N. Y.

LAYMEN.

JOSEPH GILMORE, N. H.
RYLAND FLETCHER, Vt.
J. M. S. WILLIAMS, Mass.
ISAAC DAVIS, Mass.
J. B. HARTWELL, R. I.
A. HUBBELL, N. Y.
J. B. DURBROW, N. Y.
D. M. WILSON, N. J.
WILLIAM BUCKNELL, Pa.
H. T. MILLER, O.
J. R. DOOLITTLE, Wis.

Adjourned. Prayer by Rev. J. C. Harrison, N. Y.

THURSDAY EVENING, 7 1–2 *o'clock.*

The Union assembled. The 126th Psalm was read, and prayer offered by Rev. J. Cookson, N. Y.

The annual sermon was preached by the Rev. Wm. H. Shailer, D. D., of Me., from Romans 5: 3, 4. "*And not only so, but we glory in tribulation also; knowing that tribulation worketh patience; and patience, experience, and experience, hope.*" After the sermon, a collection was taken, amounting to $36.00.

The doxology was sung, the benediction pronounced by Rev. J. G. Warren, D. D., and the Union adjourned till 9 o'clock to-morrow morning.

FRIDAY MORNING, 9 *o'clock.*

The Union met, and prayer was offered by Rev. Wm. Dean, D. D., of the China Mission. The record of yesterday was read and approved.

Resolved, That the Board of Managers be requested to instruct the Executive Committee to make its appropriations to the several missions in gross sums, leaving the distribution of the money among the various departments of service to the missionaries themselves, and requiring of each mission annually a detailed account of the expenditures under such distribution.

Resolved, That the Board be requested to instruct the Executive Committee to ascertain the practicability of embracing all our stations in the Asiatic missions in four or five missions, and, if found practicable, to effect such a change at the earliest possible moment.

After the passage of the above resolution, prayer of thanksgiving was offered by M. B. Anderson, LL. D., President of Rochester University.

The Recording Secretary read a communication from Rev. Messrs. Vinton, Brayton, Ranney and Rose, of Rangoon, Burmah.

Whereupon it was, *Voted*, That the Missionary Union have received with satisfaction the letter from brethren Vinton, Brayton, Ranney and Rose, and hereby instruct the officers of the Union to respond appropriately and fraternally to it.

Adjourned. Prayer by Rev. R. Turnbull, D. D., of Ct.

FRIDAY AFTERNOON, 3 *o'clock.*

The Union assembled, and Rev. J. E. Chesshire, of N. Y., offered prayer.

Resolved, That the Union request the Board of Managers to instruct the Executive Committee to forward, without delay, to our missionary brethren now separated from us, a cordial invitation to return to the service of the Union, in the confident hope that any differences which may exist can be settled on the missionary field.

Voted, That the thanks of the Union be presented to the members of the First Baptist church and congregation, with the other citizens of Philadelphia, who have so hospitably entertained this body during its present session.

Resolved, That the thanks of the Union be presented to the Managers of those lines of travel who have generously reduced their fares for the convenience of its members.

A motion was made to change the time of holding the Anniversary of the Missionary Union to the 4th Wednesday of May; it was

Voted, That this subject be referred to the Committee appointed by the Board on the revision of the Constitution.

Voted, That we adjourn. Prayer was offered by Rev. M. Bronson, of the Assam Mission, and, after a few closing remarks by the President, the meeting was dissolved.

GEO. N. BRIGGS, *President.*

WM. H. SHAILER, *Recording Secretary.*

FINAL MEETING OF THE BOARD.

PHILADELPHIA, MAY 21, 1858.

The Board convened in the First Baptist Church of Philadelphia on Friday afternoon at 5 o'clock.

The Hon. Ira Harris, Chairman, being absent, on motion of Hon. J. M. Linnard, the Hon. J. H. Duncan was requested to occupy the chair *pro tempore.*

Rev. Henry Day addressed the throne of grace.

The following members answered to their names.

CLASS I.

Ministers.	*Laymen.*	*Laymen.*
HENRY DAY,	H. M. BALDWIN,	P. W. DEAN,
G. S. WEBB.	EBEN. CAULDWELL,	J. H. DUNCAN,
	J. P. CROZER,	J. W. MERRILL.

CLASS II.

Ministers.	*Laymen.*
GEO. W. BOSWORTH,	J. M. BRUCE, JR.,
HENRY DAVIS,	A. M. GAMMELL,
WM. REID,	HENRY HARRISON,
BARNAS SEARS,	J. M. LINNARD,
J. WHEATON SMITH.	EDWARD R. SEECOMB.

CLASS III.

Ministers.	*Ministers.*	*Laymen.*
A. M. BURLINGHAM,	W. F. HANSELL,	WM. BUCKNELL,
W. T. BRANTLY,	HEMAN LINCOLN,	H. T. MILLER,
M. G. CLARKE,	HOWARD MALCOM,	J. M. S. WILLIAMS,
T. R. CRESSEY,	AARON PERKINS,	D. M. WILSON.
W. DEAN,	R. TURNBULL.	

Tellers were appointed to collect and count the votes for Chairman and Secretary of the Board. The acting Secretary, Rev T. D. Anderson declined a re-election. The tellers announced:

Hon. IRA HARRIS, LL. D., of N. Y., *Chairman.*
Rev. W. T. BRANTLY, D. D., of Pa., *Secretary.*

On motion, a Committee was appointed to nominate Corresponding Secretaries, Treasurer, Assistant Treasurer, Auditing Committee and Executive Committee.

The Chairman named the following brethren for this Committee Rev. Barnas Sears, D. D., J. P. Crozer, Esq., Rev. Wm. Reid, P. W Dean, Esq., Rev. Henry Davis, D. D., J. M. S. Williams, Esq., and Rev. G. W. Bosworth.

Adjourned, after prayer, to meet at 7½ o'clock, P. M.

FRIDAY EVENING, 7 1–2 *o'clock.*

The Board met in the First Baptist Church, and prayer was offered by Rev. Geo. W. Bosworth.

The Committee on nominations submitted the following report through their Chairman, Dr. Sears.

Executive Committee.

Rev. J. W. PARKER, D. D.,
" R. W. CUSHMAN, D. D.,
" J. N. MURDOCK, D. D.,
" T. D. ANDERSON,
HON. HERMAN LINCOLN,
J. W. CONVERSE, Esq.,
D. SANDERSON, Esq.,
GEORGE BROOKS, Esq.,
THOS. NICKERSON, Esq.

Foreign Secretary.

Rev. B. STOW, D. D.

Home Secretary.

Rev. J. G. WARREN, D. D.

Treasurer.

N. BOYNTON, Esq.

Assistant Treasurer.

F. A. SMITH, Esq.

Auditing Committee.

J. B. WITHERBEE, Esq.,
JOS. A. POND, Esq.

The Board proceeded to ballot, when it appeared that the nominees of the Committee were duly elected to their respective offices.

The Rev. T. D. Anderson positively refusing to serve on the Executive Committee, Rev. Barnas Sears, D. D., was chosen in his place. Dr. Sears declining the office, the Rev. J. W. Olmstead was chosen in his place.

Voted, That the salaries of the officers remain the same as last year.

The following resolution offered by the Rev. Dr. Malcom, of Pa., was unanimously adopted.

Resolved, That we feel a peculiar interest in the children of our beloved missionaries who have fallen asleep in Jesus, and hereby appoint a Committee of three to make inquiries whether arrangements can be made with any Baptist seminaries, or colleges, or individuals, for the education of the children of deceased missionaries; the Committee to report at the next annual meeting the result of their inquiries.

The Chair nominated Rev. H. Malcom, D. D., Rev. B. Sears, D. D., and J. P. Crozer, Esq., the Committee under this resolution, who were elected.

On motion of Rev. W. F. Hansell, H. T. Miller, Esq., was added to the Committee.

In accordance with the recommendation of the Missionary Union, the following resolutions were unanimously adopted by the Board.

1. That the Executive Committee be instructed to make its appropriations to the several missions in gross sums; leaving the distribution of the money among the various departments of service to the missions themselves, and requiring of each mission annually a detailed account of the expenditures under such distribution.

2. That the Executive Committee be instructed to organize the Asiatic Missions, into four or five missions, or such number as may be found most expedient.

Under the recommendation of the Union, the Board also *Resolved*, That the Executive Committee be instructed to forward, without delay, to our missionary brethren now separated from us, a cordial invitation to return to the service of the Union, in the confident hope that any differences which may exist can be settled on the mission field.

On motion of Rev. W. T. Brantly, D. D., seconded by the Rev. Dr. Sears, the Board unanimously passed the following resolution.

Resolved, That whilst superseding the Rev. Solomon Peck, D. D., in the office of Foreign Secretary, the Board cherishes the highest regard for his Christian character, and for the ability and fidelity with which he has acquitted himself in the important and responsible trust which he has so long held.

After prayer by the Rev. T. R. Cressey, the Board adjourned.

J. H. DUNCAN, *Chairman pro tem.*

W. T. BRANTLY, *Recording Secretary.*

FORTY-FOURTH ANNUAL REPORT.

MR. CHAIRMAN:

Another eventful year has been added to the number of those which make up the period of your missionary operations. The mutiny in India, the financial revulsion which has shaken the entire commercial world, and the outpouring of the Spirit on the churches of America are events which give the past year a marked preëminence over all others of the last half century, and will minister nourishment to the church of God to the end of time. In the first two we see the sword of justice in the hand of the Almighty, dealing out indignation and wrath to the incorrigible transgressor, reproof and chastisement to his wayward and disobedient children. In the last we recognize the still, small voice succeeding the tornado and the earthquake — the Father of mercies, ever mindful of the covenant of promise, coming to gather his elect to himself. Seldom before, we believe, has Israel's God demonstrated in a manner more convincing to friends and foes that he *has to do* with the affairs of this world, and is intent on bringing to a full consummation certain cherished purposes of his heart. Though the Executives of the Board have been called upon to contend against peculiar embarrassments, they do not render the following account of labors and results with one jot of abatement in heart or hope for the cause of God in the earth. This or that form of human agency may, for a given period, be more or less successful; but "the battle is the Lord's" and, take all things together, is advancing steadily and surely to complete victory.

No member of the Board has died during the year,* and but two of your missionaries have fallen, Rev. Daniel Whitaker, of the Toungoo Mission, and Mrs. E. A. Goddard, widow of the late Josiah Goddard, of the Ningpo Mission. The former was cut off in the midst of his days, while on a visit at Maulmain, whither he had gone for the health of Mrs. Whitaker. Among his companions in labor there is but one opinion touching his preëminent qualifications, in every respect, for missionary service. How great a loss have the heathen suffered, and how desolate must be the stricken wife with her fatherless children! Mrs. Goddard fell asleep at Providence, Rhode Island, after having struggled long and painfully against the inroads of a disease contracted in China, where, with her

* When this part of the Report was prepared, the Secretaries were not apprised of the death of Nathaniel Crosby, of Janesville, Wisconsin, an esteemed member of the Board of Managers, one of the early friends of the Burman Mission, and, to the last, unwavering in his attachment and unflagging in his support. For several years, our missions shared largely in the avails of certain real estate investments in Northern Illinois.

husband, for many years she performed faithful service for the Master.

PUBLICATIONS.

The number of copies of the Magazine and Macedonian issued monthly during the year past is somewhat smaller than the previous year, that of the Magazine being an average of 5000, and that of the Macedonian 28,000. Of the Forty-third Annual Report 1500 copies were published.

The expenses incurred in publishing the Magazine and Macedonian were as follows:

Printing paper,	$2,731 00	
Printing,	1,824 52	
Clerk hire,	538 79	
Original contributions and engravings,	55 00	
Express charges,	71 40	
Postage prepaid on Macedonian,	570 37	
Incidental expenses, including wrapping paper, &c.,	99 51	
Total expenditure,		$5,890 59
Received on Subscription list	$5,647 90	
Balance in favor of, at the close of 1857,	36 75	
		5,684 65
Balance against the periodicals,		$205 94

This result, though not all that it ought to be, is still such as to afford encouragement in a time like the present for continued labor in this department of your undertaking; for it is only by unremitted exertion on the part of pastors, agents and other friends of the Union, that the periodicals can retain their places in your families and Sunday Schools, against the inroads of competitors. Books, pamphlets and papers of all sorts are now challenging the public attention, and seeking to monopolize the time and resources of the reading community; and the oldest and most cherished friends are in danger of being jostled out of their seats by the importunity of new-comers. It becomes every friend of foreign missions to hold fast the Magazine and Macedonian, and by words of commendation to seek to increase their circulation.*

The contract for printing which was entered into between the Missionary Union and Messrs. Geo. C. Rand and Avery several years ago, was renewed last December for the term of one year, and at the former rates.

* The gratuitous distribution of the Macedonian, as provided for by the donation of Doctor Jayne, has not, thus far, resulted so favorably as was hoped. The experiment needs to be repeated for a series of years and on the same ground, in order to test fully the principle involved. It is hoped that he will be induced to continue his offering for this purpose.

AGENCIES.

The following named persons have been laboring all or part of the past year as agents of the Union in the districts designated.

DISTRICTS.	AGENTS.
North Eastern New England.	
The State of Maine, - - -	Rev. F. Merriam, China, Me.
Northern New England.	
New Hampshire and Vermont, -	Rev. H. Tonkin, Concord, N. H.
Southern New England.	
Massachusetts Rhode Island and Connecticut, - - - - - -	Rev. J. Aldrich, Worcester, Mass.
Eastern New York.	
Including the Chemung River, Broome and Tioga, Otsego, Mohawk, Lake George, and Essex and Champlain Associations, - - - - -	Rev. O. Dodge, Brooklyn, N. Y.
Western New York.	
All west of the Eastern District, -	Rev. H. A. Smith, Fayetteville, N. Y.
South Eastern District.	
Pennsylvania, New Jersey and Delaware, - - - - - -	Rev. S. M. Osgood, Philadelphia, Pa.
Central District.	
State of Ohio, - - - -	Rev. Henry Davis, D. D., Columbus, O.
Lake District.	
Indiana and Michigan, - -	Rev. A. S. Ames, Indianapolis, Ind.
North Western District.	
Illinois, Wisconsin and Iowa, -	Rev. J. D. Cole, Janesville, Wis.

Mr. Merriam retired from your service in Maine, with the expiration of September, having spent the five previous months in urging the claims of missions and collecting funds for the Union among the churches of that district. Mr. Cole, of the North West District, who had labored earnestly for about seven years to train the churches of that portion of our country to habits of benevolence, entered the pastoral office at Delavan, Wisconsin, the first of February last. Both of these districts are now vacant. Mr. Davis, of Columbus, Ohio, was invited to undertake the agency work of the Union in that state in the early part of the year and though he retained a nominal connection with the church at C., as its pastor, he devoted a very large part of his time to the interests of the Union throughout the summer and autumn, with very happy results. At a recent date he resigned the pastoral charge, and now gives his undivided energies to your service.

In the Northern New England District, Mr. Tonkin has continued to serve throughout the entire year, and with good results. In prosecuting his work, he travelled six thousand miles, visited eighty-four churches, attended two State Conventions and five Associational meet-

ings, preached about eighty sermons, besides delivering addresses on various occasions and writing over two hundred letters. "As I have become acquainted with the state of things," he observes in his annual report, "I have found great reason to urge upon the members of our churches the importance of being more generally and devotedly engaged in the cause of foreign missions. A large number of churches have been doing nothing through any channel for this cause; many others have done but little compared with what they might have done, and what has been done, was done by a very few individuals."

In presenting his annual report, Mr. Aldrich, of the Southern New England District, remarks: "There has been no essential variation in my labors the past year — except that I have preached about one third more than during the preceding year. For the last six months especially, I have endeavored to obey the Saviour's injunction, 'As ye go, preach.' In about twenty instances, I have aided brethren needing assistance, and probably have never rendered more useful service to Zion generally than during the year just closed. In all these extra labors I have not neglected any opportunity to advance the interests of the Union." "As to the results of my labors, I can only say, that so far as I can judge, they have never been more favorable. I have attended eight associational gatherings, visited more than seventy churches, preached two hundred and nine times, besides delivering several addresses, and writing the usual number of letters — have reported to the treasury $6,807.39, as the collections for the year, being more than a thousand dollars in advance of last year."

Mr. Dodge sums up his labors in the Eastern New York District as follows: "Miles travelled, eleven thousand eight hundred and seventy one; churches visited, one hundred and fifty-two; sermons and addresses, one hundred and sixty-eight; associations attended, eleven; letters written, about seven hundred; received in cash, $14,625.40, besides several hundred dollars in good pledges, not yet redeemed. As I review the labors of the year, and regret that I have done so little in so good a cause, I see, also, much occasion for gratitude to God for his kindness to me and my family. He has given us health that has enabled me to prosecute my labors without interruption. With very few exceptions, I have been kindly received by the pastors and churches, who have cheerfully given their annual offerings; and I think the churches *visited*, in city and country, have not fallen behind the amount given by them the last year. The deficiency in my district will arise from churches not visited, many of which have not raised a dollar. The times being very hard, I fear many pastors were too tender-hearted to urge the claims of missions upon their brethren. It has been a hard year to raise money, and the murmuring spirit in many of the brethren operates very much against the cause. My district is too large; I am confident I can raise as much money in a smaller field."

Mr. Smith, your agent in Western New York, though not favored with health as in former years, still speaks of "abundant reason for thankfulness and praise to him who is the giver of all good gifts." He has travelled six thousand five hundred miles, preached one hun-

dred and nineteen sermons, delivered anniversary and Sabbath School addresses on various occasions, attended twenty annual and semi-annual meetings of associations, and written four hundred and seventy-five letters. The whole amount from my district during the year is $8,030.34. Of this sum, $2,345.11 was forwarded from individuals and churches direct to the Rooms. The amount received is less by $975,30, than for the year previous. It is but just to say, however, that but for the failure of a few of the wealthy churches (on which we had confidently relied to gather up as usual, and forward the funds), and if subscriptions and pledges actually taken had been paid before the close of the year, the amount would have *exceeded* by several hundred dollars, the amount for the year closing with March, 1857. I am of opinion that if my labors had been confined to one half of the territory, my collections would have been but little less than now. Though the donations from this district do not equal those of some former years, yet I have seen nothing to justify the opinion that there is less interest felt in the foreign mission cause, or less confidence in the Missionary Union and its Executives, and can but believe that in the large accessions to many of the churches, and comparative freedom from financial embarrassment, there is promise of a more bountiful harvest to this blessed cause."

The following statement of labors and results, in the language of the agent, Mr. Osgood, is presented from the South-eastern District: "I have travelled nine thousand six hundred and sixty-seven miles, attended twenty-five associational and other public meetings, visited ninety-four churches, delivered one hundred and sixty-one addresses, and written eighteen hundred and twelve letters. As the result of these labors, I have received or renewed subscriptions for two hundred and fifty-seven copies of the Magazine, and five thousand and nine copies of the Macedonian; and have received and remitted to the treasury, in addition to donations forwarded from this district by others, the sum of $9,024.77. The whole amount contributed in this district is $10,385.68, of which $5,746,79 is from Pennsylvania, $4,395.97 from New Jersey, $90 from Delaware, and $152.92 from the District of Columbia. Of the 488 churches in the district, 231 have participated in these contributions, which is the same number as last year. About 300 copies of the Missionary Magazine, and 5400 of the Macedonian, have been circulated in the district, in the beneficial influence of which about 150 churches have participated. The receipts in this district are less by about $3,384.09 than in the year preceding. There is also a slight diminution in the circulation of the periodicals. Three prominent causes have induced this result — commercial depression, disaffection, and a decrease of $1,500 or more in the special contributions for the debt, legacies, &c."

In the Lake District, comprising the States of Indiana and Michigan, Mr. Ames has filled up the year with his accustomed fidelity, having, in the prosecution of his work, travelled 6,751 miles, visited 98 churches, delivered 145 sermons and addresses, attended eighteen Associations and two State Conventions, besides carrying on an extensive correspondence, and urging the claims of the heathen by the relig-

ous periodical press, and personal conversation from house to house. After saying that the sum realized from his field of labor was not what he at one time hoped for, he goes on to remark: "Taking into account the unparallelled embarrassments in finances, I feel there is encouragement; a little progress has been made. It will take years to bring up this field to any thing like a full gospel benevolence. Much bad work must be pulled down, slight work must be done over, and right work done abundantly. Our work at home is much like the mission work abroad. Much of it is preparatory. I still hope to contribute a little to the great and glorious work of giving the gospel to the world."

The whole sum expended on agency service, including salaries of agents, and travelling expenses of agents and the Home Secretary, together with incidentals, is $9,734.24.

RECEIPTS AND EXPENDITURES.

The gross income of the Union for the year ending with March 31st, 1858, was $97,808.77; of which $76,566.48, was derived from donations; $9,283.66 from legacies; $3,562.50 from the United States Government; $2,000 from the American and Foreign Bible Society; $1,200 from the American Tract Society, and from all other sources, $5,196.13. For the items in detail, see Treasurer's account. See also the accompanying table of comparative annual contributions since 1848–49.

By a reference to the foregoing table, it will be seen that so small a sum in donations and legacies has not been furnished since 1849–50. The deficiency, as compared with 1856–7, is about $14,000; as compared with the schedule of appropriations for the year just closed, not far from $16,000. Almost all parts of the field have fallen short of their usual contributions, though to this remark there are some noteworthy exceptions. Vermont, Ohio, and Indiana contributed more than last year.

The first five months of the fiscal year promised well, and on the first day of September every thing went to encourage the hope that a sum would be realized fully adequate to meet the appropriations made in July, so enabling the Executive Committee to reinforce some of the missions, increase the compensation of the missionaries in Burmah, and remove a part of the indebtedness which has so long embarrassed your operations. That hope, however, was destined to be blasted. Signs of financial distress soon appeared, the resources of all classes of citizens were swept away, and the last day of December showed a falling off, in comparison with the previous year, of more than ten thousand dollars; and though the months of January, February, and March brought better returns, they did not equal the ratio of the corresponding months of 1857. But for this providential reverse, the Executive Committee are of the opinion that the Treasurer would have reported your condition better now than at any time since 1854. The expenditures of the year amounted to $97,797.04; and the appropriations remaining unpaid April 1st, '58, to $16,382.52, making the entire liabilities of the Union at that date, $53,376.17.

COMPARATIVE ANNUAL CONTRIBUTIONS.

STATES.	CONTRIBUTIONS.									Contributions, 1857-58.
	1848-49.	1849-50.	1850-51.	1851-52.	1852-53.	1853-54.	1854-55.	1855-56.	1856-57.	
Maine,	$6,052.28	$4,506.87	$5,072.49	$5,899.93	$4,666.86	$5,537.92	$5,434.46	$5,103.21	$4,604.63	$3,987.16
New Hampshire,	2,210.59	1,856.92	1,969.92	1,871.56	2,196.01	1,846.98	2,319.85	2,269.98	2,212.47	1,762.99
Vermont,	1,964.73	1,452.96	2,093.48	1,483.01	2,128.24	1,798.13	2,188.14	1,833.97	1,465.84	2,109.49
Massachusetts,	23,483.47	24,316.48	28,383.35	28,544.77	24,379.58	28,548.71	25,190.82	22,598.96	26,338.67	24,492.59
Rhode Island,	6,444.68	4,671.18	4,632.95	5,323.44	6,339.66	6,273.53	3,701.43	4,403.62	3,546.77	4,216.15
Connecticut,	5,039.74	5,602.06	6,386.48	4,854.04	4,761.66	5,577.36	5,088.14	9,804 02	5,409.66	3,794.47
New York,	24,707.14	25,908.06	26,674.71	29,324.05	34,280.73	38,333.33	33,808.59	31,971.56	29,156.82	25,029.41
New Jersey,	3,229.83	2,286.11	3,715.90	3,560.02	5,137.91	4,636.09	3,981.36	5,858.94	5,604.52	4,395.97
Pennsylvania,	4,806 56	6,340.13	6,190.29	6,024.57	8,217.92	7,688.67	6,876.67	8,964.71	7,854.31	5,746.79
Delaware,	200.00	600.13	142.00	150.00	200.00	161.00	200.00	300.00	126.30	90.00
Ohio,	6,635.85	5,740.52	4,127.47	5,792.00	6,433.41	5,879.02	4,578.06	4,523.07	3,366.47	4,430.02
Indiana,	832.01	820.52	459.41	633.64	997.41	851.82	662.69	1,101.05	1,491.60	1,648.25
Illinois,	936.18	1,032.64	1,460.28	1,884.20	2,205.92	2,769.81	2,483.90	4,098.18	3,075.91	1,260.14
Michigan,	904.42	579.95	1,225.81	1,121.21	872.51	822.15	757.98	1,285.78	1,152.61	723.40
Wisconsin,	5.00	.....	266.63	342.24	196.37	404.21	312.82	446 12	451.30	251.49
Iowa,	43.93	70.35	62.05	102.35	241.15	225.62	295.28	689.35	540.79	291.86
California,	.....	.....	5.55	.....	.....	.....	.....	.....	.....	1,650.16
Home field,	$87,496.41	$85,783.68	$92,882.77	$96,911.03	$103,255.34	$111,324.35	$97,880.19	$115,252.52	$95,948.67	$85,850.74
Miscellaneous,	1,406.58	1,069.32	2,893.58	2,903.66	4,931.21	3,493.07	4,284.39	2,347.55	5,238.88	5,196.13
Totals,	$88,902.99	$86,853.00	$95,776.35	$99,814.69	$108,186.55	$114,847.42	$102,164.58	$117,600.07	$101,187.52	$90,946.87

SCALE OF APPROPRIATIONS FOR 1858–9.

The plans proposed at the last annual meeting for carrying forward the work committed to their hands, the Executive Committee have not been able to execute. All the reasons which were then urged for increased contributions, and an enlarged scale of expenditure, hold good now, only with increased force. In the judgment of the Committee the time is fully come when the Board and the Union must arise and build. Too far already has the process of decay been permitted to go; and the losses which you have suffered for the want of a more prompt and vigorous prosecution of the work, are beyond computation. Missions have been broken up, promising fields abandoned, sadness sent to many hearts, all of which have conspired to hasten the symptoms of old age and premature decline among the laborers. If the present state of things does not speedily give place to another and better you will soon have no missions to care for, and no missionaries to importune for help. This very year, those missionaries in this country who are able to return to their fields of labor, should by all means be furnished with the means of so doing, while three new families, at least, ought to accompany them. The compensation of the missionaries in some fields ought at once to be increased, and a larger outlay granted for travelling on missionary tours, for the payment of native helpers, and the erection and repair of houses. For these and like purposes the Committee could expend economically $120,000, and they do not see how they can proceed effectively with a less sum than $110,000.

So much for the expenditures of the year on which you are now entering. It is hardly necessary to remind the Board that by the Treasurer's statement already made, a balance of nearly $37,000 remains against the Missionary Union, and that some $16,000 of the appropriations made the last year remain to be paid; making the virtual indebtedness of the Union on the first of April last, $53,000. The Committee bespeak the most earnest attention of the Board to this subject, in the hope that they will be able at the present time to inaugurate such measures as will result in a well-supplied treasury.

LIFE MEMBERSHIP OF THE UNION.

Six thousand six hundred and fifty-four persons have been constituted life members of the American Baptist Missionary Union, by the payment each of one hundred dollars, the majority of whom are laymen, and of whom full three fourths were made members by votes of churches and other religious bodies. The number constituted members from the first of April, 1857, to the first of April, 1858, is four hundred and thirty.

RELATIONS WITH MISSIONARIES.

The Executive Committee have had under frequent and anxious consideration the Resolution of the Union, passed at the close of the session, on the subject of differences between certain missionaries and its Executives; and, in the absence of instruction from the Board,

of Managers, have sought to ascertain what they might do to facilitate the result which they suppose said resolution contemplated. They regret the necessity to state that, after protracted and careful deliberation, they have not been able to discover any step which they could take, that promised to secure, in a Christian way, the end which they, in common with others, have desired. On the contrary, they have found their path, in that direction, beset with multiplying and augmenting difficulties; and have, therefore, seen no alternative but to await still further the developments of God's providence. In the mean time, the Committee could not be unmindful of the magnitude and the pressing claims of their trust; and they have felt impelled to make renewed efforts for the prosecution of their enterprise on the basis of the Constitution of the Union, and in harmony with all such as might be disposed to coöperate on that foundation.

An immediate result of these deliberations was embodied in action by the Executive Committee at their regular meeting, Feb. 9. After carefully reviewing their own position, and various communications which had been recently received from Burmah, the Committee were unanimously of opinion that some *definitive expression* of their sentiments and purposes was due to the missionaries who were involved with them in the common perplexities. They therefore requested the Foreign Secretary to prepare a communication, to be forwarded to all the missionaries of the Union in Burmah, informing them:

"1. That the Executive Committee (had) from the beginning sympathized with what they understood to be the conciliatory spirit of the Resolution of the Union, and, in the absence of all interpretation or instruction from the Board of Managers, (had) held themselves ready to initiate any movement, or to favor any movement initiated in Burmah, that might promise, on gospel principles, the attainment of the end which they believed the said Resolution contemplated.

"2. That they (had) been restrained from action only by inability to ascertain what they could do that would look towards such a result, and at the same time be accordant with the principles and spirit of the Constitution under which they act, and just to the missionaries who have continued faithful to their trust.

"3. That the Executive Committee deeply sympathize with the missionaries in their labors and trials, and regard with pleasure the disposition which they exhibit to prosecute their work in connection with the Union, notwithstanding its many and afflicting embarrassments.

"And 4. That the Executive Committee are desirous that the missionaries, while carefully, in the spirit of Christ, avoiding all contention with such brethren as have withdrawn from the service of the Union, should endeavor faithfully to maintain their positions in their respective fields, and their care of the native churches, and, as vigorously as their resources will permit, apply themselves to their one work of evangelizing Burmah, confiding in the assurance that the Committee will spare no effort to reinforce their missions with such men and means as their exigencies may require."

A circular to the missionaries was prepared accordingly, and, having been approved by the Executive Committee, was duly forwarded.

A copy of the circular was simultaneously transmitted to Mr. Kincaid, who had left this country for Burmah, Sept. 5. The Committee, intent on carrying out, as far as practicable, the spirit of the Resolution passed by the Union, had sought an interview with Mr. Kincaid, shortly after the adjournment of the annual meeting. They had been impressed with the *desirableness* of having such an interview, before his final departure; as indicated by a letter to him, June 17; "the object being," as was also stated, "to have a free, Christian interchange of sentiments, that (should) tend to heal past wounds, and prepare the way for mutual good will and united effort in the time to come;" and the more effectually to subserve this end, a committee had been appointed, consisting of one of the members of the Executive Committee and the Corresponding Secretaries, to meet Mr. Kincaid in Philadelphia, at such time as he might designate, and, with his concurrence, "in the presence of pastors and other prominent brethren of Philadelphia and vicinity, who might aid in counsel, and give the weight of their influence to promote fraternal coöperation among the friends of Missions and of the Union." To this proposition, the Committee regret to state, Mr. Kincaid did not accede.

RESIGNATION OF MR. HARRIS.

The Rev. Norman Harris, late of the Shwaygyeen Mission, addressed a communication to the Committee in February, inquiring if they would wish him to return to Burmah, "as early as June or July;" expressing also his desire, if the Committee "had not funds to send" him, of which he requested to be informed by the 20th of March, "to make his arrangements so as not to look to the Union for support of (him) self or children after the 1st of April," then next ensuing. The Committee, cordially acquiescing in Mr. Harris's suggestion, "that his salary and allowance to his children be continued till April," were not able "to encourage him to anticipate their aid in resuming his place and labor in the mission field within the time specified," "in view of the state of the treasury and the relative exigencies and promise of our different missions;" whereupon Mr. Harris, on being apprised of the same, was led "to sunder the relation which (he) had sustained to the Union," his resignation taking effect, in accordance with his suggestion, at the end of March.

THE KEMENDINE PROPERTY.

The opinion of the "Committee of Five Laymen," that "the Union has always had a just and valid claim" to the Kemendine property, as between the Union and the Rev. Mr. Vinton, and also, that "there was nothing in the state of the accounts between the Executive Committee or the Union and Mr. Vinton which can afford him any justification for conveying away, as he did, this land," has been communicated to Mr. Vinton by the Treasurer of the Union,

on request of the Executive Committee. Mr. Vinton has been apprised, further, that the Committee await communication from him with regard to the disposal of said property, they deeming it fit to refer to him for such proposals touching the final adjustment of the matter as he may think proper to make. The Committee are in waiting for Mr. Vinton's reply.

EXPEDIENCY OF CONTINUING THE FRENCH MISSION.

The question of the expediency of continuing the French Mission was pressed on the attention of the Committee in November last, in view of the financial embarrassments of the country, and of the Union especially; the ordinary receipts of the treasury having fallen off the previous two months nearly one half. Circulars were addressed at that period to all the missionaries, inculcating the necessity of the most rigid economy at every point, the Committee even then apprehending, as the event has verified, that they would be unable to furnish to the missions within the year the full amount of their appropriations. To the French Mission was given the further intimation that it might be found needful to discontinue its support after the 1st of July next ensuing. The announcement caused, as was anticipated, great grief to our French brethren, and they have addressed in return several communications to the Committee, deprecating most earnestly yet confidingly the execution of the fatal procedure. Portions of these communications will be given in a subsequent part of this report. The subject is respectfully commended to the special consideration of the Board.

INADEQUATE SUPPORT.

In proceeding to review the foreign operations of the Union, it is but just to the laborers more immediately engaged in them to advert, though in briefest terms, to the embarrassments under which they have been compelled to struggle, from enfeebled and reduced members and a deficiency of pecuniary supplies. Apart from missionaries organically disconnected with *us*, but who still abide in the foreign field, the process of reductions in the missions by death and disease has been going forward during the last as in previous years. The death of the late Mr. Whitaker was noted in the opening of this report. Three other missionaries and four female assistants have also been called away from their labors, by sickness of themselves and their companions; and a still larger number, both of missionaries and assistants, are so enfeebled in health as shortly will compel to the same resort. Of like tenor was the experience of the preceding year. The number of returned laborers reported at our last anniversary, from sickness or other sufficient cause, or who had ceased from their earthly labors within the year, was six missionaries and seven female assistants; and none had been sent to occupy their vacated places. In the year 1855–6, the number disabled was two missionaries and three female assistants; and in the four years next preceding, twelve missionaries and thirteen female assistants,

making within the last seven years, in the Asiatic missions alone, twenty-four missionaries and twenty-seven female assistants, an aggregate of fifty-one laborers; while the aggregate reinforcements during the same period to the same missions have been but thirteen missionaries and fifteen female assistants, an aggregate of twenty-eight laborers; making the numerical working force in the Asiatic missions last year, as compared with what it was seven years since, *from providential causes alone*, less by twenty-three.

To this reduction of numbers have been superadded the embarrassment of inadequate pecuniary supplies. The appropriations to the missions have been graduated substantially on the reduced scale indicated in our last annual report; in which they had been brought to the lowest point compatible, even for the time being, with the continued maintenance of the missions. Thus, with regard to the missions in Asia, the aggregate appropriations last year for education and native agency, exclusive of specific donations, were less than $3000, including $1465 for the Karen theological school. The specific donations (those designated by their contributors), amounted to $2,287.64. Total appropriations for education and native agency, in the missions in Asia, $5,284.17. In the publication department, the appropriations, exclusive of grants from the American Tract Society and of income from job work, have been but $650. Other branches of foreign expenditure have been restricted in like manner to the narrowest limits. With respect even to personal allowances of missionaries, confessedly inadequate, the Committee have found themselves unable to make any increase except temporarily, in a very moderate degree, and in cases supposed to be of extreme urgency.

Thus diminished in numbers, and many of those who remain at their posts enfeebled by the wasting influences of protracted toil and a foreign clime, interrupted from time to time by civil commotions, and forced in repeated instances to abandon for a while their homes and their labors, to escape unutterable atrocities, the missionaries have been indebted to the abounding grace of God for heart and strength to persevere in their work, and for the ability to report, now at the close of this eventful year, not only that the missions still live, but, notwithstanding their multiplied and grievous embarrassments, that a divine blessing has crowned their efforts, "multiplying their seed sown, and increasing the fruits" of their toilsome but willing deeds.

MISSIONS.

MAULMAIN BURMAN MISSION.

MAULMAIN.—Rev. J. M. HASWELL, Rev. C. BENNETT, printer, and their wives. One native pastor and two native preachers. In this country, Rev. L. STILSON.

Mr. Haswell has continued his out-door preaching, except as interfered with by the rains, which were unusually heavy the last season. He has also had part with Mr. Hibbard, of the Karen Mission, in preaching at the English chapel Sabbath evenings, and has been permitted to baptize one convert. Two have been added to the Burman church by baptism, and there are a few hopeful cases of religious inquiry. The native pastor continues to do well, and the assistants have been faithful. But the mass of the people seem as unmoved as ever; while the increase of drunkenness and the use of opium makes their case more and more discouraging.

PUBLICATION DEPARTMENT.

In conducting the operations of the press, the superintendent has shared in the general embarrassment from inadequacy of supplies; and while endeavoring to meet demands in the order of their urgency, has also been compelled to defer to the necessity of pecuniary avails. The same necessity has affected to some extent the methods of distribution. An edition of 2000 copies of the Sgau New Testament was printed specially, from this consideration, for the Toungoo Karens, to be disposed of by sale. An unusual proportion of job work was also executed, to add to the available funds.*

TABLE OF PRINTING.

Books.	Form.	Edition.	Language.	Number of Copies.	Number of Pages.	Total number Pages.
Catechism of Scripture History, ...	12mo.	5th	Sgau Karen	2,000	120	240,000
Calendar, 1857, ...	"	.....	" "	500	36	18,000
The Catechism, ...	"	7th	" "	5,000	12	60,000
The Catechism in Bghai Karen, ...	"	1st	Bghai	3,000	12	36,000
Abbott's Catechism, ...	"	3d	Sgau Karen	3,000	48	144,000
New Testament, (completed,)	"	5th	" "	2,000	240	480,000
The Catechism, ...	"	8th	" "	5,000	12	60,000
Mental Arithmetic, ...	"	3d	" "	3,000	120	360,000
Catechism of Scripture History, ...	"	6th	" "	3,000	108	324,000
Star and Instructor, (monthly,)	8vo.	.....	" "	700	96	67,200
JOB WORK.						
Child's Hymn Book, ...	32mo.	1st	" "	2,000	326	652,000
Vocabulary and Phrase book, ...	12mo.	2d	Bur. and Eng.	500	216	108,000
Eastern Primer, No. 1, ...	16mo.	5th	English.	1,000	80	80,000
" " No. 2, ...	"	3d	"	500	80	40,000
Sermon on the Mount,*	"	1st	Bghai.	2,000	48	96,000
Bassein Minutes, 1856, ...	8vo.	.....	Sgau Karen	500	24	12,000
Toungoo Minutes, ...	"	.....	" "	700	20	14,000
Heathada Minutes, ...	"	.....	" "	300	24	7,200
Bghai Minutes, ...	"	.....	Bghai	500	16	8,000
Bassein Minutes, 1857, ...	"	.....	Sgau Karen	300	24	7,200
Totals, ...				35,500	1,660	2,813,600

* Printed for the Calcutta Bible Society.

* The avails of job work, &c., appear to have covered the cost of the office, including salary of the superintendent.

The total number of books and tracts printed, was 35,500; and of pages, 2,813,600.

There are also in the press and being printed, a book on Repentance, in Burmese, 3d edition, for the American Tract Society; for the Mission, Abbott's Notes on Hebrews, in Karen, 2d edition; Sgau Thembongyee, 4th edition, and the Burmese Hymn Book, 7th edition, for native congregations; a geography in English and Burmese, first edition, for Government schools; and for the Bghai Karens near Toungoo, in their dialect, the Gospel of Matthew and Hymns, first edition.

The *issues* the last year ending Sept. 30, 1857, were, of books and tracts, 62,594, or pp. 5,334,600; viz., to Maulmain, 4,748; Shwaygyeen, 1,123; Toungoo, 21,159; Bassein, 9,712; Henthada, 7,348; Prome, 9,645; Rangoon, 7,049; Tavoy, 295; an aggregate of issues nearly twice the amount printed.

The demands on the press the current and coming years will continue to be in advance of the means of supply, unless appropriations to the department be largely increased. The superintendent expresses a belief that "the time has arrived" when all school books, or at least those called scientific, should be paid for by those who wish them," and to a considerable extent, our bibles, testaments and hymn-books should be sold, "at not much below cost." There will, nevertheless, continue to be, as in civilized lands, need also of their gratuitous distribution; or, in case of sale, a graduation of prices to the ability of the purchaser rather than to the cost of publication. "We might commence selling all new editions of our Karen books, except in extraordinary cases and the occupying of new stations," writes Dr. Mason; — but he adds the proviso, that "we begin with low prices. We make a great mistake if we set prices on the books which stop in a great measure their circulation. We ought to have bibles in boards at one rupee and a half each, and testaments and hymn-books at half a rupee. I could sell a hundred bibles at one and a half rupee each; but can sell none at double that price."

MAULMAIN KAREN MISSION.

MAULMAIN, (Newton). — Rev. J. WADE, D. D., Rev. C. HIBBARD, and their wives; Mrs. M. E. WHITAKER. — Rev. *Pahpoo*, native pastor.

OUTSTATIONS. — *Kadoko, Tah Krai, Th'Mee, Dong Yan, K'Mah mo*, each with an ordained pastor; *Wah see, Krung pung, K'yang, Mau ko, Too noo, Amherst, Sangien, K'taik k'la, T'Maukee, Lamaing*, each having a native preacher.

One station, fifteen out-stations; two missionaries, three female assistants, six ordained and nine other native preachers.

The Rev. Daniel Whitaker, who was provisionally connected with the Toungoo Mission, died at Maulmain, after a brief illness, August 18, greatly lamented. Mrs. Whitaker, agreeably to her request, resumes her relations to the Maulmain Mission.

SCHOOLS.

The *Theological School*, which at the close of the term ending with November, 1856, numbered forty-eight pupils, has been reduced the last year to thirty-six for want of funds. The number would have

fallen lower but for the liberal aid granted by the Maulmain Missionary Society, who pledged the support of the Senior Class, consisting of sixteen members. Provision was made also for five others by individual donors. The term opened May 1, with twenty-five pupils, to whom were added eight from Bassein early in June. The course of study has been as heretofore. Each of the three classes had three recitations daily, two daily recitations, and sometimes three, being conducted by Mr. Hibbard, and one by Mrs. Wade in the Gospels and Acts. "The pupils have all been industrious in their studies and exemplary in their deportment." "In the Middle, as well as in the Senior Class, there is a good number of interesting preachers; and all give much encouragement of their becoming such."

The expediency of removing the school to a more central location has received special consideration of the Executive Committee the past year, having been brought to their notice by the Maulmain Mission. The reasons mainly urged in favor of a removal were facility of access to the institution, and diminution of the cost of support; the latter more especially, in view of the inadequacy of the school appropriations. "With the appropriations you have named for this year," Dr. Wade wrote at the close of 1856, "we cannot continue the school at the rate of expense unavoidable in Maulmain; where the pupils have mostly to come from a distance, where the prices of provisions of all kinds are extraordinarily high, and where the native churches cannot, or will not, aid with a single basket of paddy or stick of fuel without receiving city prices." At some other place it was thought, the expensiveness would be greatly reduced, and the Karen churches and pastors would take a liberal share. The Bassein churches and pastors had pledged their aid. Further correspondence led to the selection of Henthada, as being more central and healthy than Bassein; and Dr. Wade was invited on certain contingencies to remove the institution to that city at his earliest convenience. Communications of more recent date challenge the expediency of the proposed measure, and the subject is still under advisement.

Of the importance of the school "to the evangelization of the Karen tribes and the well-being of the Karen churches," Dr. Wade has expressed his convictions in the following emphatic terms. "No one having a knowledge of the nature of the work to be done among the Karens, can doubt for a moment that by far the greater part of it must be done by the native missionaries and pastors. The means of our Foreign Mission Societies are not, and will never be, adequate to provide and sustain foreign pastors and evangelists in numbers even approaching a sufficient supply for the present and constantly increasing demands of the Karen Mission for pastoral and itinerant labor. The means by which these demands are to be supplied, and the work go on still widening in its sphere and improving in its quality, are clearly indicated by divine Providence; — which points definitely and unmistakably to a *scripturally enlightened native ministry.*

"The fact that a great number of young men in the Karen

churches, at all the mission stations, have their minds directed to the work of the ministry, and are anxious to study the scriptures preparatory to that work, is remarkable; and to my mind is a strong indication, not only that God intends to evangelize the Karen tribes chiefly through the agency of the native ministry; but that He is calling forth these young men to prepare for the work. And our wisdom is to work with Providence, not against it."

The *Normal School* has had daily scriptural instruction from Mrs. Hibbard, but contained only six pupils; who were supported by local contributions, no provision having been available from mission funds.

PREACHING. — THE CHURCHES.

By moneys received from the Maulmain (Eng.) church, Mr. Hibbard was enabled to be abroad in the jungle about half the travelling season of 1856–7, and to visit most of the Karen churches, besides preaching to unevangelized villages. The churches are reported as "hardly in so prosperous a condition" as the year preceding. The pastors look after their flocks so far as their time permits, but, in consequence of the failure of their accustomed appropriations, most of them are compelled to labor in part for their daily food. "With one half or one third of what was paid these assistants three or four years ago," Mr. Hibbard writes, "we could get on very well; even better, perhaps, than if the whole were paid them. But the change has been too rapid, from a bountiful salary to *nothing*; there has not been sufficient time to educate the people to giving. The consequence is, that but few of the pastors receive support, and the others are obliged to leave the word of God to serve their own tables. Hence the result. Fewer conversions and more discipline." The number of additions to the sixteen churches reported, is, by baptism, sixteen, by letter thirty-one. Sixty-four have been dismissed, two excluded, thirty-two suspended, and four restored. Present number, 774.

Eight village schools are reported, with sixty-four pupils.

Contributions, rs. 470,14 2, or about twenty-seven cents to each church member; besides 142 baskets of paddy, valued at about rs. 60.

TAVOY MISSION.

TAVOY.— Rev. E. B. CROSS, Rev. T. ALLEN, and their wives.
Ko Myat Lay, Burman pastor.
OUTSTATIONS.— *Mata*, *Palauoo*, and twenty others. Twenty-two Karen pastors and preachers, five of whom are ordained.
In this country, Mrs. S. R. BENJAMIN.

BURMAN DEPARTMENT.— The health of Mr. Allen has been so far regained as to enable him to prosecute his labors as heretofore, both in the dry season and during the rains. In the former period he made several tours, one along the seaboard and thence on the banks and at the mouth of Tavoy river. On the eastern bank he met with little encouragement, except that half the villages were found to be without priests, and few of the rest have more than two or three. Formerly each village had six, ten, and even twenty. In other directions

his coming was welcomed by villagers, and there were many "ready listeners."

In the rainy season Mr. Allen distributed his labors among the different quarters of the city, visiting the monasteries frequently and supplying the young men in them with books. A Bible class and Sabbath school, which numbered from fifty to eighty pupils, was taught during the rains with an apparently growing interest. The church appears to have been in a healthy condition, though receiving but one accession by baptism. The present number of members is seventeen. The convert referred to, was an aged man of eighty years, formerly a priest at Toungbyouk, having first heard the gospel there from Sau Quala about five years ago. He had been an applicant for baptism three years.

KAREN DEPARTMENT.—Mr. Cross made his annual visitation to the churches in January and February. The first was to the churches east of the mountains, Mata, &c., noted in our last report. On returning from this he proceeded to the extreme south, attending meanwhile the meeting of the Tavoy Association at Patsauoo; and still later visited some churches eastward of Tavoy, and others up Tavoy river. His reports of the state of the churches are generally more favorable than last year, with the exception of Pyeekhya and Kawote churches. In these, however, he had the satisfaction of promoting a friendly adjustment, the parties in the former case confessing their faults and professing mutual forgiveness. Some visits were made by Mr. Cross to heathen villages, which afforded him unusual encouragement, from "the new spirit which seems to be awakened among them." There were many cases of interest. Two chapels were to be built in heathen villages by themselves, and school teachers to be supported in several at their own charge.

The *Tavoy Association*, composed of pastors and delegates from the churches, met at Patsauoo, Jan. 16. All the churches, twenty-one or twenty-two, sent letters or papers. The meeting was conducted in the usual associational method, and appears to have been a season both of profit and interest. The reports were on the whole of an encouraging character. "Not much progress had been made during the previous year," but there were some favorable indications in the churches, and among the heathen around them. "A number of conversions had taken place." The number of baptisms has not been reported. The aggregate of baptisms the preceding year was fifty.* In the course of the meeting, the Association adopted unanimously a series of resolutions, indicative of a growing interest on the subject of evangelization, education, temperance, mutual watchfulness, brotherly sympathy, &c., mostly at their own instance, without prompting or suggestion from the missionary. One of these pledged the members to abide by resolutions adopted at a former meeting, or to submit themselves "to the discipline and admonition of the churches;" another to aid the missionary as far as possible in defraying his missionary travelling expenses; a third to furnish paddy for the children

* Instead of *four* as noted in our last annual report.

in the school at Tavoy, as far as possible; a fourth to aid the missionary in his endeavors to prevent the sale of strong drinks in their villages by Burmese, &c., &c., &c.

At the close of the meeting, followed a service of examination and ordination of Sau Kautoo, as pastor of the Patsauoo church.

Self-support.— The resolution adopted at the meeting of the Association the year before with so gratifying unanimity, on the support of the gospel by the native churches, appears to have been carried out in good faith. "All these churches," remarks Mr. Cross in Jan. 1857, "will be self-supporting this year, with the aid of the Tavoy Missionary Society. The settled pastors and teachers will be supported, and a considerable surplus will be applied for travelling preachers among the heathen." The principle of self-support is also carried into effect substantially in regard to schools. "The price of medicines alone (sold by the teachers,) will be credited to the Missionary Union as aid to these churches the present year, and we trust this will be the case in future."

SHWAYGYEEN MISSION.

SHWAYGYEEN.—Rev. G. P. WATROUS, Mrs. WATROUS.
OUTSTATIONS.— *Warthola*, &c.
SAU DOOMOO, and twelve (?) other Karen preachers.

Rev. N. Harris, late of this mission, resigned his connection with the Union, April 1, (see p. 232) and Mr. Watrous has been placed in charge of the Karen department in his stead.

Mr. Watrous, though previously assigned to the Burmese, has bestowed most of his labors the past year on the Karen department of the mission; esteeming it his duty, as he informed us, "to give the bread and the water of life to those who are calling for them, rather than spread the provisions of the gospel before those who will trample them under their feet." "These Burmans," he remarks, "are exceedingly hard. Our words to most of them are 'idle tales.' Some few listen with interest; but when they count the cost, knowing the storm of ridicule and opposition which they must encounter, they turn away their ears from the truth. Secretly they may believe our words, but they dare not renounce openly the religion of their fathers." Occasional instances of a hopeful character have presented among the Burmese, but have as repeatedly disappointed the expectations awakened. One Burman was received to baptism; but subsequent misconduct compelled his excision.

With regard to Karens, the principal change has been the normal school for assistants, which was taught at Shwaygyeen four and a half months, or during the rainy season. The number of pupils was fifty, mostly converts, with an average attendance of forty. The instruction was given chiefly by a native teacher; Mr. Watrous restricting his labors to a class of twelve preachers. Total cost of support of the school, rs. 300; most of which, rs. 246, were avails of labor of the pupils the previous year; the remainder was contributed by one or two generous friends in the neighborhood.

Reports from the Karen churches have failed of reaching us. We learn incidentally of eighty-one baptisms administered from May to December, and of the erection of several chapels and zayats for worship. The churches contain about one thousand members. Mr. Watrous has visited numerous Karen villages, Christian and heathen; in some of which new preachers and teachers have been located. In some portions of the field the work has fallen back, or is becoming less hopeful, in consequence of civil disturbances or the want of laborers. Cases have occurred of oppression from Burmese officials, and of alarm and blood-shed from an insurgent chieftain; which have been speedily redressed on appeals to the government. A more permanent evil is apprehended from Burman Buddhists. Near Sitang Karens were found by Mr. Watrous who had embraced Buddhism, and in one of their villages were seen Karen priests of Gaudama, teaching the *betagat*.

TOUNGOO MISSION.

TOUNGOO.—Rev. F. MASON, D.D., Mrs. MASON, Mrs. S. H. KNAPP. Native preachers, Sau Quala, Shapau, Pwaipau, &c.
OUTSTATIONS.—*Klerla*, &c.

Dr. Mason arrived at the station in January of last year. Mrs. Knapp, whose transfer to this mission was noted in our last report, is still detained at Rangoon. Mr. Whitaker remained near Toungoo till about the first of August, when the sickness of his family compelled him to accompany them to Maulmain. After completing his tours in the dry season, his labors had been chiefly directed to the instruction of a normal school at Klerla.

Our reports from Dr. Mason extend through the year. The first four months were spent in visiting the churches. In February he attended the first annual meeting of the Bghai Association, held at Khenwai. Forty-five stations were represented, each of which had its teacher. At twenty-four of these stations foundations for churches had been laid: 316 baptisms were reported, and there were many candidates for the ordinance. Present number of church members in the Bghai Association, 1216. The schools numbered 688 pupils. The Toungoo Association, now embracing only the Paku and Maunlepgha churches, is reported to have fifty stations, making with the Bghai an aggregate in Eastern Toungoo of ninety-five. Each of these stations has its school-teacher and preacher, "to the extent of his knowledge;" all of whom, with the exception of ten, are natives of the province and were "converted within the last three years."

The native preachers and teachers are supported for the most part by the people for whom they labor. *Self-support* is a distinguishing feature of the Toungoo Mission. It has been so from its beginning; and blended with this is the prominent position given to native labor. Founded by Dr. Mason in 1853, the mission was soon after committed, on his departure for the United States, specially to the charge of Sau Quala. In doing this he remarked at the time, (January, 1854,) "I have, I think, only followed out the wishes of 'the

deputation,' to bring forward the native assistants more prominently, and put them in places of greater responsibility; and though no native has heretofore been entrusted with the charge of a mission and the duties of a missionary, yet I would respectfully recommend the Executive Committee to give the experiment a fair trial." "If Quala proves himself capable of the work," he proceeded to say, "there will be a saving to the mission of a missionary and all his attendant expenses; and a valuable example will be afforded the churches of what they can do themselves, without leaning on the missionaries; and which will do more to enable them to go alone than a hundred exhortations. It is Sau Quala's expressed wish to live without drawing on the funds of the Board at all, if possible; and the other assistants have agreed to labor for the sum paid them formerly by the Tavoy Mission." "If the experiment of raising up self-supporting churches," he adds, "is ever to be tried, I cannot think of any circumstances to make the experiment, more favorable than the present."

This system of self-support presents, as will be noted, two distinct aspects; one the raising up of native laborers, and the other their necessary maintenance. In both particulars the experiment thus far has been successful; "successful, through the blessing of God," Dr. Mason writes in 1857, "beyond (his) most sanguine expectations." Referring to the character as well as number of native laborers already raised up, and particularly to the preachers and teachers assembled in the Bghai Association, "These young preachers," he remarks, "exhibited in the discussion of questions brought before the Association, forensic talents which I have never seen equalled in the best educated of our native assistants, and which it would be difficult to surpass in our schools at home. When I told Quala, on parting, to thrust into the work every promising young man instructed by himself or his three associates, without waiting for them to take a regular course of education, I little thought to witness such glorious results."

With equal satisfaction he reports the liberality of the churches in providing means of support. One gave its teacher last year rs. 30 in money, and others gave each rs. 20. The Home Mission Society raised rs. 281, and the Paku and Mauniepgha churches rs. 283 more. "The raising up such a body of assistants is unequalled in the history of missions; and scarcely less remarkable is the fact that all the congregations come forward and engage to support their teachers. It is the opinion of Dr. Mason, (Dr. Mason's letter, September, 1857,) that only one Karen missionary beside the native laborers is needful in the Toungoo mission; his sole office "to advise with the pastors, to prepare a few Bghai books, and to superintend the instruction of a *few* of the *bona fide* teachers." "For a missionary to administer the ordinances, and take the pastoral care of the native churches, is simply to roll back the tide of improvement to the very earliest days of the mission."

"It is the same in regard to educating the people. The Karens are as well able to conduct the great mass of the educational as they

are the pastoral labors; and when we put the work upon them, we are raising them in the scale of intelligence; and are also saving the churches at home the expense it costs there to support a pastor." He extends the principle to the location and grading of the native schools. "Were the pupils taught elementary branches (arithmetic, &c.,) in the village schools, there would be not only the saving of time of the missionary, but also the money it costs to support the pupils in the city; and the value of the village schools would be enhanced in the eyes of the natives by having something more than mere reading and writing taught in them. We have a seminary for theological education, which I trust the Executive Committee will be as able hereafter to support as they have ever been willing; and so long as we can send our students there, it should ever be the object of the missionary to raise the standard of the native (village) schools, and to lessen the importance of the normal school taught by himself or his wife in the city."

Arrangements have been commenced at Toungoo for a normal school for young men, with a native teacher, the school "to be managed and supported with perhaps a little external aid by the Karens themselves. Mrs. Mason, who had been in correspondence with the village teachers, had brought before them the importance of the object, and had met with a most favorable response. A school for females had already been established under Mrs. Mason's superintendence, with essentially the same views.

In presenting this system of self-support, it is not designed to intimate that the Toungoo churches and preachers can be left exclusively to their own unaided efforts. To some, at least, more or less aid must be given, the amount to be graduated by their need. "Assistants employed in the city for writers or teachers, must, of course, have considerable sums of money spent on them." "Preachers travelling, without congregations, cannot obtain more than their daily food for themselves; other things must be provided for them. And if they have families, their families must be supported." "To any preacher or teacher settled in the villages," Dr. Mason proposes "to pay no *wages;*" but to afford occasional assistance as their circumstances may require and the means at his disposal may permit. Their schools, he thinks, they will soon be able to support independently of all foreign aid.

PREPARATION OF BOOKS.

On the return of Dr. Mason to Burmah, it was expected that his Pwo translation of the Old and New Testaments would be put to press, but the printing has been delayed for want of funds. A beginning has been made in the preparation of books in Bghai. The first attempt was in translating a catechism from the Sgau by Shapau. A second work was prepared by Mr. Whitaker, with the aid of a Sgau copyist; but the Sgau characters not accurately conveying the Bghai sounds, the result was unsatisfactory. The first work in Bghai by Dr. Mason, was "The Sermon on the Mount;" which has been printed with the aid of the Calcutta Bible Society; who have

also engaged to provide for the publication of Genesis. Dr. Mason has also translated the gospel by Matthew, with an appendix of about fifty hymns; also an elementary Arithmetic, Minutes of the Bghai Association, &c., the last being printed by the Bghai Home Mission Society. Rs. 100 have been granted by the Calcutta Tract Society to print the "Teacher" in Bghai. Mrs. Wade's "Scriptural Catechism" has been put into Bghai, and it was designed to proceed with elementary school books on Trigonometry and Mensuration, Arithmetic, &c., for the printing of which a grant had been made by the government, of rs. 2000. The Bghai dialect Dr. Mason regards as "on the whole the easiest among the Karen; and persons versed in Pwo and Sgau can find little difficulty in acquiring the speaking part in a very short time." There are several very diverse sub-dialects, but it remains to be ascertained whether one set of books may serve for all, or a few must be prepared for the "Pant-wearing" tribe, conformed to their dialectic peculiarities. It is doubted by Dr. Mason if there will be a necessity of printing the whole of the Scriptures in Bghai.

BURMANS AND SHANS.

Dr. Mason urges the early appointment of a missionary for the Burmans and Shans. "After studying the Burmese language, he should take up the Shan dialect, many Shans residing at Toungoo, many caravans of that people passing through the city annually from the northern borders of the empire, and Toungoo being altogether the most eligible station, occupied by the Board, for the commencement of a mission to the Shans, a people more numerous than the Burmese and less grounded in Buddhism."

RANGOON MISSION.

RANGOON. (*Burman Department.*) — Rev. E. A. STEVENS, J. DAWSON, M. D., with their wives.
Ko EN, native pastor, and other assistants.
In this country, Rev. M. H. BIXBY, Mrs. INGALLS.
OUTSTATIONS. — *Kemendine, Kambet,* &c.

Mr. and Mrs. Stevens arrived at Rangoon near the end of March, and in the following month Mrs. Ingalls left the station for this country, which she reached in November. Dr. Dawson and wife have remained in connection with the mission throughout the year. Mrs. Knapp has also resided at the station, and borne part in its responsibilities and labors.

Religious Services. — Preaching has been statedly maintained at four different places, two in Rangoon and the others at Kemendine. Some attention has been bestowed on Pazoondoung and Botatoung districts on the east, Kambet on the north, and villages on the river, (both by the missionaries and assistants,) with encouraging signs of good. The number of converts baptized within the year is sixteen, mostly heads of families. Five of these belonged to Rangoon, eight to Kemendine, and three to villages up the river.

The membership of the church has been reduced to about one hundred; some former members have apostatized; others have been scat-

tered, and their places of residence are not known. Of those whose location and standing have been ascertained, about sixty belong to Rangoon, fourteen to Kambet, fifteen to Kemendine, and ten to villages around. The church has undertaken to support its pastor.

Native Laborers.— The pastor has discharged his duties in a very satisfactory manner. Until the arrival of Mr. Stevens, he maintained the Sabbath services in the chapel alone; and since then, has alternated with him on Sabbath mornings. During the week, besides visiting his flock, he has daily occupied a zayat in an eligible location, preaching the gospel to such as called and distributing scriptures and tracts. The other assistants are tried men, who give themselves wholly to their work, warranting the hope that, with the blessing of God, we shall see good fruits of their labors. A third assistant has been in service a short time.

Schools.— The two schools for girls, reported last year as supported by a local Ladies' Society, have been continued, under the superintendence of Mrs. Ingalls, and since her departure, of Mrs. Knapp. The number of pupils is small, the native population having little concern for the education of daughters, and being opposed to their receiving Christian instruction. A Sabbath school has been taught, and a Bible class of native preachers, by Mr. Stevens, twice weekly during the rains.

A disastrous fire occurred in April, consuming a mission house occupied by Dr. Dawson, a zayat and a chapel. The zayat has been rebuilt; while the Sabbath services before conducted in the chapel have been held in the house of Mr. Stevens.

The mission gratefully acknowledge the generous contribution of rs. 2259.5.6, by friends at Calcutta, to repair losses sustained from the fire by the mission and by native Christians; besides more than rs. 600 from Calcutta and Rangoon, for ordinary missionary purposes.

KAREN DEPARTMENT.—No direct communication has been had with the churches and native laborers of the Karen department. We learn incidentally that there has been an accession to the churches by baptism of 120 members, and that three new churches have been constituted. Whole number of churches in the Maubee and Pegu Associations, forty-three, embracing 2,370 members. Whole number of native preachers forty-nine, of whom five have been ordained.

BASSEIN MISSION.

BASSEIN. — Rev. H. L. VAN METER, Rev. J. L. DOUGLASS, and their wives.* One Burman assistant.

OUTSTATIONS. — *Po Dau, Tee Hai*, &c. — Sixty? — Karen preachers, eight of whom are ordained.

Our report of the Karen department relates to only the first half of the year, embracing two quarterly meetings of the Bassein Association, which were held in March and July. At the former of these meetings, convened at Po Dau some fifty miles above Bassein, the attendance was good, but not so large as when the place of meeting was more central. At the second meeting twenty-five preachers were

* Mrs. Douglas has returned to America on account of ill health.

present, and the occasion appears to have been one of unusual interest. "I witnessed at this time," writes Mr. Van Meter, "what I have so often longed to see among the Karens,— a melting of hearts before God and one another, manifested by the simple but earnest expressions of deep and ardent feeling, confession of sin, and praise to God's rich grace."

Churches.—The accounts from the churches communicated at these two meetings, were generally of an encouraging character, but presented nothing of marked interest. The number of baptisms reported was 120 for the first quarter, and 92 for the second; aggregate, 212. Forty of this number were baptized at Po Dau during the progress of the meeting, and twenty at Tee Hai.

Contributions for the first quarter, rs. 115.15; for the second, rs. 254.13.8; — total, rs. 370.12.8. This amount was little more than for the last quarter of the previous year,— rs. 358.15.3. The falling off is not ascribable, however, to diminution of interest, but to the circumstance that the churches had their seasons for annual or semi-annual collections, while "not a few had been in the habit of waiting until the close of the year, so as to hand in their contributions together with the church letter at the annual meeting."

Home Missionary Society.—During the first quarter the number of missionaries sent forth by the Society was ten or twelve; and their reports of labor constituted "the most cheering feature" of the quarterly meeting. With but one exception, all reported cases of hopeful conversion. During the second quarter only six or seven were employed, the amount of contributions in the first quarter not having equalled the current demand.

Schools.— The schools had made a good beginning. Twenty-eight were known to be in operation. The number of pupils has not been given; the three academies at Ko Soo, Nau-pay-ch and Pe-nang-theng, contained 265.

Temporal Condition.— Mr. Van Meter alludes to an improvement in the temporal condition of the Christian Karens. "There is a marked and continued improvement in the mode of building their houses and chapels. They are not only larger, but in many instances have an air of comfort and even refinement, which a few years since was almost entirely wanting;" owing in part to the substitution of sawn timber in building, instead of bamboo and jungle wood. The Karens are also selecting more eligible locations,— on the banks of large streams and main thoroughfares,— a change however involving more exposure to annoyance from Burmans than "when hid away in some secluded jungle, or on some small and unfrequented stream."

The Sgau Karen department of this mission having become vacant by the removal of the Rev. Mr. Beecher from our connection in Nov. 1856, the Committee requested the Bassein, Rangoon and Henthada missions to confer together with respect to its reöccupancy, and with the mutual consent of parties, to supply the vacancy, if they judged it expedient and practicable, by appointing to it one of their *own members.* Letters were addressed also to Mr. Van Meter, of *the Pwo* Karen department, and to Mr. Thomas, of Henthada, the

latter of whom was nominated for the proposed service. The measure has since gone into effect, in a somewhat modified form, Mr. Thomas taking charge of the Sgau churches of Bassein district, *in addition* to his former field, retaining still his position at Henthada. The Committee have grounds to believe that this arrangement will prove to be of signal benefit to the Bassein churches, and eminently satisfactory. A native assistant, deputed by Mr. Thomas to visit parts of Bassein district, to learn the minds of the churches, brought back a most favorable answer. "All the Karens seem not only willing," Mr. Thomas writes in Oct. 1857, "but *very desirous* that I go and labor in Bassein as *your* missionary, and as theirs too. They have written me a most *welcome* letter." *

HENTHADA MISSION.

HENTHADA. — Rev. B. C. THOMAS, Rev. A. R. R. CRAWLEY, and their wives. Thirty (?) outstations.
Twenty (?) Karen assistants, and one Burman.

KAREN DEPARTMENT. — Our last report brought the accounts of this mission down to February, 1857. Shortly afterwards, Mr. Thomas, accompanied by Mr. Crawley, made one of the most important tours of the season, going up the Irrawadi about fifty miles, and thence easterly as many more, through the Tharrawadi district, to the mountain tops which separate the district from Toungoo. Two churches lie in this direction, Kanyogwen, twenty miles east of the Irrawadi, of about forty members, and Shaulau, almost as numerous, near the mountain summit, each with a native preacher.

Before leaving the mountains, the missionaries sent two men to explore the hills south of Shaulau. They found some communities in that direction ready to listen to the gospel. The great deficiency is of men who can live in the mountain climate. But God has raised up on the field one laborer, and three others from the same neighborhood are in course of training at Henthada.

Schools. — The normal school closed a session of five months Oct. 1. More than fifty pupils were in attendance, mostly from Henthada and Tharrawadi districts. The female department contained ten, who were in charge of Mrs. Thomas, aided by a female assistant.

The instruction in secular branches was given mostly by two native teachers. Mrs. Thomas taught the more advanced class in arithmetic, and held a daily exercise with the whole school in geography. Mr. Thomas restricted himself to preaching and Bible instruction, devoting an hour daily to the whole school on the gospel by Matthew. He also taught a select theological class of twelve or fourteen young men, using for text-book the Epistle to the Romans. One evening every week he lectured to the entire school on the Messianic prophecies of the Old Testament. The expense of the institu-

* Since the preparation of this report, a letter has been received from Mr. Thomas dated Feb. 12, in which he says, "I have just returned from a tour of two and a half months to Bassein and the southern portions of Henthada, and have visited nearly all the Sgau Karen churches in Bassein, and was *everywhere* received most cordially, 'even as an angel of light.'" In the progress of his tour he baptized 118 converts and administered the Lord's Supper thirty-four times, preaching every day. Other converts were baptized by the native pastors.

tion, including the cost of a new chapel, books, and dormitory, amounted to about 1500 rupees, and was defrayed, with the exception of rs. 165 from this country, by the liberality of local contributors. The pupils made good progress, and their deportment was "almost unexceptionable."

A class of native assistants spent a month at the station in study with Mr. Thomas, after the school was dismissed, before resuming his labors of the dry season.

The jungle schools have been "carried on with more vigor this year than ever before."

Full reports of the churches have not come to hand. At the date of our last advices, Mr. Thomas was expecting to visit the northwestern parts of the district. He writes Oct. 24, "We have reason to hope for quite a large ingathering of souls. There are a few candidates in almost every old station, and quite a number at some of the new stations. Souls are being converted here almost constantly. Not in large numbers; but we confidently believe that the angels are rejoicing over redeemed sinners here. Let the people of God remember these stations, where the word of God is daily preached. There are already about thirty such stations; for nearly twenty pupils from the normal school are now holding forth the word of life." Thirteen converts are reported as having been recently baptized at the station.

BURMAN DEPARTMENT. — The rains of the last year were unusually heavy, and Mr. Crawley was compelled to restrict his labors to Henthada throughout the season, with the exception of a tour to some villages accessible then by boat. He was cheered on this tour by meeting at several points with earnest inquirers. "Every where crowds gathered around him and his assistants, who listened till late in the night to the glorious gospel."

This excursion had a bearing on the question of the feasibility of travelling in the rainy season. The country is intersected in every direction by a net-work of creeks, on the banks of which are hundreds of villages. The experiment showed that with suitable boat accommodations "these villages can be visited in ordinary seasons, with comfort and without danger to health." "Two or three months in the year," Mr. Crawley thinks, "might be spent in this manner to great advantage."

Mr. C's. course of labor in the city was daily preaching by himself and his assistant, together with tract distribution, at two opposite parts of the city on two of the most frequented thoroughfares. For this purpose two temporary zayats were constructed. On the approach of the hot season, when he could no longer go to the zayats, he devoted himself to the daily instruction of his assistants and of inquirers who called at his house, preaching and teaching a bible class on the Sabbaths. "No new baptisms are reported, yet good is being done. There is no sound of the hammer, yet the rearing of the glorious edifice does not stand still."

Connected with the mission are three Burman churches,* containing twenty members.

* *Two of these were numbered among the Karen churches, in our last report.*

PROME MISSION.

PROME. — Rev. Messrs. E. KINCAID and T. SIMONS, and their wives.
Five OUTSTATIONS. — Ten native assistants, six of whom are ordained.

Mr. Kincaid left the United States for Burmah in September, arriving at Rangoon Dec. 27, 1857. Mrs. Kincaid remains for a time in this country.

Of the operations of the mission, which were left in charge of Mr. Simons, the customary reports, from some unexplained cause, have failed of reaching us. The number of outstations and native laborers is given as reported last year.

MISSION TO AVA.

AVA. — One native preacher.

We learn by our latest advices, under date of Prome, Feb. 11, "that Messrs. Kincaid and Dawson were about to go up to the capital of the kingdom, now Mandelay; Dr. Dawson having left Rangoon for the purpose, January 27th. The latter was expecting, however, to return to Rangoon without delay. Respecting the proposed removal to Ava, Dr. Dawson writes in a letter of previous date, that the way is entirely open. So long as the present king sits on the throne of his fathers, Burmah proper will be entirely accessible and safe. The chief danger to the mission would be from a change of government, which is sometimes the work of only a few days."

ASSAM MISSION.

SIBSAGOR. — Rev. S. M. WHITING, Mrs. WHITING.
NOWGONG. — One native assistant.
GOWAHATI. — Rev. A. H. DANFORTH, Mrs. DANFORTH. Two native assistants.
In this country, Rev. Messrs. N. BROWN, M. BRONSON, I. J. STODDARD, and W. WARD, and their wives.

Mr. Ward and family, whose expected return on account of the sickness of his family was noted in our last report, arrived Nov. 17. Mr. Bronson and wife left Assam in October and arrived March 14, with health greatly improved by the voyage. The health of Mrs. Danforth having become so reduced as to demand an immediate resort to a cooler climate, she was expected to leave Gowahati early the present year, and if necessary, would be accompanied by Mr. D.

With this sad diminution of laborers, the operations of the mission have been of necessity correspondently reduced. Sibsagor and Gowahati have each but a solitary missionary, and Nowgong is in charge of a single native assistant. The labors of our brethren who have been permitted to abide in the field have, moreover, suffered embarrassment and almost a total suspension, first from cholera, which was prevalent in the earlier months of the year, and subsequently by the apprehended rise of the native troops, who were known to be in correspondence and sympathy with the mutineers of Bengal. The influence of the mutiny developed itself in the province early in June, and was more or less dominant till October. For more than six weeks of this period the missionary at Gowahati was compelled to render daily military service. In Upper Assam, where the danger seemed more imminent, Mr. and Mrs. Whiting for

nearly an equal period were constrained, with the advice of the local commandant, to retire from the station and betake themselves to the north bank of the Brahmaputra. By the good providence of God the disaffection was not permitted to break out into open violence. The missionaries were at length enabled in safety to resume their work, and with the assured expectation of abiding tranquillity.

GOWAHATI. — In consequence of the departure of Mr. Ward, Mr. Danforth, who was temporarily in charge of the press at Sibsagor, returned to his original post at Gowahati early in March. The succeeding four months and during the prevalence of cholera, which in Gowahati alone swept away 800 of its population, both European and native, his attention was principally devoted to Cacharis congregated from their villages for private purposes, to whom, in companies of from forty to 100, he and his assistants preached every evening in the week and three every Sabbath. At a later period he visited some of the Cachari villages, and was welcomed by them with the warmest hospitality. Both in the city and at their villages, the Cacharis whom he addressed gave interested attention; some professed to be on the Lord's side; two appeared to have abandoned their superstitions and become worshippers only of Christ; and could the seed which has been sown be duly cultured, the missionary expresses the belief that at no distant day it would yield a plentiful harvest. The Cachari villagers offer at present the most promising field to the spiritual husbandman in this part of Assam. Most of them are independent farmers, and would be able to do much in support of their own evangelical institutions. At one place they were about to build a chapel, chiefly at their own charges, aided by a small contribution from the mission. The principal assistant, Apinta, belongs to this tribe, and is not only an acceptable preacher, but also, by express desire of the Cacharis, and under appointment of the government, their civil overseer or headman. They generally understand the Assamese language, in which they have hitherto been addressed by the missionaries. A catechism has also been prepared in their own dialect by Mr. Danforth, and a second is in course of translation by the native assistant, the first books ever written in their tongue.

But little labor has been bestowed on the Assamese of Gowahati the past season, for the reasons already alluded to. Those who did not sympathize in the mutiny, were under too great apprehension or excitement to listen to preaching. Most of the people were persuaded that the rule of the Company was near its end. The missionary seldom or never attempted to preach in the bazaar, and such of the native Christians as ventured abroad were subjected for the time to insults and threats of Mussulmans.

The native church is in a depressed state, and three of its late members have been excluded.

NOWGONG. — This station, on the withdrawal of Mr. Bronson, was left under the general superintendence of Mr. Danforth, but in the immediate charge of a native assistant (Charles). Thomas, the *native preacher*, preceded Mr. Bronson to Gowahati in the last stage

of fatal disease, and has since died. While yet at Nowgong, Mr. Bronson gave such attention as the state of his health permitted, to the station church, some of the members of which had fallen from their steadfastness. This compelled the withdrawal of fellowship; while on the other hand two interesting youths from the Girls' school were received to the church by baptism.

SIBSAGOR. — Our last report brought the record of this station to the end of the travelling or cold season. The principal labors of the six following months, except as interrupted by the civil disturbances, were connected with the church and the press, both of which were in the charge of Mr. Whiting. Religious services have been maintained as usual, consisting of preaching, bible-class instruction, and prayer-meetings. A native preacher and other assistants have had part in conducting the meetings, and in the scripture and tract distribution. The monthly concert has been regularly observed. Contributions about two rupees monthly, which have been applied to the support of the native preacher. Number of church members 24, of whom 20 are natives. One has been excluded, one suspended, and one has died. Average attendance on Sabbath worship, forty.

The Sibsagor Girls' school in charge of Mrs. Whiting, has nine pupils, of whom four are church members. Their studies are elementary, including reading, writing, arithmetic and geography, all in the vernacular. The scholars do their own cooking and washing, filling up in these labors, with a little sewing and weaving, the time not devoted to the school. Average monthly expense of the school, rs. 30.

The Press. — The publications of the year ending Sept. 30, besides the monthly issue of the Orunodoi, 16 pp., 700 copies, and Assamese Words, four months, 4 pp. 100 copies were,

	Pages.	*Copies.*	*Total.*
Hindu Objections Refuted,	90	800	72,000
Letter of Pondits,	18	500	9,000
Way of Salvation,	24	2,000	48,000
The Fall of Man,	26	200	5,200
History of Creation,	26	2,000	52,000
2nd Catechism,	66	1,000	66,000
			252,200

Three works are in press; Giyunodi, 42 pages, 2,500 copies, Cachari Catechism, 300 copies, and Reasons for not being a Mussulman, 500 copies.

The *issues* from the depository were of the New Testament 13 copies; portions of Scripture gospels, harmony and tracts, 778; other religious books and tracts, 3,164; school books, 533: — Total, including 400 copies of the Orunodoi, 4,888.

TELOOGOO MISSION.

NELLORE. — Rev. Messrs. L. JEWETT and F. A. DOUGLASS and their wives.
In this country, Rev. S. S. and Mrs. DAY.
Two native assistants.

The year last past has been one of trial, as regards both personal and mission concerns. As early as January, 1857, Mr. Douglass was constrained by the protracted and alarming illness of his wife,

to leave the station with his family and remove to Madras. The judiciousness of the measure was at once felt; but before the health of Mrs. D. had been sufficiently reëstablished to justify their return to Nellore, intelligence was received of the breaking forth of the Bengal mutiny; and shortly afterwards they were joined by their associates, Mr. and Mrs. Jewett, who left the station in August. In announcing the grounds of his removal, Mr. Jewett wrote, Aug. 8, "I still cherish the hope expressed in previous letters, that the sepoys in the Madras and Bombay presidencies will prove staunch, and that, consequently, the Mohammedans will fear to rise and all of us shall escape unharmed. Still, the great Mohammedan festival of ten days, commencing Aug. 21, is dreaded by every one in these parts. Should a combined attack be made, all the inland, unprotected places would be likely to be destroyed; while Madras, fully awake to the pressing danger, would be likely to overcome. For a long time we resolved to stand our ground, but at last yielded the point. Capt. Beaver, who commands the three hundred invalid sepoys stationed here, says that, in case of a rise of the Mohammedans, he can afford no protection to us who are on this side of the town."*

Mr. Jewett was absent at Madras about four months, returning in November (?); Mr. and Mrs. Douglass, by the advice of her physicians, remained till January. During their absence the premises were held in charge by the native assistants, by whom also, with the aid of a female helper, the schools were kept in operation.

The boarding and day school has numbered about forty-five pupils, the boarders, male and female, averaging fifteen. About three fifths of the pupils were girls. The studies have been elementary, including, in the first class, geography and composition. A large number of hymns were committed to memory, portions of the New Testament, twenty psalms, catechisms, &c. The principal assistant teacher, or matron, is the first native convert among the pupils, her husband, formerly also a pupil, being now a preacher. An interesting feature of the school has been a "Juvenile Benevolent Society," the object of which was to raise funds for the "Christian education of children and youth," an afternoon, weekly, being devoted to society meetings. The good effects were not restricted to pecuniary avails, which, with aid from European residents, amounted at the close of the first nine months to rs. 300. A greater good realized, was the cultivating of habits of industry and of self-denying efforts for the benefit of others. "The children cheerfully began," writes Mrs. Jewett, "to make their own clothing in play hours and holidays, and also to redeem much time to work in various ways for the benefit of the heathen, separated from them by

* Mr. Jewett adds to the above, (we quote it as illustrative of the general alarm which prevailed at the time, not without cause.) "Were I alone, I would not think of leaving, my hope of general safety being pretty strong;— but when one has a wife and helpless children, he may well fear when there is no cause of fear; how much more when bazaar reports make every ear to tingle. My wife has thought it best to go to Madras ever since we received an unpleasant visit of two native gentlemen, strangers from the north — as inquisitive as spies — attended by twenty men armed with spears and swords." The withdrawal of his family was also urged by *judicious friends* in Madras.

only a mud wall. Poor Christians, who had never thought *they* could do any thing, and even unbelieving servants, were seen bringing their annas at each monthly meeting, held for that purpose and for the instruction of all who chose to come."

The mission church has thirteen members, one having been added by baptism.

We close this brief notice with a paragraph from a letter of Mr. Douglass, written a year ago, (May 10,) but equally apposite in most respects to the present posture of things. "We are looking to the meeting of the Union this month with great solicitude. You who are in the midst of the contending elements, know best their force. * * * * In these contending waters we fear millions of heathen will be left to perish — perish eternally. We pray that the awful doom may be averted. We can but hope that, notwithstanding our fear, there will be a rallying around the 'Union' of its friends, and foes *only for a time*, such as not only to secure permanency but progress in its great and good work. We begin to feel as a mission a painful need of an increase to our number. We ought to be multiplied ten times; and so far as the field is concerned, it demands this number. We can see no reason why the Board, and the churches through it, should not arise to the saving of 14,000,000 of Teloogoos — the most numerous and the most interesting people, confessedly, of South India. There is not a village closed to the gospel, and every where the servant of Christ is treated with respect, and his message very seldom despised. But the want of funds (not of men, for some of our known and tried friends have asked to go,) casts a damp on all our hopes. 'O Lord, how long?' Will not the Master in Zion soon arise in his glorious might, and turn the hearts of multitudes as rivers in the south?"

SIAM MISSION.

BANGKOK, (*Siamese Department.*) — Rev. S. J. and Mrs. SMITH.
(*Chinese Department.*) — Rev. Messrs. W. ASHMORE and R. TELFORD, and their wives. Three native assistants.
Outstations. — *Lengkiachu*, *Bangchang*, *Bangplasoi* and *Petchaburi*.

The year has passed on quietly, with no special interruption to the ordinary routine of missionary service, save what has been occasioned by the want of means and the fewness of laborers. The country continues open to evangelical labor. Government has treated the missionaries with kindness and respect, but, as usual, has made heavy drafts on the Siamese branch of the mission.

SIAMESE DEPARTMENT. — *Religious Services.* — There are three services on the Sabbath. At 9 A. M. is a bible-class. Very many strangers attend this exercise, as well as the pupils of a mission school and domestics. At 10½ A. M. a sermon is preached. The attendance on this has been large during the year, filling the worship room. A third meeting is held at 1 P. M., for prayer.

The monthly concert is regularly maintained, communion Sabbaths excepted, and a monthly contribution for missions. Morning and evening prayers are also held daily on the mission compound,

attended by the boarding scholars, and generally by the Siamese domestics of the mission families.

Tract distribution. — Persons call daily for books at the mission compound, and many interesting conversations are held with them on the great themes of the gospel. Some of the native Christians take books to their homes, and as opportunities occur, put them into circulation. Three tours have been made, two to Ayuthia, &c., and one, which occupied a month, to Bangplasoi, Petchaburi, &c. Book distribution has, nevertheless, been very much limited, for want of distributors. "Had we been in possession of books adequate to the wants of the people," writes Mr. Smith, "we had not the men to go abroad and follow the circulation of books with preaching. Our great mortification this year has been an unrestrained freedom to labor, but neither men nor means to turn that freedom to the best advantage."

Schools. — No school has been supported by the funds of the Union, but a boarding and day school of forty-two pupils has been taught during the year by Mrs. Smith, at private charges. Instruction is given through the Siamese language. "English is taught as a key to the sciences."

Printing Operations. — Some delay having occurred in completing the type matrices, and other preliminaries, no printing was executed during the year under review. Later advices bring the welcome intelligence that the press is at work, and that several forms of Matthew's gospel have been struck off. It is the purpose of the mission to put the whole Siamese New Testament through the press as early as practicable; also reprints of some of the Siamese religious tracts. A new edition of "Grammatical Notices of the Siamese Language," by the late Dr. Jones, and other publications, are contemplated.

CHINESE DEPARTMENT. — The general employments of the missionaries have been tract distribution and preaching, and teaching the native assistants.

Preaching. — During the cold season some four months were spent by Mr. Ashmore, on the eastern and western shores of the gulf, on account of Mrs. A.'s health; but being all the time in the midst of population, his opportunities for preaching were not circumscribed. Mr. Telford has visited from house to house in Bangkok, accompanied by an assistant. He has also visited two of the outstations, and made two tours, of twenty-four and fifteen days respectively, among the Chinese settlements on the Meinam and Maklong, meeting with many who had never before seen a missionary. The usual Sabbath services, daily morning and evening prayer, the monthly concert and the weekly bible class, the last conducted by Mrs. Ashmore and Mrs. Telford, have been steadily sustained, as in former years.

Native Assistants. — The three native assistants have been employed throughout the year, beside a young Siamo-Chinese man not in formal connection with the mission. Their support has been derived from contributions of the church, aided by other local contributors.

Special effort has been made during the rains, to improve the qualifications of the assistants, by daily study both of the Old and New Testaments. "The great end and aim of every lesson was to show the need of a Saviour, and the greatness of the salvation through him." "We examine every passage," wrote Mr. Ashmore, "with a specific purpose; — not simply to ascertain its meaning in and by itself, but to learn its place in the plan of Redemption. We endeavor to make every truth that passes under review, whether doctrinal or historical, shed some light upon the great central fact of the Bible, the expiation on Calvary and the righteousness of Christ." In this manner of study three months were bestowed on Galatians, Ephesians and Colossians; after which the class took up Romans, in connection with passages from the Old Testament bearing on the discussion of the two plans of justification.

Mr. Ashmore has given the following outline of the "plan of study": "We take a portion of a book or epistle, occupied with some particular subject. The class read, one after another, whatever number of verses are necessary to evolve a distinct point; this point is then discussed freely, and its meaning and bearing on the main subject are indicated as clearly as possible. When a subject has been passed over in this way, the whole is immediately reviewed with an especial reference to the analysis. And finally, the most important and prominent thought, the leading doctrines, or some particular phrases or formulas, are selected and assigned severally to the members of the class for minute and special consideration.

"Sufficient time is of course allowed to review and weigh the whole subject. Passages of Scripture bearing on the topic, are pointed out, — usually at the time the subject is committed. On presenting their theses, one introduces the discussion by stating all that he has been able to glean himself, or that has been suggested in recitation, or learned from others. The rest are then invited to express their opinions, whether in confirmation or dissent. This usually results in a tolerably thorough investigation of the subject. In the course of the discussion, the teacher propounds such inquiries as seem called for; and finally closes the exercise by summing up what has been said, endeavoring, so far as lies in his power, to throw out all errors, to incorporate all the truth expressed, and to combine the whole in some few simple forms easily remembered."

The Church. — The accessions to the church have been five by baptism, and four by letter, making the present number thirty-nine. Seven of these are Americans; the rest are Chinese and Siamese, except one Burman. Two of the baptized were reported last year as inquirers, of which class there are now five. The contributions of the church, bi-monthly and otherwise, have amounted to 101⅜ ticals, devoted to support of native assistants and relief of its poor.

Schools. — In regard to schools connected with the Chinese department, Mr. Ashmore remarks as follows: "In Siam there are very few native Chinese children. A school of pure Chinese could be formed with the utmost difficulty. The children of Chinese fathers, having Siamese mothers, invariably speak Siamese better than they

do Chinese. To learn to read Chinese is a work of great difficulty; whereas Siamese is comparatively easy. Notwithstanding this, a Chinese class can be obtained at almost any time. At the same time, we do not consider this the most profitable form of effort. We do not engage in schools, because we prefer a more scriptural kind of labor." Mrs. Ashmore, however, has had the children of the church members who reside near, daily instructed in Chinese, and Mrs. Telford has given instruction to two girls of Portuguese extraction.

Mr. Ashmore communicates the subjoined reflections on teaching English. "There is now a great request for English tuition. Parents are anxious to have their sons learn English, because it furnishes so advantageous a way of earning a living. We might have a school any day, if we would only give a little instruction each forenoon in English. We are not blind to their motives. Nor are we blind to the temptation which it brings upon the native youth. Few, very few, of them ever stay in school long enough to obtain more than a mere smattering of English. 'A little knowledge is a dangerous thing,' never seemed more impressively true than in reference to native children in Siam learning English. It is a 'key' indeed; but a pupil who progresses scarcely beyond the easy sentences of Webster's Spelling-book, can hardly be expected to unlock any science with it but the science of money-getting. And this, I know, is done sometimes at the sacrifice of all the good they acquired in other matters by being associated with missionaries. It will be understood, then, why we have attempted so little in this department. We would not disparage schools; we would simply magnify the work of preaching, and teaching 'doctrine' — the truth as it is in Jesus."

The health of Mrs. Ashmore, though somewhat improved from the previous year, has not become sufficiently firm to encourage the hope of her laboring permanently in Siam; and Mr. Ashmore has been authorized to repair to Hongkong with a view to his ultimate transfer to that mission, if the location be found to be more favorable. The arrangement was entered into with the greater readiness in view of the urgent demand of Hongkong, if it be sustained, for immediate succor. Mr. and Mrs. Ashmore sailed for Hongkong in January.

HONGKONG MISSION.

HONGKONG.—REV. J. W. JOHNSON. Three native assistants.
Outstations, *Tung-chiu, Chek-chu, Tukia-wan, Chiem-ta-chiu.*

The operations of the mission the past year have been still more interrupted by the outbreak of hostilities between the British authorities and the Cantonese. The difficulties of intercourse with the people were gradually being removed, but the renewed collisions have in a great measure suspended missionary labor in their vicinity, except on the island of Hongkong.

At Hongkong, regular worship has been maintained on the Sabbath; the word of life has also been proclaimed, as heretofore, on board of junks and trading vessels that have visited the harbor, and

at places of resort of Tie-chiu men; and Scriptures and tracts have been liberally distributed among those able to read and willing to accept them. These in a few instances have been rejected.

The attendance on chapel services has varied with time and circumstances. After the commencement of hostilities, when trade was for a season suspended, the hostility to foreigners that prevails among the Cantonese not much affecting the Tie-chiu people, many of the Tie-chiu traders and shopkeepers availed themselves of the opportunity thus afforded, and for three or four months filled the chapel on Lord's day with attentive hearers, while the services held for the Canton people were very nearly abandoned. In the later months of the year, the attendance was far less numerous. Many had left the island, and others were again absorbed in trade. "Yet we trust," writes Mr. Johnson, "much good seed has found lodgment in the hearts of many, which in the day of the Lord will be found not to have been thrown away."

Two of the out-stations, Tung-chiu and Chek-chu, have been frequently visited by A Tui and A Sun without molestation, "and the fire has been kept alive upon the altars erected there."

No one has been baptized during the year. There have been three applicants for the ordinance, but the cases were not satisfactory. There has been one death. Present number of the church, thirty-four. Many of these, however, are scattered abroad, and of some no information has been received for a long time.

Of the native assistants, two have been supported by special contributions to the Union; the other, A Sun, by the Baptist church in Edinburgh under the pastoral care of Rev. R. Anderson. A Ee has also been employed five months as a colporteur.

Our last report announced the release of A Sun and A Ee, after a four months' imprisonment at Chau-chau-fu. They reached Hongkong in January (1857), just as the church was assembling for prayer preparatory to the observance of the Lord's Supper. "They returned to us," Mr. J. writes, "as from the grave. There was present not one unmoved heart; and many grateful tears were shed as we returned thanks to Almighty God for their deliverance, and together commemorated the sufferings and death of our blessed Lord and Master." Their labors at Fu, we are gratified to note, have not been suffered to fall to the ground. Two native brethren, formerly employed as school-teachers at Tung-chiu and Chek-chu, have twice visited the city, and have distributed there a large number of Scriptures and tracts. A missionary (Rev. Mr. Burns), under whose direction they were laboring, and who resides at Swatow, writes that "they met with no molestation nor opposition," and "though as yet he knew of no marked evidence of the Holy Spirit's work on individual hearts, apparent good effects had been produced."

The hope has been expressed by the mission [see our last annual report], that on the restoration of peace a permanent footing may be gained at Swatow, or elsewhere, in the Tie-chiu district. Among the reasons for "removing the mission ultimately to Swatow, i. e. to Tie-chiu proper," on the supposition that two distinct missions

are not attempted, Mr. Johnson suggests: 1st, "The labors of this mission have reference exclusively to the Tie-chiu people, and it is important that we bring our influence to bear as directly as possible upon the great mass of the population; and 2d. We are generally known in the Tie-chiu district, and have converts, both from this place and from Siam, scattered through it. We could, consequently, enter into labor there under more favorable circumstances than others." For these and other reasons, he thinks, "if a mission can be supported but in one place," the preponderance is in favor of Tié-chiu. But he adds in a more recent communication, "While I think it very desirable that we have a mission in Tie-chiu just as soon as we can establish ourselves there, I think it would be very bad policy to give up this position, at least till we *are* established there; nor would I then advise the abandoning of Hongkong, if it were possible to occupy both places. It is the opinion of all whom I have consulted, that all, — however extensive or well established might be their labors in the country, — that all should have their head-quarters, as it were, here, for a resort in times of trouble, — likely for a long period to be of constant occurrence, — and in times of sickness, too, for proper medical advice and treatment. The Germans, whose policy it has been to have inland stations only, have found it necessary to buy property here, which for the future they will make their head-quarters. The Roman Catholics have extensive establishments for the same objects. From this point they go out; and hither, again, do they resort, to recruit and prepare for new efforts."

With regard to the importance of retaining Hongkong "as a permanent station," the following views have been submitted by a late member of the mission (Rev. Dr. Dean). "Should the time come when we may plant ourselves on the main land, in the neighboring province, or Tie-chiu district, it would afford no good reason for the abandonment of Hongkong, but an additional reason to reinforce it as the central station. There are plants flourishing there which cannot with safety be transplanted; and it would be unwise to leave them unwatered and uncared for, when they have cost so much, and promise so well." Again, "Hongkong is occupied not merely nor mainly for the people of the island, — though if limited to that it would be no mean mission; — but its advantages are to be counted from the various stand-points and out-stations already under its influence, with many others which it is adapted to control and to unite in this central point. It is questioned whether there is a position in China which would command a greater power than Hongkong, as a central station for bringing the gospel to bear upon the people."

"Hongkong is, geographically, as near the villages and towns of the main land as Swatow. We reach the main land by fifteen minutes' sail, at an expense of half a dime. Politically, it offers no obstacle to an unrestrained communication between the missionary and the people. Socially, the homes and families of the Chinese on the main land are as easily reached, and are as accessible for Christian purposes, as from any other station in China. The only differ-

ence is, as compared with any other station, life and property are more secure at Hongkong. Hongkong has proved itself as healthy as any other station in China, which has been occupied by Europeans. The same mortality has followed at other stations the same *exposures*. If more deaths have occurred at Hongkong, more Europeans have resided there. Hongkong, moreover, was first occupied, and the *experiment* was there made as to the style of dwellings and exposure adapted to Europeans." "Hongkong, then, is justly regarded not as a provisional, but a permanent station. I have visited, with one or two exceptions, the stations in China occupied by missionaries, as well as some unvisited by Europeans; and if I were to locate the mission again, I see no good reason for changing the station from Hongkong."

NINGPO MISSION.

NINGPO. — Rev. Messrs. E. C. LORD and M. J. KNOWLTON, D. J. MACGOWAN, M. D., and their wives.
Three native assistants.

Mrs. E. A. Goddard, who returned from the mission in 1855, laboring under fatal disease, was permitted to enter into her rest on the 28th of November last, after a faithful service of nearly fifteen years. The mission families at Ningpo have suffered from sickness, and one, the son and only child of Mr. Knowlton, has died.

The operations of the mission have been continued on the very reduced scale of the past year, noted in our last annual report. The principal place occupied with stated public worship on the Sabbath and during the week, has been the West Gate Chapel, so called, at which both Mr. Lord and Mr. Knowlton have officiated. A Bible class has also been conducted at the same place by Dr. Macgowan.

Native Assistants.— The three native assistants are reported as giving a "good degree of satisfaction." The fourth, employed the previous year, has been dismissed for misconduct, and excluded from the fellowship of the church. In this respect the Ningpo church seems to share the common experience of other mission churches in China. "Covetousness," says Mr. Knowlton, "is the great, the easily besetting sin of the Chinese. There is no hypocrisy they will not practise in order to get money; and hence the most stringent precautions are needful to avoid being duped. Very often, those have turned out the worst, who had raised the highest hopes." To guard against such imposition, one of the missions at Shanghai, (the Southern Baptist) had adopted the principle of giving no Chinese any employment, not even as an assistant, merely on the ground of his being a Christian. "They employ no native assistance but what is voluntary." Dr. Macgowan proceeds to say, "To an inexperienced person such a course seems impolitic. What more natural or proper than that a Christian Chinaman who is capable of imparting instruction, should be induced to give his whole time to that work, some parts of which he can perform much better than the missionary? The advantage of such a course has seemed so obvious, that in every case the first convert of a mission, who could be turned

to any account in the work, has been taken as an employed agent. And why not? Is he not worthy his hire? Before conversion he lived from hand to mouth, dependent on hourly exertion for daily rice; how could he spare time for gratuitous missionary work?

"Yet long observation and an intimate acquaintance with the subject have brought me to this point. Were I commencing a mission again, I would forego the advantage to be derived from native agency until the multiplication of converts enabled me to make a selection of those most fit, from a group of competent persons. In such a case those only should be selected whose greater zeal and ability had clearly pointed them out to the native brethren as possessing unequivocal qualifications and claims to become salaried assistants. Hard would be the labor in such a case, and very slowly would the quarrying go on; but the materials would be such as to guarantee a well-finished and permanent structure.

"The use of native assistants cannot now be relinquished; — our error consisted in prematurely employing them. It now remains only to be assiduous in the use of correctives of the attendant evils, — so to educate native Christians that they shall not consider the work of evangelizing to be the province of the paid brother only, and to let them early learn that the foreign supplies come not from an abundant and inexhaustible source."

The Church. — The church has nineteen members, showing an increase by one since our last report. Five have been baptized and one excluded; three have died. The present state of the church is represented by the mission "to be far from satisfactory," owing to "circumstances connected with the misdemeanors of the excluded member."

Schools. — Of schools and scholars the report is as last year; "discontinued for want of funds." The mission call the attention of the Committee to the desirableness of sustaining at least a day-school for the children of their church members, of both sexes. "While other missions," they remark, "sustain large boarding and day schools for both sexes, it seems incumbent on us to provide at least for our own to the extent of a day-school. The incongruity of placing the children of our church members at the schools of other denominations is obvious. And facilities should be afforded for the instruction not only of the sons, but of the daughters."

Medical Department. — The expenses, special, of the medical department of the mission have in former years been defrayed by the Medical Missionary Society. The disturbances at Canton having of late interfered with the Society's operations, and the dispensary having been closed, Dr. Macgowan has prescribed for patients at his own residence only, and of medicines already on hand. The small additional outlay has been solely for members of the mission and native Christian brethren.

Bible and Tract Distribution. — This has been limited to 21,130 pages of Scriptures and 17,300 pages of tracts.

Outstations. — The one at Chusan continues to be regarded by the *mission as a post that ought* to be occupied, both for its promise of

usefulness, and for healthful occasional resort as a sanitarium. The missionaries renew their recommendation that a mission house be built on the island, to be used also as a chapel. Were a shelter provided, numbers of the missionaries would be glad from time to time to resort hither, and "to spend much time in more than usually useful labor, while at the same time renewing their health." The out-station is at present occupied by one of the assistants.

The missionaries advert, also, in various connections, to the expediency of establishing, at the earliest practicable moment, interior stations, such as Kinghwa, some 250 miles distant from Ningpo. The prefecture of the same name, of which Kinghwa is the chief city, is the central portion of the valley of Tsientang, and is about 130 miles long and a hundred broad, with an estimated population of one and a fourth millions. Mr. Knowlton expresses the hope that "ere long not only that, but countless other like fields, will be open to the heralds of the cross. Hitherto missionaries," he proceeds to remark, "Hitherto, missionaries huddled together at the five ports, with opium sellers and sailors to counteract their influence, have labored under a great disadvantage. Were the laborers now in China to scatter abroad and station themselves at favorable points in the interior, their power for effective missionary work would undoubtedly be almost indefinitely increased." And again, — "Should the barriers which government has raised against foreigners and foreign religions, and foreign opinions of every kind, be thrown down, countless cities and villages and densely populated districts, would at once be open to evangelical efforts. Missionaries would, for the most part undoubtedly, be received kindly by the common people, and would be permitted in peace to prosecute their labors of love."

MISSION TO FRANCE.

PARIS. — Rev. A. DEZ. M. *Vornière*, colporteur.
VERBERIE. — Rev. J. B. CRETIN. — LA FERE, I. FOULON. — CHAUNY, V. LEPOIX. — DENAIN, J. BOILEAU.
Five stations; five native preachers, and one colporteur.

The state of the mission and the spirit which animated the native laborers are indicated generally in the words of one of their number, writing in October last; "We advance, though slowly; and God manifests his power in the midst of us. Now, as in the time of the great apostle of the Gentiles, 'the foolishness of God is wiser than men, and the weakness of God is stronger than men.' Now, as in the glorious days of the primitive church, 'Christ is the wisdom of God and the power of God for all that are called, both Jews and Greeks.'" And again, "The continued interest of the Committee in the French Mission, evinced by its continued support notwithstanding the pressure of the time, rejoices our hearts. This unequivocal testimony of attachment strengthens our zeal, and engages us to labor faithfully in the great work committed to us. We are fortified besides by the thought that we labor in a cause which is pleasing to God, and for the truth; — which is the clearer to us from the fact that most of us were formerly plunged in the darkness *of popery.*"

The reports received from our brethren throughout the year at moderate intervals, corroborate the above representation. There has been betrayed at no period any flagging of zeal, or abatement of strenuous endeavor. Subjected in parts of their field, as at Chauny and La Fère, to governmental surveillance, shut out from their houses of worship and exposed to arrest and imprisonment, the forest and the mountain-top have been set apart for the gathering of the people, and seasons for the burial of the dead availed of to proclaim unmolested the news of salvation to the companies who thronged to the cemetery. Cases are reported from time to time of marked devotedness and constancy. At O., where the stated ministrations of the gospel have been suspended, the church survives, and two persons have requested baptism. At another, where evening meetings are held for worship, a service is also maintained on Lord's day by a blind brother, "who uses every effort to bring sinners to the knowledge of Christ." "It is truly affecting," writes one of the pastors, "to see this blind man explaining to others the word of God, much of which he has learned by heart. Once a month he comes to enjoy the Lord's Supper, which requires him to travel six leagues, with no guide but his dog." On communicating these and similar facts, the writer adds, "It is evident that God sensibly blesses our work. We are not alone in the struggle; the Almighty Shepherd is with us; it is His work to convert sinners."

The following is an outline sketch of the history of the several churches for the year past, furnished by Mr. Dez, pastor of the church at Paris.

The church at La Fère constantly meets with more or less opposition from the local authorities; nevertheless, it is ever faithful, and distinguished for its zeal and piety. It numbers seventy-eight members. Six were baptized during the year; and there are fourteen candidates for baptism. Contributions, for the poor, for missions, and for the rent of a chapel, 514 frs.

At Chauny none have been baptized, but fourteen are ready for the ordinance, who have been prevented from enjoying the privilege by circumstances which they could not control. There are also signs of an awakening among the young in the Sabbath school; and the harvest around on every side is growing white. A Christian Association, of young people, have distributed thousands of religious tracts during the year, and have aided, as they were able, in maintaining worship at out-stations on the Sabbath. The church has eighty-eight members, including residents at the out-stations. One had been added by letter, and one restored; two have been excluded, three have withdrawn, six have removed to distant places, including four to the United States, and one has died. Forty-five persons are reported as "well disposed visitors." Contributions of the church, 111 frs. 21 c. for missions, and 86 frs. not designated, besides aid to the poor of the church. There is no change in regard to religious liberty, the chapel remains closed; but meetings at Chauny and in *the neighborhood* are undisturbed.

The Denain church, including the branch at Orchies, has thirty-three members. Four have been received by baptism, two dismissed, and two excluded; one has died. Several are candidates for baptism. The pastor speaks of "encouragement and hope." The church "walks uprightly." Contributions, including 56 frs. 40 centimes for missions, 211 frs.

To the church at Verberie, which now consists of twenty-seven members, one has been added by baptism within the year; two have been dismissed to go to the United States, and one has died. Contributions for the mission, 179 frs.

The number of members in the church at Athies, is twenty-two. One has been added by baptism. The church is visited as often as possible by the pastor of La Fère church, and there appears to have been a reviving. Several are "well disposed."

The church at Paris has thirty-eight members, including six who live at a distance from the city. Added by baptism, five; by letter, one; dismissed, one; excluded, one. One has left for this country. There are four candidates for baptism, and several persons are serious and "well disposed." This station has the labors, in addition to the pastor's, of a zealous colporteur, who has sold many bibles and testaments, and thousands of tracts. Contributions, 201 frs. 32 centimes; of which 27 frs. and 32 cent. were for the mission.

The aggregate of members in the above six churches, is 286. Added by baptism, 17; dismissed, excluded, dropped, or died, 21. Contributions reported, 1307 frs. 3 centimes.

To the above outline, the brother who forwarded it has appended the following comments.

"In order to judge of the results obtained, to the existing number of members should be added those that have been removed by death or emigration from the beginning of the mission, and this number is not small. Our candidates for baptism should also be added, and the children of various ages in our Sabbath schools should be noted, and persons in a state of greater or less spiritual progress attached to us, who are not members of our churches. Moreover, in forming such an estimate, regard should be had to the position in which our churches stand in the community, their chances of prosperity or failure, and the means which have been put in train to found the mission and ensure its establishment.

"It should be considered that a considerable portion of the money which has been expended since the establishment of the mission has been designated to other departments of labor, and not to assistants actually devoted to mission work; — that the principal churches have been subjected to almost incessant persecutions, and that they have made their way in the midst of a population almost entirely Roman Catholic, in spite of malice and calumny, and the influence of a dominant priesthood; — that the Baptists were a new sect in France, unknown to most Protestants, and to all Catholics; that, consequently, little known at first, they have been obliged to struggle against that opposition which always exists to a doctrine regarded as new; — that we have been often assailed by the French religious

journals, without having any facility for defending ourselves, because we had no way of publishing except in those same journals; — that within the last three years, several assistants have been dismissed, and that the fear has been propagated very widely that, one day or other, the mission was to be abandoned; and finally, that, notwithstanding these difficulties, the mission has made greater progress, proportionably, than the Union of Independent churches in France, which numbers about 1800 members, while the greater part of these churches are without discipline, and composed of members many of whom are strangers to spiritual life, and who ought to be cut off; and that almost all these churches enjoy liberty of worship, and have the watch-care of more than thirty pastors, aided by evangelists equally numerous, and by colporteurs; — that they have also schools, through which their principles may be propagated, and means of publishing, which we have not.

"In view of these things, is it rash to think that if we had more means of action and of publicity, and if our work could assume a stability such as it now has not, we should make more progress, with divine aid, than we have done in the past? Is it rash to *hope* for the future, — our circumstances being more favorable, — when even now we see the principles of baptism and pedobaptism in an open and acknowledged struggle; when questions intimately connected with the subject of baptism are occupying all minds; when we are more known and generally esteemed; and, finally, when most of the Independent French churches are filled with members holding the principles of the Baptists? And under such circumstances, would not the abandonment of our mission be a real calamity?"

Since the above was written, the following communication, bearing on the same subject, has also been received from Mr. Dez, under date of April 22.

"We have cause to be grateful for the toleration enjoyed by our brethren. For, while in some departments meetings for worship are prohibited absolutely, and the preachers are thrown into prison and condemned to heavy fines, Messrs. L. and F. are so highly esteemed in the places where they reside, that their flocks can meet under the very eyes of the municipal authorities without molestation. Mr. L., still more free than Mr. F., recently officiated at a funeral at C——, where nearly 300 persons were assembled. Not long since he solemnized a marriage near C——, where the military guard of the commune constituted the police.

"The struggle between baptism and pedobaptism in France continues. It is delightful to observe what progress Baptist doctrines are making among Christians of all denominations. The *Archives du Christianisme* has become decidedly a Baptist journal in this respect, viz: that its principal editors firmly defend our doctrine on baptism. An English Baptist minister told me recently of a minister of the Evangelical Society of France who no longer baptizes infants, and who is beginning to baptize by immersion. I have also heard of another minister of the same Society, who has lately declared publicly that he would not baptize infants. I could name several minis-

ters in P——, who are thoroughly Baptist in principle, although, for reasons which they think sufficient, they have not yet been baptized, and do not administer the rite by immersion.

"In view of these things, it will be a sad calamity if our dear mission should, under such circumstances, be given up. I hope such a thing will not take place, but that our churches will be preserved. It is impossible for me to contemplate the blessings which have attended the mission, and then to think of abandoning it. I have never given up all hope; and as often as I think of each of our flocks, advancing in spite of all difficulties and obstacles, I say to myself, — 'We cannot be abandoned. If an English Baptist mission, commenced in Bretagne twenty years since, is maintained, although it numbers only twenty-two church members, our churches, which are in a state far more prosperous, cannot be given up to destruction.' I entertain the cheering hope that the delightful revival which is now blessing the United States may contribute under God to the maintenance and perhaps to the increase of all the missions."

We have also received, under date of April 1, a letter from Mr. Lepoids, of Chauny, in which he writes as follows:

"In looking back over the quarter of a century since this mission was commenced, we see that at the beginning there were very few Baptist Christians in France. The Baptists here, at first, were but sparingly enlightened; deficient in strength as to the real principles of the Baptists, and especially as to the scriptural discipline of the church. Then it was almost impossible to find a missionary station or a missionary laborer. Our holy faith was misunderstood, — despised by every one, and even by Christians.

"Then everything was to be done; — to train young men to the work, — to form new fields of evangelical labor — a thing so difficult in France, — to dissipate the prejudices, not only of the world, but also of Christians of other denominations.

"We can say in truth that all this has been done, under God, through the means of the well beloved brother sent to us by the American churches. And hence, whatever happens, we, our families and our flocks, shall be forever grateful to you. The French Baptist churches are now known, esteemed, and respected by people around them, so that our adversaries no longer dare to persecute us openly and violently, as is done elsewhere in the case of our brethren in our unhappy country.

"Then, the Christians of other communions know us and our doctrines better; numbers of them are on the way towards us. Many of these brethren, gifted and pious, actually defend believers' baptism with eloquence and energy in their pastoral associations, in books, or in their newspapers. They are sapping the foundations of infant baptism. No doubt there is a secret labor in the church, of which, in the early future, there will be good fruit.

"Many hundreds of souls have passed from darkness into the glorious light of the gospel of Christ by means of your laborers in France. But eternity alone will reveal all the good that has been done among the thousands of persons with whom we have been

brought into contact. Besides the fields so interesting and so prosperous in P——, N—— and O——, if the American brethren could but witness the progress of the work in A——; if they could have been present at our late Easter festival at C——, and seen the crowd of attentive and deeply moved hearers during our solemn meetings; if you had been present at the examination for baptism of four of our young people, — the blessed fruit of my Sabbath school, — surely you would say as we do, 'No, it is not the will of God that such a work should be forsaken, where the prospect is that still more will offer themselves for baptism at the approaching feast of Pentecost.'

"The church of L—— is no less blessed. After all the favor of God bestowed upon it in past years, the harvest seems now whiter and richer than ever.

"It is in such circumstances that our beloved fathers and brethren of the United States think to abandon us! Alas, if they would reflect upon it a little, they would say with us, 'What a great calamity, should it be done!'

"May the Lord God Almighty raise up for us among you, in behalf of the mission, — as formerly for Israel in Egypt, — many a new Moses, that we may go through this sea without being swallowed up: and if we are to be left for years in the desert, like Joshua, before causing us to see the new Canaan, may He only grant us, together with fidelity to his service, our daily manna, and a little water, from the Rock to quench our thirst.

"May the Lord be with our beloved brethren at the meeting of the Union; may He bless your intercourse and your solemn deliberations, and Himself determine your important resolutions.

"While you deliberate, we shall be with you in spirit, and shall continue to pray that all you do may be for the glory of our God and Saviour, for the good of the cause, and for the salvation of perishing souls."

MISSION TO GERMANY.

HAMBURG.—Rev. J. G. ONCKEN, Rev. C. SCHAUFFLER, J. BRAUN.
BERLIN.—Rev. G. W. LEHMANN.
BARMEN and ELBERFELD.—Rev. J. KOEBNER. More than five hundred stations and outstations; five missionaries and seventy (?) other native preachers and assistants.

The mission in Germany has acquired stability and influence. Even if left without foreign aid, and in the face of much opposition, the work will go on. The gospel preached by our brethren has become incorporated with the life of the people, and at hundreds of points the leaven is operating. The blessing of God and the faithful activity of the members are making the whole land a field of cheering promise.

At Hamburg the gospel has been made known to thousands, though the increase of the church has not been large. Much attention has been paid to emigrants. 'Forty outstations are connected with this church, and God has raised up in the church itself useful talents, and hearts willing to labor. During the past year the whole church has been engaged in diffusing the truths of the gospel.

Mr. Oncken spent several months in the early part of the year in visiting England and Scotland, for the purpose of making collections to aid in the work of the mission, and especially in the erection of places of worship. He was cordially received, and obtained the means of assisting several churches.

The churches in Oldenburg show many evidences of spiritual health and vigor. At Jever a chapel is begun. A young girl, living out at service, with extraordinary liberality, gave two hundred gulden to the work, which she had reserved seven years for that purpose. A few have been added to the church. A new door has been opened into East Friesland, and notwithstanding the prevalence of a spirit of persecution, the assemblies are crowded and attentive. Through this whole region there is an increasing interest in spiritual things. Several have read the entire bible with astonishing diligence, in order to obtain a knowledge of the truth. Many follow the preachers from one village to another, so anxious are they to hear the word.

At Bremen the meetings are well attended and there have been some additions by baptism. Several who once manifested hostility now confess that the Baptists teach nothing adverse to human happiness. The Sabbath School prospers, and some of the scholars are thoughtful. There is a liberal spirit among the members, and the ladies' sewing society has raised seventeen rix dollars. At the outstations the prospects for the future are troubled. The stations on the Weser are very numerous, and the brethren as to spiritual things are in a favorable state.

At Goyden bei Saalfeld the church has been much quickened. There is a great hunger for the word of life. The missionary reports that though he travels long distances both east and west, he has not been able to meet all the pressing calls made upon him.

The Spirit from on high has breathed upon the church at Barmen. There have been repeated baptisms, which have been blessed to the opening of many hearts. During this precious season of awakening and conversion, the young particularly have been brought to bow to the sceptre of Immanuel. At Vollmarstein the meetings are attended by growing numbers.

The prospects at Berlin are pleasing. Thirty-six have been added to the church, and several promising candidates are seeking admission. Great pains have been taken with the choir, and there is an obvious improvement in this part of the worship. The children are regularly instructed in the Sabbath school and on week days. The associations of the young men and of the young women are continued successfully. There is much life in every department of the church. Two or three new outstations have been commenced, and an effort has also been made to sustain a regular service in another portion of the city.

An interesting revival has been enjoyed at Seehausen. New doors for the preaching of the gospel are opened on every side. The contributions of the church have much increased.

An awakening has occurred on the Polish frontiers. A German brother having business in that region distributed tracts, one of

which, falling into the hands of an aged lady, led to the holding of an evening meeting, at which sixty souls were present. The tidings quickly spread to the neighboring village, and much inquiry for the truth and an earnest desire to have regular meetings is the result.

Templin has been visited with a gracious effusion of the Holy Spirit, which has continued for many months. About one year since the spiritual necessities of the surrounding country seeming to demand more evangelical labor, the church appointed as a missionary a brother having suitable gifts, who had already been the means of conversion to several persons. In two months fifty-four new members were received to the church, and from January to June, 1857, one hundred and fourteen. The sensation created throughout the country by these numerous cases of conversion was very great. Everywhere they became the theme of conversation, and the general exclamation was — "This is the Lord's doing, and it is marvellous in our eyes." The blessing continued for some months. Scarcely a meeting was held, at which inquirers did not remain to converse on the interests of their souls. The largest room will not hold all who come. There is great need of a more commodious chapel. The sphere of usefulness extends continually. In the circuit of Templin there is scarcely a place where there are not some members. The Lord has caused the church to break forth on the right hand and on the left. All the places of worship need to be enlarged. Several delightful baptismal occasions have occurred. Every member improves his talent. The number baptized during the year was one hundred and forty-three. The monthly church meetings have been days of gladness. On those occasions the brethren often began to come together from all parts in carriages and on foot by eight o'clock in the morning, and often it was eight at night when they separated. The outstations have been greatly strengthened. The members reside in forty-two different places. To meet their wants the church has undertaken the support of a missionary, who has been a great blessing. Three laborers are now entirely devoted to the interests of the mission. Besides this every member is active. Not one is willing to be unfruitful. A chapel has been commenced at Templin.

The year 1857 was closed at Memel by the baptism of twenty-seven persons. The Sabbath school has again been interdicted. The spirit of Christian benevolence prevails. One thousand dollars have been laid aside, the interest of which is pledged to support the cause at Königsberg. The church also sustain their pastor and two missionaries.

Mr. Albrecht continues his Lithuanian service at Memel on the Sabbath. The residue of the time he spends in missionary journeys. In many Lithuanian villages around Memel there is a disposition friendly to the gospel, while in others an opposite spirit prevails. Several new tracts have been translated into the Lithuanian dialect, through the encouragement of the Baptist Tract Committee at Hamburg; many have been awakened by reading them.

To the church in Stolzenberg 34 have been added by baptism.

The present number is 232. The organizing of the church at Königsberg has been the means of increasing the interest of the members at Stolzenberg in the advancement of the kingdom of God. The members have been actively engaged in the circulation of bibles and tracts.

The church at Pinneberg dedicated a place of worship in December last. This church was commenced with fear and trembling in 1844, by eight brethren from Hamburg. Notwithstanding opposition, the number increased. More than 100 souls have been converted here.

At Friedeberg the meetings are well attended, though they meet with opposition. In all the region of Frankfort on the Oder there is a call for more laborers.

New churches have been organized at Offenbach, and Budingen. The members of the former reside chiefly at Frankfort on the Maine. Fourteen have been baptized. Six Sabbath schools are sustained, but not without opposition. A new missionary interest has recently sprung into being. There is a daily concert of prayer, in which the brethren engage to pray for one another, for ministers, and for those who are under any trial, or who have asked an interest in their prayers.

The church at Rositten where, at the commencement, persecution was fearfully prevalent, now forms a strong body. The members enjoy full liberty. So much interest is manifested at Bladiau, an outstation of Stolzenberg, that of the crowds assembling to hear the word of God, almost all were obliged to stand, but showed no signs of weariness. Dirschau, an outstation of Elbing, has been formed into a separate station. The ranks of the church at Hammerstein have been much thinned by emigration to the United States, but the meetings are well attended.

"The Lord's wonderful dealing," says Mr. Lehmann, "is exhibited in East Prussia, where the germ, planted in humility and hope, has yielded glorious fruit. There is no field of labor where the truth as it is in Jesus has spread so widely, and become rooted so deeply. In the neighborhood of Königsberg, embracing the churches of Memel, Rositten, Stolzenberg, Elbing and Goyden,—are 101 preaching stations and 1,141 church members. These all strongly desire to have a centre in Königsberg, where at present only thirteen scattered members reside."

In Prussia there are 22 churches; outstations, 257; members, 2,744.

The work is progressing on the island of Lolland, and meetings are eagerly attended. In twenty-one days, twenty-eight services were held, and often the voice of the preacher was drowned by the audible emotion of the hearers. A baptism which occurred last July, roused the authorities and especially the clergy. For a little time the national churches were filled; but the fervor was only temporary. The brethren meet often to pray and read the Scriptures together, and to encourage one another. Several, once slaves to the intoxicating cup, have abandoned their wicked ways. The number bap-

tized is nine. They are anxious to be formed into a church. The Lord's Supper was celebrated there for the first time Aug. 23.

There is great encouragement in Denmark and Southern Sweden, and the assemblies are crowded and attentive. Persecution also prevails.

The members at Mühlhausen are scattered over a district of forty-four hours. The brethren dwell in love, and serve one another with their gifts. At six outstations there are regular meetings well attended.

There is a spirit of inquiry also in Switzerland. The people at Zürich earnestly invite ministerial aid. At one place, people were present at meeting from ten different places, and some travelled seven hours in order to be there.

It is painful to be obliged to add to these interesting narratives that the hand of persecution is stretched out still. At Halle preaching is prohibited. At Templin and the vicinity, efforts are made to hinder the holding of meetings. At one place the police officer came in and dissolved the assembly, declaring that as the duration of the meeting was not limited in the "permission" from the authorities, the service should continue but half an hour. Impediments are also put in the way of baptism. For quietly administering the ordinance to three persons, Mr. Kemnitz, of Templin, was fined fifteen dollars. At Königsberg Mr. Lehmann was prevented from preaching in a private house by a decree of the president of police, threatening that Baptist preachers should be expelled. Meetings are forbidden at Frohnhausen, and it has been impossible to gain permission to distribute tracts. In Hesse Darmstadt, a bible colporteur has been arrested, and all his books and tracts taken from him. He with his attendant, a Christian friend, were condemned to pay a fine and costs. At Gundelfingen, where there is the largest number of members in the territory of Baden, Mr. Lorders, at his last visit, was obliged to enter the place by night, lest he should fall into the hands of the gens d' arms, and to be away again before the breaking of the day. At Schleswig, in Denmark, Mr. Schlesier was fined twenty dollars for preaching the gospel to his countrymen, and though he petitioned the king for redress, his petition was in vain. Still greater annoyance has been experienced at Eckernförde and Molerledz, where the brethren have been struck to the ground and beaten.

The churches have manifested a spirit of liberality, in several instances highly commendable. The statistics that have come to hand in this department are too imperfect to serve as the basis of a report.

OJIBWA MISSION.

NAYAHMIKAUNG.—Rev. J. D. CAMERON.

The missionary has continued to labor at the station last reported, though of late amidst discouragements, specially from sickness in his family and throughout the settlement, and the consequent fewness of attendants on public worship. Previously to the breaking out of the

epidemic, religious matters had assumed a "very encouraging aspect."

A school was opened in the mission house in November, with a daily attendance of thirteen or more pupils; but in consequence of the prevalent sickness, it has been temporarily suspended.

DELAWARE MISSION.

DELAWARE.—Rev. J. G. PRATT and wife. Miss E. S. MORSE, and Miss H. H. MORSE.
OTTAWA.—Rev. E. WILLARD and wife.
SHAWANOE.

The history of the Delaware station the past year, varies little from that of the preceding. The boarding school is in a prosperous condition, with a constant attendance the last half year, of from fifty to fifty-five pupils. The children generally are quite young, and their studies elementary, the older classes having returned to their homes.

The chief aim of the missionaries continues to be the spiritual benefit of the Indians. "If we were simply teaching school or conducting a business," writes Mr. Pratt, "I would seek another place and another people." Religious services are conducted regularly on the Sabbath, &c., besides in the school daily reading and recitations from the bible. "The improvement is as perceptible, and as rapid, as could be expected of those who, in commencing an education, must first acquire the use of the English language."

The church has had an accession of six members by baptism. Three of these were graduates from the school. Two have died.

Mr. Willard arrived at Ottawa station the 20th of May. He was welcomed with great cordiality, and has entered on such labors as the embarrassments of the times and of a new position, aggravated by repeated and protracted illnesses, have allowed. The prospect, however, of accomplishing much permanent good, is overcast.

Writing in March,—in regard to the state of things, both temporal and spiritual, among the Ottawas;—Mr. Willard remarks, "The Ottawas sent their first deputation to Washington two years ago next month; since then, they have been idle, running into debt in the hope of paying off when they become citizens. The outsiders no longer like to trust them, and at this moment they are straitened for food. If the treaty is not finally ratified, and soon too, it is difficult to imagine what they will do. Since Dec. 13, I have not missed a service at the chapel on account of health — the weather has several times kept my audience away — yet the attendance has most of the time been encouraging for these times, when everybody is either excited or afraid; and in addition, the Ottawas are in great anxiety about their treaty. You will take into the account that br. Jones has been absent about five months of the ten, or nearly so,— since he arrived, and there is no other interpreter — and during four months I was almost constantly sick. Many of the Indians know too little English to profit much by my meeting. Circumstances have not been favorable to spiritual progress. In addition, there are too many whiskey-sellers on the outside; so that, all things considered, the wonder is that they hold on at all."

CHEROKEE MISSION.

CHEROKEE.—Rev. Messrs. E. JONES, W. P. UPHAM, and J. BUTTRICK JONES, and their wives. The other principal stations are DELAWARE, DSIYOHEE, TAQUOHEE, and FLINT. Native preachers, L. DOWNING and TAHENOLE.

Preaching. — In reporting the work of the mission, Rev. E. Jones thus speaks of the preaching department; — "I cannot but believe that the Lord continues to bless our efforts, feeble as they are; and that he is, in truth, carrying on his work in many parts of the nation, notwithstanding the smallness of our force. My son and the native brethren in the employ of the mission, and our brother Gassannee, who is not in its employ, have travelled and preached almost incessantly all summer and autumn, and I have myself gone as far as I could, except as arrested by sickness." The principal tour made by the younger Mr. Jones, and the most interesting, was to the Canadian district, south of Arkansas river and extending to near the line of the Creek nation. In all the places then visited, there was a marked interest in religion. Many were anxious for their salvation, and seeking light. Several visits were made also, both by the missionaries and native preachers, to a place called Viann, including two meetings of three and four days' continuance. The congregations were large and gave good attention. Eleven candidates were admitted to baptism, and there were large numbers of anxious inquirers. The number baptized during the year, at more than twenty places, is one hundred, eighty-nine of whom were Cherokees.

Extent of the Field. — The field of labor is about one hundred miles square, and continually extending. The demands for labor are incessant. In regard to the converts alone, the laboring force is inadequate. Were such an amount of instruction and training bestowed on them as would be desirable and profitable, "they would become, under the Divine blessing, more intelligent and efficient coworkers in the Redeemer's cause."

School. — This continues to prosper under the care of Mr. Upham, and to command general favor. Number of pupils about sixty-five, including sixteen boarding scholars. In addition to primary studies, instruction is given in rhetoric, analysis, Latin, and book-keeping.

Besides teaching, Mr. Upham has preached at four different places during the year, to "large, attentive, and serious congregations."

Unbroken harmony has prevailed in the mission.

Death of the First Native Preacher. — John Wickliffe, the first native preacher in the mission, and formerly pastor of Delaware Town church, died Nov. 22, after a faithful service in the ministry of twenty-six years.

RECAPITULATION.

The number of missions is 19. The Asiatic missions have 16 stations and more than 200 outstations, the latter chiefly in Burmah; the French and German more than 500 stations and outstations; and the Indian 16. The number of laborers, including those now in this country and exclusive of Europe, is 81 American, and 246 (?) native; of native laborers in Europe, about 80. There are more than 300 churches. Baptisms (reports incomplete,) about 2,500. Whole *number of* members more than 24,000.

MISSIONS.	Stations.	Outstations.	Missionaries.	Female Assistants.	Total Missionaries and Assistants.	Native Preachers and Assistants.	Churches.	Baptisms.	Present number.	Boarding Schools.	Pupils.	Contributions.
In Asia:												
Maulmain Burman,	1	15	3	3	4	3	1	2*	145†	8†	150†	.....
Maulmain Karen,	1	21	3	3	6	15	16	16	774	8‡	64	470†
Tavoy,	1	6?	1	3	5	26?	24	50?	1100	20?	?	.....
Shwaygyeen,	1	96?	1	3	5	18	6?	81?	1000	1‡	50?	.....
Toungoo,	1	2	1	3	5	80?	80?	816	2200?	?	688?	.....
Rangoon Burman,	1	2	1	3	5	53	50	126?	2500?	?	.....	564 rs.
Bassein,	1	60?	1	3	5	60?	50?	450†	6000?	?	.....	.....
Henthada,	1	20†	1	3	5	20?	28?	100?	600?	?	.....	.....
Prome,	1	2	1	3	5	10†	6†	?	200?	?	.....	.....
(Ava,)	.....	.....	.....	.....	.....	1	1	.....	8?	.....	.....	.....
Assam,	3	.....	3	3	6	3	3	2	50?	1	9	.....
Telooguos,	1	.....	3	3	6	3	1	1	18	1	45	.....
Siam,	1	4	3	.....	3	4	1	5	89	.....	.....	.....
Hongkong,	1	4	3	3	6	3	1	.....	84	.....	.....	.....
Ningpo,	1	1	3	3	6	3	1	5	19	.....	.....	.....
Whole number in Asia, ... 14	16	220	33	35	68	244	214	1164	14,623	.....	.....	.....
In Europe:												
Germany, more than	500	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
France, ...	5	6	.....	.....	.....	75?	6	1200?	8000?	.....	.....	.....
						5		17	226			
Whole number in Europe, ...	511	.....	.....	.....	.....	80?	86?	1217?	8226?	.....	.....	.....
Indian Missions:												
Ojibwa, ...	1	.....	1	.....	1	.....	1	.....	24?	1	13	.....
Delaware, ...	2	.....	2	.....	2	2	2	6	100?	1	50	.....
Cherokee, ...	4	9?	8	8	6	.....	13	100	1500?	1	65	.....
Whole number in America, ...	7	9	6	7	13	2	16	106	1624?	3	128	.....

* Also one in the English church. † As reported last year.
‡ Besides theol. school of thirty-six members.

REPORT OF THE TREASURER.

EXPENDITURES OF THE UNION DURING THE YEAR ENDING MARCH 31, 1858.

Maulmain Missions.		
Remittances, drafts, purchases, and payments,	$12,192 77	
Expenses of Mr. Stilson and family,	550 00	
" Dr. Judson's children,	245 43	
		$12,988 20
Tavoy Mission.		
Remittances, drafts, purchases, and payments,	2,647 36	
Expenses of Mrs. Benjamin and child,	231 80	
		2,879 16
Shwaygyeen Mission.		
Remittances, drafts, purchases, and payments,	2,188 06	
Expenses of Mr. Harris and family,	727 23	
		2,915 29
Toungoo Mission.		
Remittances, drafts, purchases, and payments,		3,619 06
Rangoon Mission.		
Remittances, drafts, purchases, and payments,	4,843 16	
Paid Mr. Stevens,	500 00	
Outfit of Mr. Bixby, in part,	150 00	
Expenses of Mr. Bixby,	200 00	
Passage and other expenses of Mrs. Ingalls and daughter in returning to the United States via England,	826 99	
Expenses in this country,	163 18	
		6,683 33
Bassein Mission.		
Remittances, drafts, purchases, and payments,		2,918 18
Henthada Mission.		
Remittances, drafts, purchases, and payments,		3,724 19
Prome Mission.		
Remittances, drafts, purchases, and payments,		2,732 67
Arracan Mission.		
Remittances and payments,	302 49	
Expenses of Mr. Moore and family,	300 00	
Passage and other expenses of the late Mrs. Satterlee and child in returning to the United States,	267 36	
Expenses of Mrs. Campbell and children,	250 00	
" Mrs. Satterlee's child,	81 80	
		1,201 65

Assam Mission.

Remittances, drafts, purchases, and payments,	5,094 75	
Passage and other expenses of Mr. Ward and family in returning to the United States,	1,534 42	
Expenses of return of native woman,	100 00	
" Mr. Stoddard and family, two years,	822 72	
" Mr. Ward and family,	274 54	
" Mrs. Barker and children,	375 00	
		8,201 43

Teloogoo Mission.

Remittances, drafts, purchases, and payments,	2,399 35	
Expenses of Mr. Day and family,	625 00	
" Mrs. Van Husen and children,	200 00	
		3,224 35

Siam Mission.

Remittances, drafts, purchases, and payments,	3,773 32	
Expenses of Dr. Jones's daughter,	80 00	
		3,853 32

Hongkong Mission.

Remittances, drafts, purchases, and payments,		2,162 68

Ningpo Mission.

Remittances, drafts, purchases, and payments,	5,342 58	
Expenses of the late Mrs. Goddard and children,	395 42	
		5,738 00

Bassa Mission.

Expenses of Mrs. Clarke's son,		80 00

Mission to Germany.

Remittances and payments,		6,361 61

Mission to Greece.

Expenses of Mr. Buel and family,	125 00	
Paid Mr. Arnold,	223 90	
Payments for freight, &c.,	55 46	
		404 36

Mission to France.

Remittances and payments,		2,531 87

Ojibwa Mission.

Drafts,		575 00

Delaware Mission.

Drafts and payments,		3,307 94

Ottawa Mission.

Drafts and payments,		621 96

Cherokee Mission.

Drafts, purchases, and payments,		1,494 34

Agencies.

Salary of Rev. S. M. Osgood, one year,	1,100 00	
House rent, travelling expenses, &c.,	510 19	
Salary of Rev. O. Dodge, one year,	1,100 00	
House rent, travelling expenses, &c.,	545 95	
Salary of Rev. H. A. Smith, one year,	1,000 00	
Travelling expenses, &c.,	264 81	
Salary of Rev. J. D. Cole, in part,	400 00	
Salary of Rev. J. Aldrich, one year,	800 00	
Travelling expenses, &c.,	196 92	
Salary of Rev. A. S. Ames, one year,	750 00	
Travelling expenses, including expense of removal from South Bend to Indianapolis,	219 72	
Salary of Rev. H. Tonkin, one year,	650 00	
Travelling expenses,	175 39	
Salary of Rev. H. Davis,	525 00	
Travelling expenses,	137 74	
Salary of Rev. F. Merriam, five months,	270 84	
Travelling expenses,	40 16	
Services and travelling expenses of Rev. M. H. Bixby,	58 25	
" " " " " S. S. Day,	469 59	
" " " " " W. Dean,	231 92	
" " " " " E. Royce,	55 60	
" " " " " Mr. McFarland,	18 71	
" " " " " J. A. Bullard,	112 75	
Travelling expenses of the Foreign Secretary,	35 74	
" " " Home "	136 96	
Less received for supplies,	72 00	64 96
		9,734 24

Publications.

1500 copies of the Forty-Third Annual Report,	272 56	
800 Abstracts of " " "	12 30	
Extra expense of the July number of the Magazine,	248 12	
275 copies of the Magazine, for file and distribution,	137 50	
2700 " " Macedonian " " "	270 00	
Circulars, notices, &c.,	8 00	
		948 48

Secretaries' Department.

Salary of the Foreign Secretary, $1,600, less $420.87 received from the fund for officers,	1,179 13	
Salary of the Home Secretary, $1,600, less $420.87 received from the fund for officers,	1,179 13	
Clerk hire,	655 00	
		3,013 26

Treasurer's Department.

Salary of the Assistant Treasurer, $1,200, less $420.88 received from the fund for officers,	779 12	
Clerk hire,	200 00	
		979 12

Miscellaneous Expenses.

Rent of rooms,	800 00	
Insurance,	12 25	
Blank books and stationery,	66 79	
Water, fuel, and lights,	159 80	
Furniture and repairs,	10 92	
Books for library, periodicals and papers,	25 84	
Certificates of life-membership,	29 82	
Postage of letters, papers, and pamphlets,	132 61	
Freight and cartage,	46 11	
Boxes for packing goods, wharfage, &c.,	42 91	
Interest (balance),	2,642 32	
Discount on drafts and bank notes, counterfeit bills, &c.,	288 39	
Legal documents and services, and expenses incurred in settling wills,	221 10	
Porter and care of Rooms,	185 23	
Expense of the London Agency,	96 99	
" E. Edwards in visiting Boston to meet the Committee,	34 80	
Balance of old map account,	108 07	
		4,903 95
Total expenditures of the Union,		97,797 64
Balance for which the Union was in debt April 1, 1857,		37,004 78
		$134,802 42

RECEIPTS OF THE UNION DURING THE YEAR ENDING MARCH 31, 1858.

Donations, as acknowledged in the Missionary Magazine,	76,566 48	
Legacies, " " "	9,283 66	
From the United States,	3,562 50	
" " Am. and For. Bible Society,	2,000 00	
" " Am. Tract Society,	1,200 00	
" " Maulmain Burman Mission, from sale and rent of property, avails of mission press, stationery, &c.,	3,847 96	
" " Maulmain Karen Mission, for sale of property and missionary service,	140 32	
" " Rangoon Mission, for sale of property,	90 91	
" " Arracan " " " " "	501 36	
" " Assam " " " " "	390 58	
" " Siam " " " " "	66 00	
" " Grand Rapids do. " " " "	33 00	
" one year's interest on bequest of the late Miss Martha Whiting,	66 00	
" one year's interest on the fund for the support of Native Preachers,	30 00	
" one year's interest on the J. D. Price Scholarship,	30 00	
		97,808 77
Balance for which the Union is in debt, April 1, 1858,		36,993 65
		134,802 42

Permanent Fund.

This fund amounts, as last year, to	21,000 00

Fund for Officers.

Balance on hand April 1, 1857,	2 62	
Interest received,	1,260 00	
		1,262 62
Paid balance of salaries of Secretaries and Assistant Treasurer,		1,262 62

Fund for the Support of Native Preachers.

This fund amounts, as last year, to - - - - - - - - - -	500 00

The Jonathan D. Price Scholarship.

This amounts, as last year, to - - - - - - - - - - - -	500 00

Magazine and Macedonian.

Balance January 1, 1857, - - - - - - - - - - - - - -		86 75
Received for subscriptions during the year, - - - - - -	5,866 52	
	5,903 27	
Cost of publication, - - - - - - - - - - - - - - - -	6,109 21	
Balance to new account, Jan. 1, 1858, - - - - - - - - -		205 94

N. BOYNTON, *Treasurer A. B. M. Union.*

Missionary Rooms, Boston, April 1, 1858.

The Auditing Committee, having examined the account of the Treasurer of the American Baptist Missionary Union, for the year ending March 31, 1858, with the vouchers, hereby certify that they find the same correct, and that a balance of thirty-six thousand nine hundred ninety-three dollars and sixty-five cents ($36,993.65) was due from the Union on the first day of April, 1858.

They have also examined the evidences of property belonging to the Union, and find that they agree with the statements on the treasury books.

J. B. WITHERBEE,
JOSEPH A. POND, } *Auditing Committee.*

Missionary Rooms, Boston, May 3, 1858.

Appropriations for the year 1857–8, - - - - - - - - -		114,180 16
Remittances and payments, as per account, towards meeting the same, - - - - - - - - - - - - - - - - -		97,797 64
Balance due, and yet to be remitted, - - - - - - - -		16,382 52
Add balance per account as above, - - - - - - - - -		36,993 65
Total indebtedness of the Union, April 1, 1858, - - - -		53,376 17

PREACHERS AT TRIENNIAL AND ANNUAL MEETINGS.

NAMES.	TEXTS.	MEETINGS.	PLACES.	TIMES.
Richard Furman, D. D., S. C.	Matt. 28: 20	Convention,	Philadelphia,	May, 1814
Thomas Baldwin, D. D., Mass.	.....	"	"	" 1817
O. B. Brown, D. C.	.....	"	"	April, 1820
William Staughton, D. D., D. C.	Acts 28: 15	"	Washington, D.C.	" 1823
Jesse Mercer, Ga.	Matt. 28: 19	"	New York,	" 1826
William Yates, India,	.....	Board,	Boston,	" 1827
William T. Brantly, Pa.	Phil. 2: 16	"	New York,	" 1828
Daniel Sharp, D. D., Mass.	Mark 16: 15	Convention,	Philadelphia,	" 1829
Charles G. Sommers, N. Y.	An Address	Board,	Hartford, Ct.	" 1830
R. Babcock, Jr.,* Mass.	Ps. 67: 1, 2	"	Providence, R. I.	" 1831
F. Wayland, D. D.,* R. I.	Rom. 7: 18	Convention,	New York,	" 1832
Baron Stow, Mass.	1 John 2: 6	Board,	Salem, Mass.	" 1833
William R. Williams, N. Y.	2 Cor. 10: 15, 16	"	New York,	" 1834
S. H. Cone, N. Y.	Acts 9: 6	Convention,	Richmond, Va.	" 1835
Elon Galusha, N. Y.	Luke 10: 2	Board,	Hartford, Ct.	" 1836
Charles G. Sommers, N. Y.	Ps. 72: 19	"	Philadelphia,	" 1837
Baron Stow, Mass.	Acts 12: 24	Convention,	New York,	" 1838
James B. Taylor, Va.	Luke 24: 46, 47	Board,	Philadelphia,	" 1839
B. T. Welch, D. D., N. Y.	John 3: 8	"	New York,	" 1840
Richard Fuller, D. D., S. C.	John 12: 32	Convention,	Baltimore,	" 1841
R. E. Pattison, D. D., R. I.	Ps. 87: 7	Board,	New York,	" 1842
Pharcellus Church, N. Y.	Col. 1: 21	"	Albany, N. Y.	" 1843
S. W. Lynd, D. D., Ohio,	1 Cor. 1: 21	Convention,	Philadelphia,	" 1844
G. B. Ide, Pa.	Is. 40: 9	Board,	Providence, R. I.	" 1845
G. W. Eaton, D. D., N. Y.	1 Tim. 1: 11	Convention,	Brooklyn, N. Y.	May, 1846
Baron Stow, D. D.,* Mass.	Matt. 27: 45, 51-53,	Union,	Cincinnati, Ohio,	" 1847
J. N. Granger, R. I.	Gal. 2: 9	"	Troy, N. Y.	" 1848
M. J. Rhees, Del.	Phil. 2: 5	"	Philadelphia,	" 1849
E. L. Magoon, N. Y.	Matt. 20: 26-28	"	Buffalo, N. Y.	" 1850
William Hague, D. D., N. J.	Acts 13: 36	"	Boston,	" 1851
Velona R. Hotchkiss, N. Y.	2 Thess. 3: 1	"	Pittsburg, Pa.	" 1852
Robert Turnbull, D. D., Conn.	Isa. 32: 20	"	Albany, N. Y.	" 1853
Ezekiel G. Robinson, D. D.,* N. Y.	John 14: 12	"	Philadelphia, Pa.	" 1854
Edward Lathrop, D. D., N. Y.	Eph. 3: 8, and 2 Cor. 5: 14	"	Chicago, Ill.	" 1855
Robert W. Cushman, D. D., Mass.	Heb. 12: 28, 29	"	New York,	" 1856
Nathaniel Colver, Ohio.	Col. 1: 28	"	Boston,	" 1857
William H. Shailer, D. D., Me.	Rom. 5: 3, 4	"	Philadelphia, Pa.	" 1858

* The appointed preacher having failed.

OFFICERS OF THE MISSIONARY UNION.

Hon. GEORGE N. BRIGGS, LL. D., Mass., *President.*
BARTHOLOMEW T. WELCH, D. D., New York, } *Vice Presidents.*
MARTIN B. ANDERSON, LL. D., N. Y. }
WILLIAM H. SHAILER, D. D., Maine, *Recording Secretary.*

Board of Managers.

Hon. IRA HARRIS, LL. D., *Chairman.* Rev. W. T. BRANTLY, D. D., *Recording Secretary.*

CLASS I.

Ministers.	*Laymen.*
George B. Ide, D. D., Springfield, Mass.	William Wilson, Hallowell, Me.
Dwight Ives, D. D., Suffield, Con.	Anthony Colby, New London, N. H.
Francis Wayland, D. D., Providence, R. I.	J. W. Merrill, Cambridge, Mass.
William R. Williams, D. D., New York.	J. H. Duncan, Haverhill, Mass.
Henry Day, Philadelphia, Pa.	P. W. Dean, Grafton, Vt.
U. B. Miller, Niles, Mich.	H. E. Day, Hartford, Con.
G. S. Webb, D. D., New Brunswick, N. J.	Ira Harris, Albany, N. Y.
P. Work, Sheboigan, Wis.	R. S. Burrows, Albion, N. Y.
J. A. Nash, Des Moines, Iowa.	Ebenezer Caudwell, New York city.
J. A. Bulkley, Upper Alton, Ill.	J. P. Crozer, Chester, Pa.
G. W. Harris, Detroit, Mich.	H. M. Baldwin, New York city.
A. M. Torbett, St. Paul's, Min.	Benjamin Rouse, Cleveland, Ohio.
	L. D. Boone, Chicago, Ill.

CLASS II.

Ministers.	*Laymen.*
Geo. W. Bosworth, Portland, Me.	J. C. White, Bangor, Me.
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Horace Fletcher, Townsend, Vt.	Henry S. Washburn, Worcester, Mass.
S. R. Mason, Cambridgeport, Mass.	Richard S. Fellows, New Haven, Con.
William Reid, New London, Con.	George Read, Deep River, Con.
Barnas Sears, D. D., Providence, R. I.	A. M. Gammell, Warren, R. I.
E. L. Magoon, D. D., Albany, N. Y.	J. M. Bruce, Jr., New York city.
J. Wheaton Smith, Philadelphia, Pa.	Loomis Ballard, Brooklyn, N. Y.
Henry Davis, D. D., Columbus, Ohio.	Elias Johnson, Troy, N. Y.
O. O. Stearns, Racine, Wis.	Orrin Sage, Rochester, N. Y.
H. Wilkinson, Lobo, C. W.	Henry Harrison, Philadelphia, Pa.
	J. M. Linnard, Philadelphia, Pa.
	T. W. Ewart, Marietta, Ohio.
	S. N. Kendrick, Detroit, Mich.

CLASS III.

Ministers.	*Laymen.*
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Heman Lincoln, Jamaica Plain, Mass.	Isaac Davis, Worcester, Mass.
Robert Turnbull, D. D., Hartford, Con.	J. M. S. Williams, Boston, Mass.
A. H. Burlingham, New York city.	J. B. Hartwell, Providence, R. I.
William Dean, D. D., Wyoming, N. Y.	J. B. Durbrow, New York city.
A. Perkins, D. D., Salem, N. J.	A. Hubbell, Utica, N. Y.
W. T. Brantly, D. D., Philadelphia, Pa.	D. M. Wilson, Newark, N. J.
Howard Malcom, D. D., Lewisburg, Pa.	William Bucknell, Philadelphia, Pa.
J. G. Binney, D. D., Washington, D. C.	H. T. Miller, Cincinnati, O.
Wm. F. Hansell, Cincinnati, O.	J. R. Doolittle, Racine, Wis.
M. G. Clarke, Indianapolis, Ind.	
S. G. Miner, Canton, Ill.	
T. R. Cressey, Cannon city, Min.	

Executive Committee.

Ministers.	*Laymen.*
J. W. Parker, D. D.,	Heman Lincoln,
Robert W. Cushman, D. D.,	James W. Converse,
J. N. Murdock, D. D.,	George Brooks,
Rev. J. W. Olmstead.	D. Sanderson,
	Thomas Nickerson.

Baron Stow, D. D., *Foreign Secretary.*
Jonah G. Warren, D. D., *Home Secretary.*
Nehemiah Boynton, Esq., *Treasurer.*
F. A. Smith, Esq., *Assistant Treasurer.*

Auditing Committee.

J. B. Witherbee, Esq., Joseph A. Pond, Esq.

TOR, LENOX AND
DEN FOUNDATIONS

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THE

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AUGUST, 1858.

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THE

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AMERICAN BAPTIST MISSIONARY UNION.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

Ordination of Sau Totah.

Henthada, March 19, 1858. — I have the pleasure to inform you that on the evening of the 1st inst. we ordained to the work of the gospel ministry another Karen, Sau Totah, whose photographic likeness I enclose in this letter. The photograph was taken by J. C. Burton, M. D., of the 46th Madras Native Infantry, who has kindly furnished the print of the candidate and his wife. The likeness of Totah is perfect, but not flattering; that of his wife, Nau Mu Nau, gives you by no means her best expression. She is a Karen woman of unusual beauty. You see in this print the exact likeness of the Sgau Karen costume. All which this man and woman have on is of Karen manufacture, except the jugyees (jackets) which are an improvement in their dress induced by the reception of the gospel. To give a perfect example of a heathen Karen dress, the most of their arms, and at least one shoulder of the man, should be uncovered. The apparent stripes and spots on the upper dress of the woman are formed by sewing white, oblong seeds on a dark ground. The dark appearing strings, hanging over the breast, are strips of red flannel attached to the top of the garment. They both rest a hand upon a native Chinese umbrella.

The counsel for ordination convened in the afternoon, and was composed of the Rev. A. R. R. Crawley, Burmese, and B. C. Thomas, Karen missionaries; Sah Mau, pastor of the Auprau church; and some twenty unordained pastors. The points usual in such examinations were dwelt upon with almost perfect satisfaction.

A few peculiar facts were elicited by the examination. Totah, it seems, was born of Christian parents; or, at least, his parents became Christians while he was yet in his infancy. Hence the candidate never practised the degrading customs of the heathen. His father, Pau-kutee, was among the first Karen preachers in Tavoy and Mergui. Totah was placed, at an early period of his life, in the mission school at Tavoy, where, under the faithful instruction of Mrs. Wade, he hopes he experienced a change of heart. He has been with some of the missionaries, in various capacities, from that time to the present. Few Karens have studied so many years with the missionaries as Totah. He studied with all the Karen missionaries who have been in Tavoy, and completed his studies by taking a

short theological course under Dr. Wade, in Maulmain.

The candidate is a young man, perhaps younger than any other ordained Karen. He cannot be more than twenty-five years of age. Yet he is a tried man. He is tried as an evangelist, having made many tours for preaching the gospel. He has also been with the writer through the provinces of Tavoy, Mergui, Henthada and Tharrawadi, and rendered him the most essential aid in his recent tour

SAU TOTAH AND HIS WIFE NAU MU NAU.

through Bassein. As a pastor, Totah did much to raise up that very interesting church in Kanoung. Indeed, we have the most unwavering confidence that Totah will magnify his office. His wife is worthy of her place. She is a woman of much refinement, for a Karen. She has been with Mrs. Thomas most of the time since we have been in the country.

At seven o'clock on the evening of the 1st inst., our chapel was filled with Karens from various parts of Southern Burmah, to witness the exercises of the ordination. Br. Crawley preached the sermon, from the words, "The sword of *the Spirit*, which is the word of God." The sermon was most appropriate to the occasion, and so full of interest that, though in Burmese, all listened with undivided attention to its delivery.

Totah is now on a tour of the Tharrawadi district, visiting the little churches and administering the ordinances, also preaching the gospel to the heathen.

JOURNAL OF MR. THOMAS.

Setting out for the Jungle.

Dec. 4, 1857. — This morning I left Henthada city, which, for a week past, has been made unusually brilliant by the presence of the Commander in chief of

the military force in Burmah. I could turn my back upon such scenes without a sigh. But to leave my family amid dangers, and that for months, I found to be a trial not much inferior to that which I endured on leaving all that is dear in America. I found it necessary this morning, as in the beginning of my missionary life, to keep the eye of faith fixed upon Christ and his cross. Thus, with tearful eyes, but with a firm heart, I plunged into the jungles, and in a few moments was beyond all sights and sounds of civilization.

I have passed two little churches, with only a few words of encouragement in one place, and a short sermon in the other; we must necessarily come this way again to attend our associational meeting. We have seen many heathen, both Karens and Burmans; but, as our native preachers are constantly among the Karens of these parts, I made no long stay in any one place, and only exhorted a few here and there to worship the Eternal God and believe in his Son.

I have found the travelling to-day very difficult, for there are no roads in this country; and now, before the rice is reaped, there are no direct paths even. We pursued a zigzag course, according to the shape of the little rice plots. The excessive amount of rain had destroyed many of the native bridges. Hence, before I was out two hours, I found it necessary to change my clothing and wade across a stream shoulder deep! We are therefore, after a hard day's work, only about fifteen miles from the city.

We are this evening in the house of a Karen whom we regard as an inquirer. We have long since had worship, but still some of my company are explaining more perfectly to the people, the deep things of God.

5. — We took an early start, after having entreated again our host and his family to surrender their souls to God at once.

At 9 A. M. we stopped and breakfasted with some Pwo Karens. They cooked freely for my whole company—seventeen in all — and listened attentively to the word spoken; but said to us, "We can't worship yet."

We moved on very slowly. It was indeed with the utmost exertion that I could induce the coolies to move at all, so lame did they pretend to be from the first day's travel. So we were a whole day in performing a half day's journey. However, we were sufficiently weary, and woe-begone in appearance. We were all completely covered with mud, which we gathered from the elephant grass through which buffaloes had gone after having bathed in muddy water.

Another Light kindled.

6. — Sabbath evening. I have spent this day on the western bank of the Bassein river, not far from its departure from the Irrawadi. It was near the spot, where, sleeping in my little boat, thieves carried off nearly all my clothing and food, while on a tour to Bassein two years since. At that time, there was not a Christian in all this wide region; all were in heathen darkness. So they continued until an assistant from the Henthada normal school was stationed here. Since that time two other villages have received assistants, so that now this is one of the most promising parts of the Henthada Mission. I have to-day had the pleasure of baptizing ten converts. These, with twelve others previously baptized, form the first Christian church in the region of Lay Myet Nah. Thus another light is kindled in a dark place of the earth.

But now that I have done all that has been in my power for this people, I retire within my little room; and words cannot express the sense of loneliness which comes over my spirit. But now, even now, I find comfort in looking to Jesus. How lonely his condition among sinful men! How many more attractions in his heavenly home, all of which He left for me! O Jesus, I can endure this loneliness, and more than this, for thee and thy people!

The Laborers few.

7. — Monday morning, before light we set out for Padinggyau—the place of the second assistant, which is far to the north west of Lay Myet Nah. I have been surprised at the size of Lay Myet Nah. Its inhabitants cannot number much less than Henthada city—30,000. And yet no Burman missionary has been here to proclaim the gospel of Christ! There are also numerous small villages all around. Yes, here are all the Burmese inhabitants of the whole Bassein province, left without a missionary; for br. Douglass has been compelled by sickness in his family to leave, at least for a season, his important post. Nay more; I think there is not even a Burmese assistant in all this wide district! Truly, "the laborers are few," and yet they are more than American Baptists can sustain (?).

We reached Padinggyau about ten o'clock A. M. This is a wild romantic place. It is situated quite at the foot of the Western Yoma mountains, which rise beautifully one above another far to the west and northwest. I have just received the names of twelve candidates for baptism.

8. — This has been a very busy day,—preaching the gospel, visiting the sick, and administering the ordinances. The examination of the candidates, thirteen in all, was thorough and very satisfactory. At twelve o'clock we were assembled on the banks of a cool stream which flows from the western hills and meanders through the rice plains below. The baptismal hymn, sung in the old tune — "The Lord into his garden comes," sounded sweetly over the ripened fields, and called together a goodly number of half-clothed laborers to witness, for the first time, the impressive ordinance of baptism.

Instruction to Candidates for Baptism.

After meeting this P. M., I was thinking how strange some of our instructions to these converts would sound before an *American* congregation. For instance, *after having* nearly completed the examination of the candidates for baptism, I asked the six women why they still retained some of their ornaments? They assured me that they wore them simply from the force of habit, and not from any efficacy which they might possess. However, I gently urged them to put off all their ornaments, and use their spare money in purchasing soap and clothing, that their persons might be cleanly, and that their younger children might no longer go entirely naked.

Towards evening I left this interesting spot, with my soul arising in praise to God in view of the recent displays of his grace. A year ago, I was on the tops of the Eastern Yoma mountains, and administered the ordinances near the borders of Toungoo. To-day I have been permitted to do the same near the borders of Arracan. O God, spread the light in all these wild dark places of the earth, so full of iniquity.

This evening we have been preaching and talking to the heathen Karens in Tah-pu-gyoung. There are no Christians here. But I have heard that they were favorably disposed; hence we came out of our way to be among them this evening. Here is a very wide, populous region of Karens and Burmans. O, for converting, sovereign grace, to turn these idolaters to Christ.

9. — We again set out early this morning; passed groups of Burman and Karen houses, whose inhabitants we exhorted in a few words to believe. We are now in Bowday, where we expect to spend the day and night. Here are some worthy candidates for baptism, and many inquirers. Since our school closed, there has been here an assistant. But the people were brought to a knowledge of the truth by the labors of the Lay Myet Nah assistant during the past rains.

Evening. — The services of the day are all closed, yet the house is vocal with the praises of God, sung by my company and the new converts. Out of a large number of new worshippers, eight have been accepted and baptized. These eight, with the assistant and his associate, form the little church in this important region.

Discomforts of Jungle-travelling.

10. — This morning retraced our steps to Padinggyau, whence, after breakfast and a short season of devotion, we took our course by the foot of the hills to the south. Here again all was not poetry. We soon entered a swamp, where the mud and water was from one to four feet deep. It was not until we had struggled on for a mile, that I found we were in the midst of a slough not less than three miles in length! But there was now no alternative; we must go forward. Ere long, the coolies, worn out with fatigue, were falling into the water with my luggage. At first, I was very careful lest I might wet my feet, to prevent which I put myself into an almost horizontal position upon my horse. But I found this operation so painful that I was obliged to let my feet dangle in the mud and water. So after a struggle of an hour and a half, we emerged on the south side of the slough; but were the most pitiful appearing objects imaginable,—a specimen of jungle travelling.

We soon forgot our past trials in view of events yet in the future, and in the midst of the beauties of nature, which seemed scattered around us with a lavish hand. We passed through one populous region of Burmese and a few Karens, when we reached a lowly appearing village, or collection of five or six houses, quite in among the smaller hills. Here we found three baptized converts, and a few candidates for admission into the church.

11. — I this morning baptized four Karens, who, with the three who went a long distance to be baptized by one of the Bassein pastors last year, form a very interesting company of believers. There is reason to think that two or three more families will soon join themselves to the people of God here. After administering the memorials of Christ's dying love to these weak lambs of the flock, we set out for Quenyah—where is the most northern church of the Bassein Mission. We walked until after sunset, when we reached a large region of heathen Karens, many of whom have once thrown away their foolish, degrading customs; only, however, to be embraced again after a short time. After preaching and talking, we had but a few hours to sleep before we were again on the road; which we followed until afternoon, when we reached a part of the Quenyah church. I was received with the greatest apparent joy. There was no way of showing their love and joy unemployed.

At evening we came on to the main body of the church, where we are made to feel how different are the disciples of Christ from the heathen, among whom we have been for the most part during the last ten days.

Ripening Piety.

14. — A few minutes since I bade adieu to the Quenyah church, — having spent nearly two days with the one hundred Christians there. I found no cases of discipline. The members of the church seem to be men and women of much maturity of Christian character. They are entirely estranged from their former degrading heathen customs. They support their pastor, and take a commendable interest in education. The manifestation of a missionary spirit here is very pleasing. Two or three of the members of the church are sent out to preach to the heathen. The church remember these evangelists in their prayers. The pastor of the church (unordained) is a good and able minister, with some few unpleasant peculiarities. Yet he tries to magnify his office, and might with safety be ordained. But even here one would be glad to see an improvement in their houses and in the clothing for their children.

I yesterday baptized ten converts and administered the sacrament, which last ordinance had not been administered here before, for at least two years! If this sacred means of grace is neglected thus in many places, the ordained men need to be spoken to on the subject. On the whole, our friends in America may confidently trust in the Christian stability of this church.

Backsliding Church.

Evening.— I have been with another church, at Ma-gay-la-hah, about half a day; but sufficiently long to learn that the church is in a very bad state. The pastor was educated at Maulmain. He is a good man; he has efficiency, but a very inefficient way of showing it. He is heartily discouraged. The members, he says, do not exert themselves to send their children to school, nor to attend meeting themselves. Some of them have not been seen in the chapel for a whole year! Some will, indeed, attend meeting in the morning, but spend the remainder of the day in visiting the heathen; while some have been guilty of more serious offences. But I am told that the members of the church, even the more firm, do not seem disposed to take any action in regard to unruly members. Were we to see a person dying, insensible to his condition, while some of his members were actually decaying, we should regard him as in a dangerous state. Such are my feelings in regard to this church. I have sent for one of the neighboring pastors to be with me to-morrow, and to aid me in trying to "strengthen the things that remain." I find that here also there has been a strange neglect of that ordinance which is so essential to the growth of grace in America. The Lord's Supper has not been administered here but once for, at least, four years!

15. — During the meetings to-day, the state of this church appears no better. One has been excluded, four refused admission to the communion. Indeed, more than half of the church have absented themselves. It is painful to witness how much of a piece is every thing here in Ma-gay-la-hah. Two young women presented themselves as candidates for baptism; but they were not aware that they were sinners; they could not tell who Christ is, nor whence he came, how he died, or whether or not he arose from the dead! All this, while they were the children of members *of this* church! I need not add that *they were not* baptized.

The Scene changed.

Since writing the above I have come down the river only an hour's sail — yet all is changed. I am among the members of one of the larger churches in Potau. The village is on a rise of land; the houses, all fronting the river, with the front yards swept, and surrounded with ornamental trees, present an unusually pleasant appearance. The deacons who have just called upon me, were neatly and becomingly dressed, and are men of serious and venerable bearing, and appear quite worthy, either here or in any other part of the world, of the office which they fill. After worship this evening, the pastor, a very capable man, called on me with his family, who, with others, sung sweetly the songs of Zion, and conversed until a late hour of the night. It is impossible for me to repeat the conversation. However, I feel confident that the gospel has made a deep, lasting and saving impression in Potau.

16. — I have just entered my little boat and left Potau. The meetings to-day have been full of interest. Nine young persons, of the most interesting character, have been baptized.

Evening. We arrived a little after dark in Che-thah, where there is a small church. The scene has changed again. Appearances are less pleasing than in Potau. But discipline does not seem to be called for. This church may be described as "faint," and very faintly "pursuing." Here were ten candidates — five of whom were rejected because they knew nothing of Christ.

Church of Yoplau and its Pastor.

18. — I have been in Yoplau about twenty-four hours. None of the members of this church seem to have offended openly, yet here is a want of something. The pastor is a man of good abilities, but does not throw his whole soul into the work. He exhibits a sad want of spirituality, and so do the whole church. The members are not all worldly; there are some living Christians here, who seem to have been

quickened by the administration of the ordinances. To save such churches as this from utter worldliness, Christians in America need more spirituality, which must be transferred to these churches by the blessing of God, through the missionaries. O for vital godliness!

19.—I came on this evening at a late hour to Thrai-u. Here is the head quarters of a large church—say 200 members. But they are now scattered in three different places. Some are near the sea-coast—more than a hundred miles distant. Those who were present seemed to be benefitted by the ordinances of God's house.

Here I met with the daughter of that apostolic man, Myet-Kyau, the first Karen ever ordained to the work of the gospel ministry, and who baptized very many converts. His daughter is a woman of uncommon abilities, but is out of health, and is married to a very worthless man. There is a son of Myet-Kyau, who was regarded of so much promise that he was sent to Calcutta, at the expense of an English officer, to complete his education and to study medicine. This process has had the effect to ruin the young man. He is now, I think, in government employ as an apothecary, has married an Arracanese (heathen) woman; and, that he may be a perfect gentleman, he drinks brandy, &c. to excess. These are the relics of a man who baptized more converts than any other man in Burmah, except perhaps Quala.

Lack of Spirituality.

20.—Sabbath evening. I have spent this day in a place where I spent a week with the missionaries and Karen pastors, some two years since. There has been a very large congregation all day; not a few have come from the neighboring churches to listen to the word and to commemorate the Saviour's love. The church here has increased, during the past two years, in numbers, but I fear it has decreased in vital religion. Several of the members have of late visited *heathen feasts*. But they *profess penitence*.

Here is one of the ordained pastors. He appears to be an honest man, but of abilities too limited to perform properly the duties of a minister of the gospel. But he will not knowingly go astray.

21.—I have spent this day with a small church. Here, as in many other [illegible] in this part of Bassein, paddy has been almost entirely ruined by an excess of rain. Hence the members are about to try their fortunes in another place. It takes but little to put a whole Karen village thus upon the wing. They will go to a new region and build new houses, when some sickness may arise and drive them again from their homes. The people seemed to have been blessed by the word and ordinances of Christ.

22.—Here, in Ray-kyau, is one of the larger churches and an ordained pastor of very decent abilities. Here, as in most other places, there is a sad want of spirituality. I have seen many members of this church in Henthada, and have been shocked at their disregard of the Sabbath. Hence my sermon was specially pointed on that subject.

Joyful Welcome.

23.—The past night and day have been spent in Kyau-ta-loo. Here is a small church, who have just expelled from their number two members for the sin of adultery. Yet the church is not destroyed; no, most of the members seem to be filled with faith and love. This day has been one of the most pleasant days to me in the last three weeks. The members here seem to be poor, "but rich in faith." I was taken by surprise this morning, when, on the arrival of the elders of the church, they not only received me with gladness, but even while shaking hands poured out their souls in praise and prayer to God for his goodness in guiding me to them. Hence, it sometimes took ten minutes to shake hands with one! Here five have been baptized.

24.—We have spent the past twenty-four hours at Lack-ku. Here is a large church of about 150 members, who have just been obliged to exclude one of their

members. Here as well as in Kyau-ta-loo, the members are not a little dissatisfied with the limited power of the church. They are told that the church, as such, has the power simply to expel the adulterer from all the privileges of the church of Christ; that churches have no power to fine and flog unruly members, however great their offences. Furthermore, to flog a man, unless it be done by the magistrate, would be an offence against the government under which we live. We urged them to consider, that to have the hand of fellowship withdrawn by Christ's constituted agents — the members of a church, ought to be feared far more than the loss of a few rupees, or the infliction of a limited number of stripes. We spent a great part of last night on this subject.

25. — We are now about half a day's row from Bassein city, northwest. Received a most cordial welcome from the church in Tah-u low. Arose early and went two or three miles to preach to a small village of heathen Karens, who listened well. Preached in the morning. At noon, met to examine candidates for baptism. Six were baptized. Broke bread to a house full of members. Preached again in the evening to a large number of Christians, several of whom will probably be baptized to-morrow.

Wife of Ko Thah-byu.

The Christians in this region appear extremely well. Their pastor, Dah-Bu, is a very superior man, one of the best men educated in Maulmain during the first years of the Theological Seminary. I have this day been surprised to know that the wife of the first Karen convert and apostle, Ko Thah-byu, is still living. I have spent considerable time with her during this day, and have been very much pleased with her unusually cleanly appearance, and her apparent heavenly mindedness. Not long after Ko Thah-byu died, she came to this part of Bassein; *and she says, "I think* I shall remain here *until God calls* me." I learned nothing new of special interest from this aged saint. But, as I sat conversing with her about her tours in the Mergui, Tavoy, Maulmain, Rangoon and Arracan provinces, I was affected even to tears; for there rushed into my mind the scenes of my past labors, the whole history of the Karen Mission, and all the wonders God has wrought among this people.

I have spent this day where I preached last evening. Some eight or ten presented themselves as candidates for baptism; but after much time spent in questioning them, I felt obliged to reject every one of them. The church and the pastor would have been glad if I had baptized them all. But I dare not baptize in the name of Christ persons who know nothing about him. I fear many of the preachers neglect too much the gospel — "Christ and him crucified."

Student of Mr. Abbott.

27. — Sabbath evening. I have spent this holy day in the midst of the Christians of one of the most western Bassein churches. The pastor, To-lo, has long been ordained. I regard him as one of the most able, refined and reliable ordained men in all Burmah. This pastor, To-lo, spent a great deal of time with the lamented Abbott. He was with Mr. Abbott as a student, an assistant in school, and as an associate. He was perfectly acquainted with that servant of Christ, and yet he has seen no failings in him which prevent him from loving Mr. Abbott as a father, and revering him as a real minister of the gospel.

Here is the seat of one of the three seminaries of Bassein. I have taken special pains to ascertain the real merit of these schools, and although far from perfection, I am convinced that they are doing a good work.

The large chapel here has been literally crowded with the members all day, to whom I have preached the gospel with the most precious liberty, from 1 Cor. 1: 30. Here is a very encouraging state of things, that is, one feels, while in the company of such a pastor and

such Christians, that the gospel will not soon die out in Bassein.

Leaving of Mr. Van Meter.

But I have been made sad in the midst of my joys, by the intelligence that br. Van Meter and family are embarking on board the English ship Fort George, to proceed via England to the United States. This news induces me to leave all for a few days, and proceed to Bassein city. In the absence of br. Douglass, it will be necessary for me to look after mission property, such as houses, books and medicines.

28. — We left this morning as soon as the tide would permit, and reached the city about three P. M. I found quite a number of large ships lying at anchor off the city, besides a steamer, and, as usual, a large number of Chinese and Burmese boats.

On landing I was attracted by the houses of brn. Van Meter and Douglass. They are modest structures, but very pleasantly situated. So here I am in the society of missionaries! It sounds so odd to hear the English language spoken; for I have not heard a word of English spoken for a whole month!

To be continued.

PROME MISSION.

LETTER FROM MR. KINCAID.

Openings around Prome.

Ava, March 9.—Before leaving Prome I visited several of the most important places along the river for sixty miles below, and where we have three Karen churches numbering about one hundred members, and good hope of the work of grace extending into other villages. There are three Burman towns, from forty to fifty miles below Prome,— Ka-noung, Miau-oung and Kyan-gen, only about six miles apart. The last has a population of about sixty thousand, and the other two from ten to twelve thousand each. Lying back are a vast number of villages, Burmans and Khyens. If possible, we hope to place two native assistants in that district before the year closes. It is a field that claims the undivided labor of a missionary and three or four assistants.

I then went into a district northeast of Prome, where we have a small church in one village and a few disciples in three other villages, with a goodly number of inquirers. All these villages are Burman, till you come to the mountains, fifty miles east of Prome. On the mountains, they are all Karens, and I have promised to visit that whole district, as also some of those mountain Karens, before the rains render the country impassable.

Conversion of a Priest.

In one place I found four Burman villages in a cluster, having from forty to one hundred houses each. About five years ago they united in building a large kyoung or monastery for a young priest of great attainments in Buddhism. He had studied for ten years, and eight years of the time in one of the most celebrated schools in Ava. He had under him nineteen other priests, and all the boys of the four villages were his pupils. This young man has abandoned the priesthood and become a disciple of Christ. Eighteen months ago, when two of our native preachers called at his kyoung and began to preach Christ and the resurrection, without waiting to hear much he ordered them to be driven out, and threatened if they ever came into his kyoung again that they should be severely beaten. However, in a few weeks they did return. It was in the middle of a fearfully hot day; and he was so struck with the perseverance and patience of these men, that his heart was softened towards them. He listened to their reading and preaching, and finally took a tract and the life of Christ. This was the beginning of his religious reflections.

In a village distant about one mile was a venerable Christian, eighty-four years old,—his hair white as wool, and a man who spent a large part of his time, day and night, in prayer. Every few days

this venerable man, with his staff in hand, went to the kyoung, and talked about Christ and his compassion for a lost world. So that this young priest, before he was aware of it himself, began to preach Christ to the priests and pupils under him, and to all who called on him. It was some months before he saw that he was in a false position. Sometime before I saw him, he had thrown off the yellow robe and openly avowed himself a disciple of Christ. I spent a night in the largest village, and it was midnight before the assembly went away. Before sunrise, fourteen or fifteen came to the house to make further inquiries. There is a wide spirit of inquiry in these villages. During the day I visited four other villages.

I baptized this young priest, and for many days he went with me from village to village through three large districts, Shwadoung, Enma and Mogoke, southeast of Prome. In the three districts are 127 villages, but we visited only twenty-seven villages, and in four of them we have converts. I had large assemblies, especially every evening. There are seven candidates for baptism, and a good many inquirers. Two persons examined for baptism had fever, and so the baptism of all was postponed for a time. The prospect is hopeful, especially in seven or eight Burman villages. Moung Konge will spend much of the dry season in that region.

Fields white to the Harvest.

Still beyond Enma, for thirty miles on to the base of the mountains, covered with villages, Burman and Karen, and no one to preach to them the words of eternal life,—and then, on the mountains, innumerable Karens left to perish, and no one to care for their souls. If it be possible we shall visit a few of these villages in May, and establish a school on the mountains.

After leaving Prome, I made a short *stay in Thayet* and then left two assistants *on the east side* of the river. One of *them is to labor* in Meaday and the villages around, and the other some twenty miles in the interior, where a work of grace has already begun among the Burmans and Khyens. The first Khyen I baptized just before leaving for America; six others have been baptized, and there are many inquirers. In the same district and near the Burman frontier, five Burmans have been baptized, and an entire village long since abandoned Buddhism. The head man some twenty-two or twenty-three years ago obtained several tracts and a small portion of the Scriptures, and these he now has. The study of them brought the whole village to forsake their ancestral religion, and they have been looking for more light and for some one to teach them the meaning of these books. The head man has a superior mind, and great capacity for teaching all he knows. The Lord is preparing him, I trust, for great usefulness in the ministry.

The number of Khyen villages in that district, and so on for fifty miles east, is very great, some hundreds; they are much like the Karens, and perhaps had one common origin. Like the Karens, many of the men understand Burman. Two of these converts we shall aid in fitting themselves for laborers among their own race.

On our way up to the capital, we have visited seven cities and many villages. In Men Thla, forty miles above the frontier, are two Christians; at Ya non chaung, one; and at Pakau, sixty-five miles below Ava, are two. We distributed a few tracts and a few portions of scripture, and found in many places attentive listeners, and a few who are almost believers. The next time I come up the river I intend to take more time, — some thirty days, so as to preach more widely in the towns.

SHWAYGYEEN.

LETTER FROM MR. WATROUS.

The Association.

Shwaygyeen, March 5, 1858. — After waiting in vain for our br. Harris to re

turn and attend the Association, and as no other teacher seemed to be at liberty to meet with us, we concluded to hold the meeting with the Karens and do the best we could. Mrs. Watrous accompanied me to the place of meeting, which is three days' journey from Shwaygyeen.

The delegates met on the 27th of March, and Sau Doomoo was chosen chairman of the meeting. The meeting continued three days, and we had a sermon or address from most of the teachers. The session was a pleasant one, and the letters from the churches show progress; 207 have been baptized, while only two have been excluded, which contrasts most favorably with former reports. Considering that the country has been almost constantly in a state of alarm on account of the rebel Min Long, we have reason to be greatly encouraged by the success of the past year. Three new chapels have been built, and supplied with teachers. At one of these places a little church has been organized, and we have reason to believe that churches will be formed at the other two during the coming year.

Self-support—Contributions.

The churches, with the exception of that at Shwaygyeen, support their own teachers. They pay them no regular monthly salary; but give them their food, and make them presents, from time to time, of various articles of clothing, &c. One teacher was presented with a pony and twenty betel trees. Another was presented with seventy-five pounds of betel nuts, worth about twenty rupees, and another with eighty baskets of paddy. In short, our br. Harris commenced aright with these churches, and they now support their own teachers without feeling it any burden.

Besides what they have done for their teachers, they have given one hundred rupees to send the gospel to regions beyond, and 105 rupees towards buying another elephant, in the room of the one that died on a tour to heathen villages, and sixty-eight rupees towards Mrs. Mason's school,—making 273 rupees during the year. Considering that they had done nothing in previous years for benevolent purposes, (for the money reported last year was collected at and subsequent to the Association, and belongs to this year,) this is a very fair beginning.

While we rejoice at what the Lord has done for us, we remember with pain that there are so many heathen around us who still neglect the "great salvation." May the coming year "be a year of the right hand of the Most High," and many become "obedient unto the faith."

STATE OF THE CHURCHES.

Church.	Teacher.	Baptized.	Received by letter	Dismissed.	Excluded.	Suspended.	Died.	Restored.	Present number.	Pupils in schools.
Shwaygyeen,	Sau Tarree,	2	.....	1	.....	.....	1	.....	35	50
Bangata,	" "	1	.....	.....	.....	.....	2	.....	27	....
Nabeemah,	Sau Tarkoopee,	.....	.....	6	.....	.....	.....	.....	43	8
Waysway,	Sau Koolookwo,	17	1	.....	.....	.....	.....	2	92	16
Paypuntah,	Sau Klewhey,	50	4	6	.....	1	2	.....	87	14
Banpaysee,	Sau Mealhkey,	64	.....	.....	1	.....	6	.....	261	30
Theybauder,	Sau Shwayah,	30	.....	11	.....	2	.....	5	169	32
Santeyder,	Sau Nayoo,	25	8	24	1	1	2	7	133	14
Sanwarder,	Sau Meahmay,	14	51	.....	.....	.....	1	.....	144	20
Panpeder,	Sau Sarnee,	2	.....	10	.....	.....	.....	6	75	10
Serparko,	Moung Karpoe,	2	2	.....	.....	.....	.....	.....	4	10
		207	61	58	2	4	14	20	1070	204

ASSAM.

LETTER FROM MR. WHITING.

The Orunodoi.

In forwarding the annual estimate of the expenditures necessary for the sustentation of the Assam Mission, Mr. Whiting makes the following remarks in reference to the continuance of the monthly paper published by the Mission—the Orunodoi.

Sibsagor, April 6, 1858. — Though a single missionary, I can, through the medium of our monthly paper, be a light, though a small one, felt as well as seen throughout the province. I regard this influence as so much additional to my local or station influence. Without the care and supervision of the press and paper I should not be able to do much more than I now do, out of the station. The advantages of proof reading and of writing articles for the paper are of great value to me in perfecting and increasing my knowledge of the language. The present time is one of such momentous interest — the apparent prospect that the Indian press will be the means of great evil as well as of great good — the inquiring state of mind continually on the increase — all this seems to admonish us to do with our might what we can possibly do. Our paper is now in its thirteenth year, and is regarded by "Young Assam" at least as one of the institutions of the province. It would be the regret of every European, as well as of many natives, to see the Orunodoi, or, as its name imports, "The Day Spring," sink back into the darkness of the night. I need not add that it would be a heavy blow, in addition to the many already received, to the feelings and enjoyment of the (at present) only missionary in the field. The circulation of the paper is about 400 —that is, regular subscribers.

For the last and the present year, a brief sermon or exhortation, a chapter of church history, a chapter of the Life of Mohammed, a chapter of the History of Bengal, a *chapter of the Life* of Luther, a geographical article, a chapter of Isaiah, together with the news of the month, contributions on various topics, as the marriage of widows, duties of wives, duties of parents, from Christian and other contributors, make up each monthly number of sixteen quarto pages. Two or three small cuts are also inserted. In this way it will be seen at once a considerable amount of reading matter in an attractive form is being accumulated. The Orunodoi itself already makes twelve volumes.

Inducements to labor—Discouragements.

The rising Christian families enlist our feelings deeply; and were there not many other momentous reasons for active, vigorous missionary labor in the province, the idea of leaving such interesting children to grow up without missionary influence, is enough to make one say, even when his heart is heavy with disappointment here and disappointment there, these children shall not be left, as long as health and strength enable me to be of service.

We have much to endure from our native brethren. Several have more or less been using opium, and we have been compelled to suspend Nidhi for its habitual use. I cannot consent to be mixed up with opium or rum in any way, and I continually point out the great danger to the brethren. Caste and opium are the curses of Assam. I know of nothing which seems so to envelope this province in darkness as the above mentioned caste and opium. And of the two, I think opium by far the most to be deplored. An opium-eater now is not an exception, but one who does not eat it is the exception.

Opium eating.

The government, as it maintains, in order to destroy the cultivation of the plant in Assam, and so gradually to discourage its use, introduced its own drug, and it is now sold from our Government treasuries. The result is, as might be expected, a perfectly alarming demand for the article. This act of government has done more than any thing else to spread the use of opium, and put far off the day of fat things. It is almost hopeless, that a con-

firmed opium-eater will ever leave off the use of the article.

I have a very interesting, intelligent man, brother to the Darogah at Jorhat, who calls very often to talk with me, and who often visits our Christian brethren for instruction. This man professes to be a Christian in heart, though secretly for fear of our Assamese Jews. The other day he brought me his Assamese shasters, as he had no further use for them. He is now a reader of the Christian New Testament. But the worst feature is, he has eaten opium for eighteen years. I have talked with him seriously about opium, and told him plainly I could not baptize any one who ate opium or drank intoxicating drinks. He says he wishes he could leave off; he wants to do so very much; but without his opium, his flesh would be squeezed with a thousand pincers; his throat would fill up, and it would seem as if he must die for want of breath. Still the man says he will try. I do not know as I can say I believe this man to be converted; still as he has nothing worldly to gain, but much to lose, I cannot see any reason for his present state of mind, except it be of the Spirit. O that some one could be raised up, who, like Dr. Justin Edwards, would set in progress in Assam a reformation which would sweep away the curse of opium.

Economical Progress — Theory of Help to native Converts.

I feel a little encouraged about our native Christians, as they are now attempting to commence life on their own account. The land bought of the mission by native Christians has been divided, and already two houses have been built at their own expense. This is progress, and in the right direction. I believe these houses are the first built by native Christians in the mission. I am sure they are the first in Sibsagor. It has been up-hill work for several years to accomplish even this. Others will follow, and in a few weeks I hope I may be able to rejoice over one accomplished plan.

How hard it is to change any system introduced at the beginning of a mission! The idea of giving a home, land, &c. &c., to the converts originated in the idea of their having lost all by becoming Christians. The idea was the prompting of a generous, benevolent heart, but, as I think, of a misunderstood philanthropy. It would have been much better at once to have advised each new convert to obtain land and to loan him money to commence with. He would then feel that the land was his own, and that he had something tangible to encourage him in further exertions. On the other hand, the plan of having nothing, and living under the shadow of the mission, depending on the missionary to find him work, only tended to make each new convert lazy, shiftless, poor, crouching, mincing, hypocritical, and added burden and anxiety to the missionaries.

In my attempt to break up this system, I have had to face the storm; sometimes, when it was too severe, I lay to, but have never consented to "bout ship." I have been called by some of our native Christians such names as our Assamese vocabulary abounds with, and which, if expressed in English, might not be regarded as promotive of edification. But I am confident of being in the right, and confident my native brethren will be convinced of it in time. My every effort is to make the converts depend on their own resources, and learn that, in so doing, they are doing a great work for themselves and their children.

Scarcity of Food.

The present year, is a year of almost famine. The poorer natives must suffer very much. Rice, ordinarily at two pice a zur, is now two annas a zur, or twelve times higher than usual; a man's wages are five pice a day; he usually eats a zur or a zur and a half of rice per day. That is, his rice, at present prices, would cost him twelve pice; or one day's ordinary food would cost him two and a half days' labor. I shall be obliged to lend our Christian people money to enable

them to get along till harvest, when they will be able to refund it gradually.

The mission buildings, or rather the bungalow lately occupied by Mr. Bronson at Nowgong, was barely saved from destruction a few days since. The whole of the Reizu bazaar was burned, and a high wind at the time drove the flames towards the mission premises. The Christian men mounted upon the roof, and with wet cloths prevented the thatch from taking fire.

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Visit to Chusan.

Chusan, Feb. 5, 1858. — It was several months since I had been here, having been unavoidably detained from coming. We were much pleased on the next day after our arrival, it being Sabbath, to meet the little band of Christians, and with them four or five interesting inquirers. One man, about sixty years of age, who about three years since had his earthly hopes blasted and was rendered almost distracted by the death of an only son, seems to have his attention thoroughly turned away from earthly objects towards those which are more enduring and substantial. He has lost all confidence in his former gods, and professes to believe firmly in the true God and in his Son Jesus Christ as his only Saviour. May he not disappoint our hopes, like many making similar professions.

I hold meetings every evening. Two evenings in a week they are public, and our little chapel is usually crowded with hearers. The other evenings are spent in instructing the converts and inquirers. The day is spent either in the chapel with the assistant, conversing with the passers by who may call, or in receiving calls at our own room. Mrs. K. has had an opportunity of conversing with several of the females residing near us, and on Sabbath *afternoons* we have a meeting for *females*, at which from three to eight women, and several girls and children are present.

Two females from the southeastern part of the island called upon us a short time since, under circumstances of affliction, and sought our assistance. They are sisters, and have called several times at our chapel to listen to the gospel. The younger of them was formerly a Catholic, but has now left that church and professes a desire to become a true Christian. Her sister expresses the same desire. Her affliction was the common one, of the poor being oppressed by the rich. She is a widow and lives with her son, who is a young man recently married. They have for many years rented a small farm of a rich landholder. This year, the crop not being quite so good as usual, the full weight of rice demanded for rent was not forthcoming at the stated time. The landlord brought the matter before a mandarin, who sent his underlings, a set of thieves and robbers, detested and dreaded by the people, and caught and beat the young man, loaded him with fetters and threw him into prison. In answer to the poor woman's request for help, I told her I, being a foreigner, could not interfere with the proceedings of a native officer, and advised her to get some native influential friend to intercede for her. She did so, and her son has just been liberated.

Chinese Morality.

Justice and equity among Chinese officials, and veracity and honesty among all classes of the people, are alike unknown. Yet these are the very things upon which their most revered sages have especially dwelt in their teachings. The Chinese, I believe, are the most moral hardened people on the globe. I can think of no better phrase to express my idea. Their classics, or rather, sacred books, are filled with morals; for ages every pupil in their schools has been taught morals; every aspirant for degrees and consequent preferment to office, practises long and arduously in order to become skilled in writing moral essays; every literary man, and even the common people, ever have a

moral precept or saying upon their tongue, adapted to every circumstance in life.

Confucius taught a morality of the highest order, a morality of the heart. Yet the nation *en masse* has sunk down, as the more intelligent and thoughtful are ready to admit, to a hopeless state of immorality. Indeed, the universal impression seems to be, that to become truly moral and virtuous is beyond the attainment of any one; and hence they have settled down into a state of sullen indifference to sincere practical morality, and seek only to observe, or rather naturally fall in with, certain long established conventional rules or habits of external propriety. A truly virtuous character is a thing only to be discoursed about, or to be looked at as a beautiful picture in the distance. As "the law" among the Jews was tried under the most favorable circumstances for fifteen centuries, and found wanting, so among the hundreds of millions of China has moral philosophy, the purest that could be derived from the mere light of nature, been tried for a much longer period with a similar result. May the latter, like the former, prepare the way for and be succeeded by a dispensation better adapted to our fallen condition and depraved nature, and which will produce far better results.

Obstacles to the Reception of the Gospel.

The gospel is, emphatically, the only hope for this poor people; yet, like the Jews, they are far, very far, from being willing to receive it. In the first place, they are too proud to give any earnest attention to anything that is not taught in their own sacred classics. These, in their estimation, contain all the truths and doctrines that man needs or can know. It is confidently believed by all, that Confucius knew all that can be known from any source by man; and to hint anything to the contrary to a literary man, is a very grave offence. Preach repentance,—Confucius taught the same; and they take it for granted that he taught it much better than we, "red-haired barbarians," can. Preach morality, goodness, love, benevolence, holiness, the relative duties of life, —the classics teach the same in language of surprising elegance and perfection. Speak of the teachings of Christ, — they are all very good; his doctrines are true and excellent, "they are like those of Confucius." Exhort them to cease lying and cheating, deceiving and quarrelling, gambling and licentiousness, and all other vices, — and they acknowledge at once their duty, but "to do it," they add, "is impossible." They remain fixed in their old position,—they have no hope of becoming essentially improved in their moral condition, even though they may have some desire in that direction. Their consciences are weak and defiled, and they have not sufficient moral stamina and courage to form a resolution. Besides, their minds are so dark, and they are so accustomed to observe only the letter and the external, that the internal and spiritual seem to lie entirely beyond the range of their perception. They are so torpid and dead in sin and depravity, that even the living principles of the gospel awaken no responsive thrill in their hearts. Tell the story of Jesus coming into the world to save sinners, and some will regard it as a myth, which we have superstitiously attached to a distinguished teacher of the West; others will regard the matter as an actual incarnation indeed, but nothing remarkable on that account, as Buddhist books speak of numerous incarnations. Recount the miracles of Christ as proofs of his divinity, and a Tauist will produce a list from his books, as remarkable and more numerous, which have been performed by their own devotees. Speak of the fulfilment of prophecy,—and there are not wanting those who can refer to prophecies made by some of their own wise men, which have been strikingly verified. Others, when the gospel is preached, are like those hearers represented in the parable of the sower. Either Satan immediately catches away the word, and it is forgotten; or it takes not root in the heart; or the "deceitfulness of riches, and the cares of this world choke it, and it brings forth no fruit."

Their idolatries and superstitions are also a great hindrance to a reception of the gospel. But these are secondary to the worldliness and covetousness which seem to absorb the whole being of every Chinaman. All the good which he hopes to attain by the worship of his gods, is of a temporal character. Even the blessings which he seeks in a future world are entirely sensual and worldly. Money, money, is, as a general rule, the beginning, middle, and end of all his thoughts, desires and pursuits. Hence it is the case, as facts have abundantly proved, that most who have hitherto, on hearing the missionary preach, professed to be interested, have only feigned interest from a mere mercenary motive.

Many, in different parts of China, have played the hypocrite so adroitly that they have completely deceived the poor simple-hearted missionary and got into the church, though most have in some way disclosed their real character before having gone so far.

"Without God in the World."

The above exhibits the principal obstacles to a reception of the gospel by this people. Still, as before remarked, the gospel is their only hope. It is so, themselves even being judges. Pardon of sin and salvation from hell, escape from the just punishment of sin, are doctrines which, all admit, are untaught in their sacred books; while the teaching of morality and exhortations to virtue are regarded on all hands as insufficient to produce one holy or even truly virtuous character. Hence, none make holiness an object of earnest pursuit, or try to exhort others to it. The future is to them a "dark unknown;" the present, a state of hopeless moral ruin, and subject to the scourge of a blind and inexorable fate. They are literally "without hope and without God in the world." How sad their condition! How should the hearts of all those whose minds have been illumined by the light of life, yearn over them! The church of Christ has, intrusted to it, that which alone can impart to them hope, can transform their character and fit them for endless life. The atonement of Christ lays a foundation upon which, with the aid of the Holy Spirit, the superstructure of a holy and godlike character may be reared. The gospel "Christ and Him crucified"—is that which alone is adapted to meet the exigencies of this people's case.

Results of Missionary Labor.

As yet, however, the proclamation of the gospel in China has not produced any great visible results. This may be owing, perhaps, in considerable measure, to the circumstances of the people above referred to, on account of which immediate results have not been realized. Time is required for the truth to germinate, take root, and spring up, before fruit can be looked for. Still some sound and precious fruit has been gathered,—sufficient to verify the faithfulness of God's promise and the power and adaptation of the gospel to save men under the most unfavorable circumstances. Much greater results would undoubtedly have been realized, had not the time and labors of missionaries been necessarily much employed in preparatory work. The hostile attitude of the government and the prejudice of the people against foreigners, have also undoubtedly been a great drawback; as has also the confining of the missionaries to the five seaport towns, where their labors are necessarily much circumscribed, and where their influence is also injured by the bad example of vicious foreigners.

But notwithstanding all that is adverse, the missionaries throughout China, so far as my knowledge extends, are filled with hope respecting the future. And none are more sanguine than the old missionaries, who are most fully acquainted with all the difficulties that the gospel must encounter in its progress. I had the privilege at a monthly concert, not long since, of listening to remarks from Dr. Bridgeman of the American Board, who has been in China about thirty years. They were full of encouragement. He remarked, "the cause is God's and not

man's;" "the means to be employed in its promotion, are those appointed of God and not of man's devising;" "the laborers are co-workers with God;" such being the case, success is certain. "No circumstances ought to discourage, no opposition appal." He believed that "in China the gospel would be seen to be the power of God unto salvation." And that "the time is not far distant when scenes will be witnessed here like that of Pentecost."

Here is presented the true ground of our hope of success. Were it founded upon any thing else, we might falter. They who make God their trust, are driven by obstacles only to make their trust more implicit and their prayers more fervent. The aid of the true friends of missions will only be rendered the more pertinent, earnest and efficient, by becoming acquainted with the real difficulties that involve and retard the work of evangelizing the heathen. The final issue is involved in no uncertainty. It is not controlled by circumstances,—it lies with Him who purposed and hath promised, and "who worketh all things after the counsel of his own will."

Progress of the work in Chusan.

In regard to the progress of the cause here at Chusan, it has not been so rapid as we had hoped, and as at one time we confidently expected. The difficulties to which I have above referred, exist here. And Romanism, so far from having been a kind of preparatory step to the reception of pure Christianity, I fear will prove only a hindrance! Still we are not without encouraging tokens, and feel it duty to go forward, employing the means that God has ordained for the building up of his kingdom and trusting in Him for success.

As our present hired room, which has served as a chapel, though quite unsuitable, must soon be given up to the owner, I have been making an effort to secure another. Several places have been offered, and I have agreed to "teen" a place not far from that we now occupy. The Chinese term "teen" is employed when money is paid down for the use of a place a certain number of years, and possession is held by the person who "teens," until the owner refunds the whole amount of money that was paid. I have agreed to pay for this place 320,000 cash, equal to about 250 dollars. This I shall pay with my own money, and let the Society refund it gradually, each year a small amount, equivalent to the rent of such a place. The owner is to remove the present buildings, which are small and poor, and erect in their stead a two story building, twice as large as the one we now occupy. In the rear of this is a long low building containing three rooms, which may be used for various purposes. The time specified is ten years, and the place may be retained as much longer as we please, or until the whole amount of teen money is refunded. The writing is made not in my own name, but in that of the Society.

New-Year's Day in Chusan.

15. — We still remain at Chusan. Yesterday was the Sabbath, and it was more like that day in a Christian land, than I have before witnessed in China, though in reality far enough from it. It was their New-Year's day; hence all business was suspended, the shops all closed, and men of all ranks and conditions, from the highest mandarin down, were to be seen clothed with silk or satin robes lined with fur, and carrying small bundles of incense stick in their hands, going to the great city temple to worship. For once in a year the incessant bustle of the streets was hushed, and loud voices, driving bargains or quarrelling, were not heard. A Sabbath quiet reigned. May the time not be far distant when each Lord's day shall afford a like rest, and when the people shall not flock to an idol temple and prostrate themselves before gods of wood and mud, but shall be found in the house of the true God, worshipping the Sovereign of the universe!

On the 9th inst. we attended the wedding of the son of one of our members, which was conducted on Christian princi-

ples. At their request, I performed a Christian marriage service, in place of the customary idolatrous rites.

Death of a Christian Chinese.

March 4. — On the 22d of Feb. another of our members entered upon his rest. Wong Sin Sang who was converted at Chusan, (where he was engaged in trade, though his family resided at Ningpo,) and who had been sick about two years, has, by his consistent Christian life and triumphant death, exhibited in a marked manner, for a Chinaman, the power of God's grace to renew a dark-minded heathen. He was first led to consider the interests of his soul seriously, by a very narrow escape from pirates. Previous to this time he had listened to the gospel without any particular personal interest. Henceforth he gave his attention earnestly to the subject. He read the Scriptures, and spent his evenings with the assistant in order to receive instruction upon the doctrines of the gospel and the way of salvation. He began to apply the promises of the gospel to his own case, and commenced prayer. At length light beamed in upon his dark mind; he saw himself a sinner against God, and was enabled to believe and trust in Christ with his whole heart as his only Saviour. His trust in the providence of God was simple, constant, and confiding. On one occasion, before he was admitted to baptism, when about to return in a boat with the assistant and another Christian to Chusan, he suggested that we first have prayers together. He often spoke of God's goodness, and of himself and of others being blessed of God.

After his baptism he was faithful in the performance of all his Christian duties, such as constant and devout attendance at the meetings of the church; conducting family worship morning and evening; instructing his family in the Scriptures and the duties of religion; and in exhorting his friends and acquaintances and others, as often as opportunities were presented, to repent and believe the gospel. Two or three of his relatives have been hopefully converted through his labors. During his illness, his only desire to live seemed to be to preach the gospel.

We had employed him for a time, to spend a part of each day in one of the chapels conversing with callers, and the remainder in the study of the Scriptures. He entered so earnestly upon this work that it was one cause probably of the disease of which he died. He did not give up hope of life, until three days before his death. He did not appear to have as great joy in the prospect of "going home," as did Wong dyong-quay, of whose death I gave an account in a former letter, yet he was very calm and happy in mind. He expressed a desire to go and to be with Christ. His faith was firm and unwavering, and his hope of heaven full of assurance. He exhorted his wife, who is a member of the church, to live a faithful and consistent Christian life, and committed her and his children to the care and protection of his Heavenly Father. He gave particular directions respecting his burial, requesting that his relatives, most of whom are still heathen, should avoid every thing idolatrous, and expressing a desire to be buried in the foreign burial ground, by the side of the sainted Goddard. He died very peacefully, without pain or a struggle, with a smile upon his countenance.

We mourn the loss of the influence of his consistent Christian character, and his labors as a preacher of the gospel to his benighted countrymen. May God in mercy raise up others to fill his place.

Dong, the literary man and convert from King-hwa, I have taken into my employ as teacher at present. This I have done partly with a view of instructing him more fully in the doctrines of the gospel. He is, I think, a sincere believer and humble Christian, and, if spared, will do much good.

GERMANY.

LETTER FROM MR. ONCKEN.

The Church at Hamburg — Persecutions.

Hamburg, April 24, 1858. — On the monthly occasions for baptism in Hamburg, candidates are never wanting. Our public services, especially since my return from England in September last, have been numerously attended, while our preaching stations (forty in number) are the scenes of an increasing inquiry after truth. Besides our usual services, extraordinary meetings are frequently held for the emigrants passing through Hamburg. They are visited and supplied with Scriptures by our two city bible colporteurs, and by them brought to our chapel.

We continue to enjoy liberty, and have the prospect of soon being in possession of a concession from the Senate.* Alas, that the position of our brethren in other parts is so far different! With hearts full of zeal, but beset with difficulties on every hand, our missionaries and colporteurs in Hanover and Hesse are prosecuting their labors. Especially in the former country, the continued political reaction has brought with it stringent measures against us also. Imprisonments, expulsion from the land, are of recent date, and fines of twenty-five thalers are to be imposed on those of our missionaries who preach beyond their own place of residence. Orthodox Christianity, it is true, is apparently in the ascendant in Germany; but how do the things I have referred to agree with the spirit of true Christianity? Surely the principles of toleration ought to be proclaimed in Germany from the house tops.

Notwithstanding the annoyance to which they are subjected, our brethren are continuing to labor as before, and declare their readiness to suffer all things for the sake of Christ.

Personal Activity.

To return to the church in Hamburg. In the winter months we have been in the habit of having services without the city gates, in St. Pauli. A friend has supplied us with a room for this purpose; but a much larger place of worship is needed. Many strangers attend here, who would not come to our chapel in Hamburg. Besides this, the church has long been anxious that special efforts should be made for St. Pauli, a suburb proverbially known for the wickedness which has taken root and flourished there. From our own means we are unable to raise a chapel, however plain; and we must therefore commit our desires to the leadings of Providence and to the interest of our foreign friends. Let me not, however, give you the impression that our church is inactive in pecuniary matters. Notwithstanding the recent commercial disasters, by which some of our members have suffered severely, the church last year raised for various religious objects $2,000. Br. Gulzau, my fellow laborer, is entirely supported by the church.

I rejoice to say too, that hitherto the

* From the *Missionsblatt* for June, we translate the following letter from Mr. Oncken, which communicates the gratifying intelligence that the expected concession has been received.

Hamburg, May 29, 1858.—We stop the press to announce to our readers far and near the joyful intelligence that the church in Hamburg has received at last the long promised acknowledgment by the State. The certificate is already in our hands. All the marriages solemnized in our church since 1848, and all the births registered in our records are in consequence legally recognized, — by which a great burden is taken off from the hearts of many of our brethren.

Our generous magistrates have, in fact, given us more than we expected. Our venerable senate has the honor of being the first government in Germany to acknowledge the Baptists, and to put them on an equality with other confessions. Besides, our rulers have had opportunity to observe us for a quarter of a century as a community and as citizens; and after the most careful examination they have expressly acknowledged that the Baptists are among their most quiet and faithful subjects.

May the noble example of our government be soon imitated in all Protestant Germany, that our brethren may be free from oppression, and the reproach of religious persecution may be removed from our land.

Lord has preserved among us a sense of the responsibility resting on us individually to commend the truth to others. Tracts are taken by the brethren to the houses of the inhabitants; others are engaged in our Sabbath school, and we have also two excellent brethren engaged as teachers in our day-school. The members of the church last year distributed 74,800 tracts, and sold 3,650 bibles.

The following may serve as an indication of the instrumentality employed throughout the German Mission for the diffusion of God's truth. About one hundred brethren have devoted their entire time to missionary labor. This embraces, besides other occasions for usefulness apart from the churches, 584 preaching stations; 162 Sabbath-school teachers have been engaged in instilling divine truth into the minds of the young. We have sold in connection with the missions, 61,007 copies of the Holy Scriptures in various languages. In this work we have been supported by the American and Foreign Bible Society, the American Bible Union and the Edinburgh Bible Society. The tract circulation reached 1,026,926 copies, including 8,235 denominational works, 5,400 bound loan-books and tracts, and 36,000 copies of the Missionsblatt. The clear increase of the churches of the Union, (exclusive of the Swedish churches, which form a separate Union,) has been 584, or about 17 per cent. Two new churches have been formed, at Königsberg and Damgarten. Four new chapels are in course of erection, and one old house has been purchased and fitted up for public worship.

By such means many of our perishing fellow men have been made to hear mercy's voice, inviting them to become heirs of salvation. And although sometimes the fruit gathered appears inadequate to the diligence of the husbandmen, we believe that the Lord's word will not return unto Him void, but that, although it may be after many days, it will surely accomplish that whereunto He has sent it.

Seed sown in Germany bearing fruit in Australia.

Only recently a proof of the truth of this word came under my notice. I received a letter from a female in South Australia, having enclosed in it £8 for missionary purposes. The writer informed me that while here some years ago, she had been directed to the truth by us. Her heart rebelled at the sinfulness laid to her charge; she left us in indignation, determining to close her heart against the unwelcome words; but in vain. They followed her to Australia, where, finally, she yielded to the Spirit of God, and found pardon and peace. Most anxious now for the welfare of her countrymen in Australia, she entreated me to send out a missionary who should labor among the Germans, and take the superintendence of a church which the lady and some other believers are desirous of forming. All expenses would be defrayed by the Australian friends.

Influence of the Baptists.

I cannot forbear to make mention of one evident result of our mission. We are, under God's blessing, exerting a healthful influence on the believing members in the State church. They are being roused to action. In reference to this subject, the Rev. Dr. Hoffmann, of Berlin, some years ago said to me, "I rejoice in the existence of the Baptists in Germany; if for no other purpose, it is evident you are raised up to rouse us from our slumbers."

Again and again, when I compare our present position with the feeble commencement of this work in 1834, my feelings find fitting expression only in the words of the Psalmist; "Blessed be the Lord God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and amen."

Your communications of January 18th, intimating that the Board would be obliged to reduce their appropriations to

the German Mission still further, is a great trial to me, as it will necessitate my going again to England on my old errand. My absence from here is not desirable; still if it is the Lord's will for me to go, I must seek cheerfully to submit.

Fain do I hope that the effusions of the Holy Spirit upon the American churches, will render many hearts willing to aid in the extension of Christ's kingdom in distant lands. We rejoice greatly in the great things done of late for our beloved American brethren. Spiritual blessing is what our churches have craved for them, in return for the good received at their hands.

LETTER FROM MR. LEHMANN.

The Church at Berlin.

Berlin, May 29. — There is not much life among us as a church, but some cases which require discipline. Preaching has been continued, but as yet abundant fruits have not followed. However, we must not despise the days of small things, seeing that they are marked by the gracious visitation of our Lord.

With deep gratitude we have heard of the signal blessings which have visited the United States. We have employed similar means, offering fervent prayer in our regular and extraordinary meetings. We thank God that it has not been without some success. We can see by faith a little cloud like a man's hand, indicating an approaching shower of grace. Last Sunday we had the joy of hearing of the efficacy of the gospel in the case of five souls, recently awakened, and the report that five others had been baptized at one of our outstations.

A week previously I was in Mariendorf, five miles from this place, where we spent a night in prayer and holy exercises. Great anxiety was manifested by a number of souls. They had already spent a night before in the same manner, aided by other brethren. Ultimately four found peace in the blood of the Lamb; others continued inquiring.

Similar, or more joyful reports reach us from Reetz. In Templin also the work of grace goes on, though less powerfully than last year. Thus we are not without tokens of divine grace, but we look anxiously for the abundant outpouring of the Holy Spirit. Some of our outstations are prospering, particularly that at Frankfort on the Oder. Since br. Zeschke has been placed there, a regular increase has been enjoyed. It is a large field, extending over a hundred miles in length and breadth. Life, however, is manifested everywhere. It is only to be regretted that br. Z's continual journeying does not allow him to preach regularly at Frankfort itself, and thus this main place is rather neglected. Another laborer there is greatly needed. I intend soon to visit all the places in that region, in connection with my journey to the Prussian Association at Stettin on the 28th of June.

Relations to the Government.

Our relation to the government is still the same. No reply has been received from the Royal Cabinet, and it seems that our last representation and petition has shared the fate of those preceding. Our sister church in Hamburg is now about earning the fruit of their perseverance and steadfastness. The government there has granted them a full recognition according to their wishes. We thank God and take courage.

I had an occasion to approach the Court at the festival of the marriage of Prince Frederic William with the Princess Royal of Great Britain. A deputation of the Evangelical Alliance waited upon them, to which I was nominated. I availed myself of this opportunity to express also the deep and cordial sympathy of our Baptist churches, which was very graciously accepted, and the prince asked several questions about our churches.

FRANCE.

LETTER FROM MR. L———.

Religious Interest at C——.

C——, June 1, 1858. — I avail myself of this opportunity to inform you that the Lord has recently blessed us in C———.

We had a delightful season at Pentecost. Would that you had been able to witness our solemn assembly, so numerous that our place of meeting was crowded with people, as well as the adjoining room, and some were still obliged to remain without or in our dwelling house! Still more, would that you could have heard the rigid examination, the confessions of faith, so energetic and touching, of three candidates, — of whom two were Roman Catholics lately converted, and one a dear child of my Sunday school, whose father and two elder sisters have for several years been faithful members of my church! You would have said as we did,— "The Lord is good and blessed be his holy name!"

These three baptisms, with four others which took place at our last passover, make seven this year, and perhaps God will grant still more.

We are as yet ignorant of the decision of our dear brethren of the United States at the meeting in Philadelphia; but I say in all sincerity, it will give me pungent grief to be obliged to abandon my church in this day of spiritual prosperity. The Lord forbid that such a thing should be suffered to take place!

Departure of Mr. Foulon.

Day before yesterday I was at L——, to take my leave of our dear br. Foulon,* to encourage his flock, and if possible to give some Christian advice to this poor, forsaken church. O what breaking of hearts was there! Could you have seen the tears, could you have heard the sobs and groans on every side, and especially those which came from the dear children of the Sabbath school, as well as from their beloved parents, — you would have said with us — "No, it cannot be necessary that such a church should be abandoned." I promised the church that I would use my best efforts that they should not remain without a pastor, but that a faithful servant of Christ might be given them to break unto them the bread of eternal life.

Meanwhile I have invited these poor brethren to come to C—— to seek spiritual refreshment, promising them always a welcome as members of our own family; and assuring them that if they have need of my services, though I am overburdened with occupation with my fifteen to twenty communes to visit, they have only to write me and I will come to their aid.

*By a letter from Mr. Dez, dated June 1, it appears that Mr. Foulon had embarked for the United States with a view to a residence here.

MISCELLANY.

RELIGIONS AND SUPERSTITIONS OF CHINA.

Superstitions respecting Spirits.

Ideas respecting spirits occupy a prominent place among Chinese superstitions, and have an important practical bearing upon domestic and social life. The unsuspecting credulity with which the great variety of diverse and conflicting views on this subject are received, and the tenacity with which they are held, are only to be accounted for by the agency of Satan; the fears of a guilty and unenlightened conscience; the existence of some otherwise inexplicable natural phenomena; and the arts of designing men, who encourage these superstitions for the sake of accomplishing private ends. Some of them may be traced to Buddhism, some to Tauism; and some have originated in works which were at first understood as principally or entirely fictitious, but afterwards came to be regarded as authentic and credible treatises.

Different Orders of Spirits.

Among the most prominent of the orders of spirits are the yàu-kwài, or genii, mentioned in a former letter on Tauism. They are supposed to be beings who by different means have escaped death, and exchanged corporeal for ethereal natures. They exist in endless degrees of development, or grades of attainment; and it is their continual aim and effort to rise higher in the scale, and acquire greater power. They are supposed to be able to assume different forms, animate and inanimate, or to carry out their purposes as invisible spirits, to suit circumstances. That class of yàu-kwài which afflict men, acquire their superhuman power, not by the authorized method of subjecting the body and mind to certain disciplinary rules, but by clandestinely stealing the vital principle from man. The nightmare, and starting in sleep are attributed to attempts of this kind. A kind of dreams, incident to certain bodily diseases, is also attributed to these spirits, and the consequent weakness is regarded as an evidence that the vital principle has been abstracted. Persons thus affected endeavor to rid themselves of their nocturnal visitors in different ways. The first expedient resorted to, is that of the individual rousing himself from sleep, to utter curses and imprecations on the offending spirit. If this means fails, one or more persons in robust health are called to occupy the same room with the sick person, as it is supposed that an influence emanates from the bodies of strong and robust persons which spirits cannot withstand, and that they principally attack those who are weak and delicate. Should the spirit refuse to yield to such means, a sword which has been wet with human blood, is brandished over the bed of the sufferer; or the services of a person who professes to shoot spirits are obtained. Mirrors are suspended in different parts of the room in order to frighten the spirit, and to detect his presence and position by reflection, though he should endeavor to avoid a direct view. The last resort, when all other means have failed, is that of making a formal complaint at the office of Chang-ti'n-sz, who resides in Kiang-si, and is supposed to possess authority over spirits throughout the empire; and to have not only them, but gods, at his beck and call. This power he exercises by means of charms and enchantments, and a seal of acknowledged authority among spirits, which was transmitted to him from his ancestors. A paper stamped with this seal, and containing a statement of the name, place, and circumstances of the afflicted person, is, by being burned, supposed to be transmitted to some god, who is instructed to see that the offending spirit is caught, punished, and restrained from committing further offences. It is stated that these steps will not only certainly prove successful, but that before the messenger arrives with his complaint, his approach, with all the circumstances of his mission, are minutely placarded on a bulletin outside of the palace gate of the spirit-king. It is also said, that many spirits of this class are held in durance by this personage in sealed bottles, and that their querulous twitterings are often heard by visitors.

A singular fact may be noticed in this connection, that a missionary lady in Ningpo, accustomed to using a smelling-bottle, fell under the suspicion of using the bottle to confine spirits over which she had gained a controlling power; and different diseases and mishaps in neighborhoods through which she had been seen to walk, were directly traced to her agency.

Some regard Chang-ti'n-sz in the light of the Chinese constable, who is called by the people the head or leader of thieves, because he is generally in league with them, and finds them, and stolen articles when he is well paid for it. So it is said, that Chang-ti'n-sz, after keeping spirits in confinement for a time, is seen to release them in order to derive profit again from their depredations.

Demons or Spirits from the Dead.

The largest class of spirits is supposed

to be that of the spirits of the dead, called kwei. As it is generally believed that the soul is after death required to atone for its sins by confinement in Hades until it is permitted to re-appear in another state, the Chinese find some difficulty in accounting for so many kwei upon earth. The most consistent theory is that which supposes that they are spirits whose crimes are not sufficient to keep them in hell, and whose time for re-appearing has not yet arrived. To the agency of these spirits, almost every variety of disease is attributed. Their object in inflicting these diseases is to obtain food, or rather the scent or exhalations from food. Accordingly, when a person is sick, a diviner is called to determine whether the sickness is due to the agency of spirits or not; and if it is, to tell what kind of kwei it is, and what its demands of food are. At funerals a feast is generally prepared for the spirits, which are supposed to be the associates of the deceased, in order to secure a good understanding between him and his new acquaintances. During the months of August and September, when diseases are unusually prevalent, the people suppose that the gates of hell are opened, and the spirits turned out, they are honored with ceremonies performed throughout the country, called fáng-yen-kǎu, or shi-shih. The object of these ceremonies is to secure health and peace to the family or neighborhood which provides it. Quantities of viands are prepared, which are set on the table in an open place or court; representations in paper of clothes, of different sizes, styles, and colors, are suspended near the table; and a company of priests and singers is called to add variety and noise to the entertainment. After dark, lanterns are suspended from high poles to call the spirits from the distance, and indicate to them where food may be found. This food is of a very inferior quality, and is often given to beggars after the ceremony is over; but it is supposed that the incantations of the priests have the power to convert both the food and the paper into just what is required to satisfy the wants of those for whom they are intended. The amount of money spent in these childish ceremonies is immense. It is generally believed that there is a place Sang-chau, in the province of Shan-tung, where a great part of the inhabitants are kwei, who come out in the afternoon, and mingle with the people. It is said that they may be distinguished by their using paper instead of copper money, and by their not casting a shadow in the moonlight. It is also believed, that in the hien city Fung-tû, in the province of Sz-ch'uen, there is a street called yin yang kiái, street of the dead and living, one side of which is inhabited by men and the other by spirits. Volumes might be filled with current notions respecting ghosts, and spirits, and genii, which the narrow limits of a letter do not admit of introducing. The Chinese have a large number of books on this subject, among the most noted of which is the Liau-chai-chi-i, a large work of sixteen volumes.

Spirits with Bodies.

It is believed that there is another class of ghosts called kiang-shi, which differ from those above mentioned in the fact that their bodies do not decompose at death, and the united soul and body is permitted during the night, to range about at pleasure. Some bodies change their form so as to resemble beasts of prey, but some retain their original form and appearance. It is believed that the latter class, if they eat any material food, are immediately transformed into living men, only differing from other mortals in their being unable to behold the light of day. It is said that if they allow the sun to shine upon them, they die instantly.

Familiar Spirits.

Of all the superstitions of this kind, those respecting another class of spirits called Sú-sien, have perhaps the greatest influence upon the minds of the people. Sú-sien, signifying a spirit in the body, designates a familiar spirit, by the assistance of which persons are supposed to be able to tell fortunes, and converse with the dead. They are supposed to be the

spirits of those who are not permitted to re-assume a body, on account of obligations incurred in a former state, from which they have not been absolved. They repay their debts of money or gratitude by serving their benefactors, who have preceded them in coming again into the world, in enabling them to acquire wealth by fortune-telling. Persons regarded as belonging to this class are visited by multitudes, particularly those who have recently lost relatives by death, and wish to converse with them through a "medium." The fortune-teller, after a conversation with the applicant, calls the spirit, whose approach and entrance into the "medium" is signalized by sundry contortions of the body, and a spasmodic jerk of the neck. The spirit is then directed either to gain the desired information respecting the future, or to find and bring reports from some deceased friend, whose name, age, place of burial, &c., are given. As is the case in other lands, the spirit deigns or refuses a response, according to circumstances. Some of these fortune-tellers, and the most noted of them, who have no indebted spirit to offer his services, are obliged to devise means to secure the assistance of a spirit. With this end in view they first obtain a little image made of the wood of the willow, for which they obtain a spirit in one of the following ways. Some go to a grave-yard, and after feasting the ghosts of the dead, make an arrangement with one to reside in the image. The image is then worshipped for several weeks continuously, and left out of doors during the night, to be wet with the dews of heaven, and drink in virtue from moonbeams; after which it is regarded as an oracle, from which the spirit speaks infallibly. Another method of obtaining a spirit, consists in writing on the little image the characters representing the horoscope of some clever living person whose spirit is desired, and then worshipping the image, and leaving it out-doors until this person dies and his spirit enters the image, which it *is said will surely take place* in a very *short time. In consequence* of this superstition, those who are found possessed of these images may be condemned to death, being regarded as guilty of murder.

Written Communications from Spirits.

Written communications from spirits are not unfrequently sought for in the following manner. Two persons support with their hands some object to which a pencil is attached in a vertical position, and extending to a table below, covered with sand. It is said that the movements of the pencil, involuntary as far as the persons holding it are concerned, but governed by the influences of spirits, describe certain characters which are easily deciphered, and which often bring to light remarkable disclosures and revelations. Many who regarded themselves persons of superior intelligence, are firm believers in this mode of consulting spirits.

There is still another kind of spirits called the wu-tung, principally noted for its propensity to steal, and to frighten people. It is said to have its favorites among dwellers in the flesh, as well as objects of dislike; and that it secretly transfers money and articles of value from the latter to the former. It is also supposed to produce spiritual rappings in and about houses, and to cause burning flames to be seen; thus frightening the unoffending inhabitants, so that they not unfrequently fly from their houses to find safety and quiet elsewhere. As in the case of the common kwei, these enemies can be bought off by an idolatrous feast. It is probable that this superstition takes its rise from appearances of "ignis fatuus," and the apparent ground on which it rests accounts for the strong hold it has on the minds of the people.

It is difficult to conceive of the fear, anxiety, and dread, which these various superstitions occasion. They should lead us to appreciate that gospel which delivers us from bondage to fear, and teaches us to recognize in every event and circumstance, the hand of an unseen and Almighty Father, who controls all beings and events, and makes all things to work

together for good to them that fear him.—*J. L. Nevius, in Home and For. Record.*

MISSIONARY SOCIETIES IN GREAT BRITAIN.

The anniversaries of these Societies were held in London, as usual, in the month of May last. The reports of their operations present a cheering account of labors undertaken for the diffusion of the gospel in all lands.

The Church Missionary Society reported the receipts of the year to be £120,766, a sum larger than in any previous year; also a large donation of £10,000 and a special fund for India, amounting to £24,717. These sums, with the addition of those raised and expended at the stations, it is estimated, will make the whole amount of receipts not less than £160,000.

The missions under the charge of this Society are in Sierra Leone, India, Ceylon, Mauritius, China and New Zealand. In Sierra Leone the work of evangelization within the colony is carried on chiefly by native pastors, there being ten native pastors and only two European. In Yoruba there are six European ordained missionaries, seven European catechists, and upwards of forty native teachers. The mission to the Niger is under the guidance of a native ordained pastor. In Bombay a congregation of 150 native converts is ministered to by a native pastor. The operations of the Society in Calcutta and the adjacencies have been much enlarged. In the Northwest Provinces the missions of the Society had not been much retarded. At Meerut the usual missionary operations had been recommenced at the close of the year. At Agra two flourishing congregations number 500 converts. The college is attended by 300 Hindu and Mohammedan youths. The mission at Benares had been preserved in a most wonderful manner by the providence of God. Everywhere the native Christians showed an excellent spirit, which had greatly encouraged the missionaries and elevated their own position. At Peshawur, in the Punjab, the preaching of the missionaries had not been intermitted for a single day, and the school, which had for a time fallen off in numbers, had soon regained its complement of pupils. In South India the number of converts under the auspices of the Society now exceeded 33,000. More than 1000 adults had been received in the year. A healthy spirit of self-support and of indigenous missionary action was everywhere springing up. The eleven districts of South Tinnevelly were now partly supplied by native pastors, so that the European missionaries could effectually superintend two or three districts. In Travancore, among the Araam hill tribes, and at Masulipatam the progress was also satisfactory.

In Ceylon much aggressive effort was being put forth with satisfactory results among the Tamul coolies. Two missionaries have been sent to the Hindus in the Mauritius, among whom they met with a favorable reception. In China a number of the missionaries had been removed during the year by death and other causes, and the staff at each of the stations had become comparatively weak. The progress in New Zealand had been more satisfactory than for many previous years.

The number of stations is 138; English ordained ministers, 128; of other nations, 50; native preachers, 47; native catechists and teachers, 2,077; communicants in 1857, 18,787.

The English Baptist Missionary Society reported as the total receipts £22,946 15s. 10d., being about £1480 more than in any previous year. The amount expended was £23,593 13s. 8d., leaving a debt of £932 11s. 9d. The churches under the charge of the Society's mission in the West Indies have had peace and have been multiplied. Slowly, but steadily, the freed negroes of the Bahamas are rising in piety, intelligence, and civilization. In Haiti, amidst oft recurring anarchy, every year a few are rescued from the captivity of Satan. In Trinidad the missionaries continue to gather fruit unto God. The Society's institution at Calabar is gradual-

ly providing an efficient and useful native ministry for the churches.

For many months all direct missionary work was at a stand in the whole of the Bengal Presidency. In Calcutta and its suburbs repeated panics, the threatening aspect of the population, and the proximity of mutinous regiments at Barrackpore, constrained a cessation of the usual work. In Dacca, Jessore, Barisaul, Dinagepore, and Chittagong, itineracies were for a time suspended; while in Jessore, Dacca, and Chittagong, actual danger menaced the lives of the brethren in common with their countrymen, but was mercifully averted. At Monghyr the missionaries were enabled to remain at their posts, although conspiracies were known to be rife around them. From Patna the missionary was obliged to flee. At Benares revolt was nipped in the bud, but the temper of the people rendered missionary labor for a time impracticable. In the Northwest provinces the brethren were fugitives. They and the native Christians, after escapes which signalize the merciful protection of God, found a refuge in the fort at Agra. One fell a prey to the thirst for English blood.

In remarking on the results of missionary labor in India from the first the report says — "The missionaries have wielded the power of the press with the most important results. They were the first to apply it to the preparation and issue of books in the languages of the common people. By them the vernaculars have been cultivated, and elevated from a rude patois into forms fitted for the expression of the highest truths. The word of God has been translated, in whole or in part, into the principal dialects of the country. The rude inhabitants of the hills have had their native tongue reduced to writing, and portions of the Scriptures and other books prepared for their instruction. Upwards of two millions of parts or volumes of the sacred writings of our faith have issued from the mission presses. The learned pundits of the country have received, nearly complete, the whole Bible in the Sanscrit tongue, from the diligent and arduous studies of Carey, Yates, and Wenger. Four volumes of this great work and noble monument of missionary learning have already left the press, and the present year will, it is hoped, witness its completion. Tracts in uncounted numbers have spread through the length and breadth of the land the good tidings of peace, and several millions of school books have contributed to the instruction and enlightenment of the present generation."

The London Missionary Society reported the receipts of the year to be £7,243 11s. 3d., being about £6,660 more than the preceding year. The contributions from missionary stations were £16,511 9s. 10d. This is exclusive of the fund for establishing new missions in South Africa, and for the extension of missions in India, which, being added, would raise the entire income to £86,366 7s. 7d.

The churches in Tahiti are in a flourishing state. A recent revival of religion had taken place in the native churches, by which many had been added to their numbers. In the Society Islands, the internal wars of former years had ceased, and the condition and prospects of the several churches were encouraging. The Austral Islands are entirely under a native pastorate. In Kimatara the people were busily engaged in building three stone chapels. The beautiful villages bore all the marks of peace and of Christian civilization. The mission churches of the Hervey Islands continue to prosper. These Christian islanders might bear an advantageous comparison with any equal number of Britons, whether as regards the general habits of the people, the progress of education, the observance of the Sabbath, or the number of Christians united in church-fellowship. In the Samoan or Navigators' Islands the missionaries prosecuted their labors without interruption. In Mare or Nengone, where the population is about 8000, about 3000 had given up heathenism. At Lifu nearly the whole population had turned from heathenism under native agency. In the West Indies the missions of the society both in British Guiana and Jamaica had throughout the

DONATIONS.

RECEIVED IN MAY, 1858.

Maine.

Warren, ch., the ladies, per Mrs. E A. Kennedy, 15; Mrs. H. L. J. 3; Livermore Falls, ch. 11; Foxcroft, N. Hopkins 5; Dexter, a friend 9; 43.00

New Hampshire.

Stratham, ch. 5.00

Vermont.

State Convention, Jona. Draper, jr., tr., Mt. Holley, Mrs. Lucy S. Packer, to cons. Mrs. Helen L. M. Bardwell L. M., 100; Fairfax, 1st ch. 30; West Albany, J. H. McClary 2; Lydia A. Hovey 2; T. Baldwin 1; M. Darling 1; others 2; 138.00

Massachusetts.

Brookline, ch. and cong., Dea. D. Sanderson tr., of wh. 40 is mon. con. and 6 from Mr. Sutton, 46; Cambridgeport, Miss Martha Butler, "first fruits, one month's rent of house," 8; Salem, 1st ch. 576.31; Princeton, Asa H. Goddard 12; Webster, ch., of which 5 is fr. Sab. Sch., for Mission sch., Nellore, 20.72; West Acton, ch., mon. con. 2.58; Franklin Asso., J. B. Bardwell tr., Ashfield, Miss Lucy Richmond 1; Canton, ch., Dea. Willard Shepard tr., 11.39; Northboro,' two friends of missions 12; Salisbury and Amesbury, Sab. Sch., for the Hongkong mission 30; Royalston, a friend 1; Gayhead, nat. Indian ch. 4; North Chelmsford, a friend 4; Newton, a friend of missions 1.50; 730.50

Worcester, 1st ch., in part, of wh. 100 is to cons. Mrs. Josephine Going Cressey L. M., 175.95; Pleasant st. ch., mon. con. 5.26; South Wilbraham, ch. 2; per Rev. J. Aldrich, agent, 183.21 — 913.71

Connecticut.

Middletown, ch., per Rev. J. Aldrich, agent, 82.00

New York.

Denmark, P. Persons 5; Canandaigua, George Wilson 10; Township, a friend of missions 6; Copenhagen, Miss Lydia White 3; Mariners' Harbor, ch., a few members 15; Norwich, ch. 2; Saratoga Asso., Clifton Park, ch., a sister, per Rev. S. M. Osgood, agent, 10; Ticonderoga, ch., Miss E. M. Triadway 1; others 1; 53.00

Rensselaerville Asso., Reuben Stanton, with other donas. to cons. himself L. M.; per Rev. O. Dodge, agent, 50.00

Washington Union Asso., Ft. Edward Village, ch. 11.92; Glens Falls, ch. 10; Sandy Hill, ch. 25.64; Elihu Allen 15; Kingsbury, ch. 8.85; Ft. Ann Village, ch. 4.60; M. Baker 5; *John Turner 2; Hartsford, ch. 21.08; Granville*, ch. 12; O. T. *Mason 5;* per Rev. O. D., agent, 121.09

New York Asso., New York city, Mrs. W. S. Clapp 75; Jonas Sparks, with other donas. to cons. Charles J. Sparks L. M., 50; L. I., Flushing, ch. 6; per Rev. O. D., agent, 131.00

Hudson River South Asso., a friend, per Rev. G. Hall, 4; New York city, Amity st. ch., E. Austin tr., in part, 478; per Rev. O. D., agent, 482.00

Broome and Tioga Asso., Caroline, ch., per Rev. O. D., agent, 10.00 — 847.81

New Jersey.

West N. J. Asso., Blackwoodstown, ch. 10; Trenton and Lamberton, ch. 30; Camden, 1st ch., Miss A. M. Briggs 1; per Rev. S. M. Osgood, agent, 41.00

East N. J. Asso., Newark, 1st ch., Miss Abby Wilson, per Rev. S. M. O., agent, 2.00

Sussex Asso., Newton, S. Hunt, per Rev. S. M. O., agent, 10.00 — 53.0

Pennsylvania.

West Philadelphia, 1st ch., per William W. Keen, 278.93; Abington Asso., Alvinzy Gardner tr., 19.74; Peter's Creek, ch., John Simmons tr., 9; 307.67

Philadelphia, coll. at anniversary of the Missionary Union, after addresses by Rev. William Ward and Rev. Miles Bronson, for the Assam mission, and to cons. Hon. McLeod Wylie L. M., 108; and after the annual sermon 35; 143.00

Bradford Asso., Towanda, ch., Rev. W. Sym 1; S. Plowman 1; per Rev. S. M. O., agent, 2.00

Central Union Asso., Harrisburg, a Presbyterian friend of missions, per Rev. S. M. O., agent, 16.00

Centre Asso., Shirleysburg, ch., of wh. 6.50 is fr Sab. Sch., per Rev. S. M. O., agent, 14.00

Philadelphia Asso., Glen Run, ch., Miss H. Davis 5; Lower Dublin, ch., of wh. 47.14 is fr. Fem. Mite Soc., 96.64; Philadelphia, Eleventh ch., "M. B. L.," a friend of missions, of wh. 10 is for the Chinese department of the Siam mission, 10 for Burman missions, and 5 for Toungoo Karen Mission, 25; Broad st. ch. 100; Fifth ch., of wh. 100 is fr. Isaac Ford, to cons. Mrs. Sarah Waring L. M., 100 fr. Mrs. Corlies and the Misses Richards, to cons. Mrs. Ann R. Cookson L. M., and 100 fr. Joseph L. Richards and sisters to cons. Miss Emily A. Goddard L. M., per Rev. S. M. O., agent, 733.15

Wyoming Asso., Meehoopany, ch. 1.68; Eaton, ch. 4.96; Braintrim, ch., Mrs. Sturdevant 1; per Rev. S. M. O., agent, 7.64 — 1223.46

Ohio.

Cleveland, Erie st. ch., E. Thomas tr., 100; Sandusky, Rev. J. D. Fulton 5; Warren, ch. 1.51; Maumee Asso., H. J. Hayes tr., Spencer, ch. 5; 111.51

Cincinnati, Ninth st. ch., in part, 443.60; Duck Creek, ch., Mrs. J. J. Langdon 1; per Rev. H. Davis, agent, 444.60 — 556.

Indiana.

Judson Asso., Rossville, ch. 7.69; Camden, ch. 3; Pittsburg, ch. 4.10; Kokomo, ch. 2; Deer Creek, ch. 3.40; per Rev. A. S. Ames, agent,	20.19	
Tippecanoe Asso., Delphi, ch., per Rev. A. S. A., agent,	4.55	
Laughery Asso., Manchester, ch., per Rev. A. S. A., agent,	15.00	
Flat Rock Asso., Shelbyville, ch., per Rev. A. S. A., agent,	5.00	
Indianapolis, African ch., per Rev. A. S. A., agent,	25	
Mt. Zion Asso., Greenwood, ch., per Rev. A. S. A., agent,	4.43	
Bethel Asso., Mill Creek, ch., per Rev. A. S. A., agent,	2.00	
	—	51.42

Illinois.

Chicago, 1st ch., Sab. Sch., to cons. F. C. Robinson L. M., 50; Aurora, Union ch., of wh. 6.12 is fr. Sab. Sch., 25; Payson, ch., of wh. 7.46 is fr. Sab. Sch., 56.77;		231.77

Michigan.

Wayne Asso., Highland, ch., per Rev. A. S. Ames, agent,		10.00

Iowa.

La Motte, ch., Mrs. Emily Horner 10; Bonaparte, Mt. Zion ch. 10.38; per Rev. I. J. Stoddard, Fairfield, Dr. Williams, 25 cts.; per Rev. I. J. S, Mt. Pleasant, ch. 38;		58.61

Maryland.

Vienna, Rev. Daniel Cumming		4.00

District of Columbia.

Washington, E st. ch., per Rev. S. M. Osgood, agent,		27.36

In Foreign Countries.

Burmah, Bassein Mission, Rev. H. L. Van Meter		10.00
		$4,204.53

Legacies.

Rowe, Ms., Jonas Hill, per J. B. Bardwell, tr. Franklin Asso.,	25.00	
Lawrenceburg, Ind., Thomas Townsend, per Rev. E. P. Bond,	100.00	
	—	125.00
		$4,329.53

Total from April 1 to May 31, 1858, $10,542.11.

Donations in Goods.

Boston, Ms., Harvard st. ch., Ladies' Sewing Circle, clothing, &c., for Rev. B. C. Thomas and family, Henthada,	70.00	
Brooklyn, N. Y., Armstrong Sab. Sch., Juv. Miss. Soc., clothing, &c., for Mrs. L. Jewett, Nellore,	8.00	
Philadelphia, Pa., Dr. D. Jayne & Son, Medicine, for Tavoy Mission, Rev. T. Allen,	380.50	
Harrisburg, Pa., a friend of missions, per Rev. S. M. Osgood, agent, clothing for Mrs. D. Whitaker, Burmah,	13.50	
	—	$467.00

DONATIONS.

RECEIVED IN JUNE, 1858.

Maine.

New Gloucester, ch.		12.00

New Hampshire.

Rindge, Mrs. Arminda P. Abbott	4.00	
Londonderry, friends 5.50; Sutton, Mr. Bears 1; Dea. Nichols 1; New London, Prof. E. Knight 3; R. M. Call 1; N. C. Todd 1; E. Sargeant 1; Mr. Everett 2; Dea. Everett 50 cts.; Lyndboro', ch. 3; Amherst, L. W. Nichols 5; Cornish, Mrs. Rich 1; Concord, 1st ch. 24.85; Bedford, T. G. Holbrook 2; per Rev. H. Tonkin, agent,	51.85	
	—	55.85

Massachusetts.

Boston, Harvard st. ch., J. Putnam tr., to cons. Isaac Woodward L. M., 100; Roxbury, Dudley st. ch., a fem. member, for def., 5; Brookline, ch. and cong., Dea. D. Sanderson tr., mon. con. 21; Haverhill, 2d ch. 11; East Abington, ch., mon. con. 8; Billerica, a widow's mite 5; West Acton, ch., mon. con. 2; West Medway, Mary E. Arnold 20; Weston, ch, Ladies' Benev. Soc. 14.34;	186.34	
Worcester, Pleasant st. ch., mon. con. 8.23; Fall River, 1st ch. 60; per Rev. J. Aldrich, agent,	68.23	
	—	254.57

Rhode Island.

Providence, Waterman st. ch., per Rev. J. Aldrich, agent,		167.65

Connecticut.

Norwich, a friend of missions 10; New London, coll. at Huntington st. ch., per Rev. M. Bronson, 15.03; Sharon, Miss Jane Crooker, per Rev. O. Dodge, agent, 5;		30.03

New York.

New York city, William D Murphy, per Rev. S. Peck, D. D., 3; Mohawk River Asso., per Rev. Isaac Wescott, 83.54; Coventry, ch., mon. con. 4; Ogdensburg, Sab. Sch. 16;	106.54	
Washington Union Asso., Sandy Hill, ch., in part, 9.50; Henry Tefft 25; Elihu Allen 10; Fort Edward Village, ch. 10; Kingsbury, ch 5; Hartford, ch. 8.25; Salem, ch. 21; Granville, ch. 3.75; per Rev. O. Dodge, agent,	92.50	
Broome and Tioga Asso., per Rev. O. D., agent,	44.42	
New York Asso., Bethesda, ch., in part, per Rev. O. D., agent,	9.89	
Hudson River South Asso., Wilmot Oakly 1; Mrs. Harriet Van Pelt 10; Green Point, ch., in part, 7.54; Rev. O. Dodge, received for supply, 10; per Rev. O. D., agent,	28.54	
Hudson River North Asso., Albany, German ch., for German missions, 12; Kingston, ch. 22; Pittstown, ch. 2; Woodstock, ch. 3.50; Westkill, ch. 3.32; per Rev. O. D., agent,	42.82	
Franklin Asso., Gilbertsville, ch., per Rev. O. D., agent,	7.37	

Otsego Asso., North Burlington, ch. 10; Butternuts, ch. 2.25; Cooperstown, ch. 50 cts.; Jacksonville, ch. 6.50; Warren, ch. 3; Rev. L. Bolton 5; Mrs Ely 50 cts.; A. Ward 5; Mary Jane Ward 25 cts.; Helen R. Ward 25 cts.; New Lisbon, ch. 6.50; with other donas. to cons. Rev. Samuel T. Livermore L. M., per Rev. O. D., agent, 39.75

Colosse, William D. Wightman, through the A. & For. Bible Soc., per Rev. O. D., agent, 100.00

Black River Asso. 35.61; Great Bend, ch. 9.50; Lowville and Denmark, ch. 8; Adams, ch. 6.50; Lowville, ch. 11.94; Boonville, ch. 4.63; Belleville, ch., of wh. 11 is fr. Sab. Sch., and 11.75 fr. Fem. Mite Soc., 44.58; Daniel Hall 25; Joseph Plank 5; Mrs. Joseph Plank 5; Miss Sarah Plank 1; Leyden, ch. 29; to cons. Rev. Charles Bailey L. M., per Rev. H. A. Smith, agent, 186.76

Erie Asso., 3.72; Cassadaga, ch. 9.02; Leon, ch. 3.50; Clear Creek, ch. 3; Sinclearville, ch. 6.41; Stockton, ch., of wh. 10.-61 is fr. Ladies' Soc., 18.59; Rev. J. Elliott 5; G. W. Varnum 1; L. Wright 25 cts.; per Rev. H. A. S., agent, 50.09

Madison Asso., Cazenovia, ch., per Rev. H. A. S., agent, 40.00

Oneida Asso., Marcy, ch. 3; Rome, Court st. ch. 24; per Rev. H. A. S., agent, 27.00

Orleans Asso., Yates, ch. 26.50; Hulley, ch 5.75; Shelby, ch. 1; with other donas. to cons. Mrs. Rebecca St. John L. M., per Rev. H. A. S., agent, 33.25 — 809.53

New Jersey.

Holmdel, ch. 20.00

West N. J. Asso., Upper Freehold, ch., per Rev. S. M. Osgood, agent, 80.33

East N. J. Asso., Shrewsbury, ch. 5; New Brunswick, German ch. 8; per Rev. S. M. O., agent, 13.00

Sussex Asso., Orange, ch., per Rev. S. M. O., agent, 25.00 — 88.33

Pennsylvania.

Upland, Samuel A. Crozer 300; Muddy Creek, ch. 11; 311.00

Beaver Creek Asso., Amana, ch. 5.01; Providence, ch., Rev. J. Parker 2; Bethel, ch. 6.06; per Rev. S. M. Osgood, agent, 13.07

Central Union Asso., Windsor, ch. 1.75; Holmesburg, ch., Sab. Sch. 14.03; Vincent, ch. 17.81; per Rev. S. M. O., agent, 33.59

Monongahela Asso., Rochester, Dea. A. Shallenberger and son 12; Pittsburg, Union ch. 25.35; per Rev. S. M. O., agent. 37.35

Philadelphia Asso., Bethesda, ch. 4; Philadelphia, 10th ch., Rev. J. A. Warne of Frankford, to sup. Sau Shapau, a nat. preacher, under direction of Rev. Dr. Mason, Toungoo, 22; 11th ch., M. B. L., of wh. 10 is for the Toungoo Mission and 10 for the Shwaygyeen Mission, 20; per Rev. S. M. O., agent, 46.00

Pittsburg Asso. 16.44; Saltsburg, *ch. 3.64;* Freeport, ch. 5; Allegh*any city*, Sandusky st. ch., *bequest of* Mrs. Hannah K. Eaton, by S. H. Eaton Exr., 2; per Rev. S. M. O., agent, 27.08 — 463.89

Ohio.

Southington, ch. 5; Streetsboro', Nancy Russell 1; Laura Case 1; 7.00

Maumee Asso., per Rev. H. Davis, agent, 19.72

Cleveland Asso., per Rev. H. D., agent, 15.00

Columbia, ch., 12; Painsville, ch., a member 50 cts.; per Rev. H. D., agent, 12.50 — 54.22

Indiana.

Northern Ind. Asso., Door Village, Fem. Soc. 10; coll. at anniv. 7; Laporte, O. E. Sanford 1; Mrs. S. Miller, for Henthada Mission house, 5; per Rev. A. S. Ames, agent, 23.00

Indianapolis Asso., West Union, ch. 2.10; Sugar Creek, ch. 4; per Rev. A. S. A., agent, 6.10

Elkhart River Asso., coll. at ann. meet., per Rev. A. S. A., agent, 8.50 — 37.60

Illinois.

Galena, Union ch., Sab. Sch. 10; Chester, Mr. Miller 2; Jerseyville, ch. 5; 17.00

Fox River Asso. 13; Quincy, a friend, for Indian Missions, 4; 17.00

Quincy Asso. 85.45; Griggsville, ch. 85.30; per Rev. B. B. Carpenter, 170.75 — 204.75

Michigan.

Washtenaw Asso., coll. at an. meet. 7; Sylvan, ch. 4.45; Dexter, ch. 50 cts.; Rev. A. Walker 1; E. Smith 1; per Rev. A. S. A., agent, 13.95

Lenawee Asso., coll. at an. meet. 10.63; Hudson, ch. 2.50; per Rev. A. S. A., agent, 13.13

Hillsdale Asso., Dea. Coon 1; J. G. Tyler 1; per Rev. A. S. A., agent, 2.00

St. Joseph's River Asso., coll. at an. meet. 13.56; Sturgis, ch. 6.67; per Rev. A. S. A., agent, 20.23 — 49.31

Wisconsin.

Kenosha, a friend to missions, to cons. Mrs. O. G. Carter L. M., 100.00

Kansas Territory.

Delaware Mission, ch., per Rev. J. G. Pratt, 40.00

Louisiana.

New Orleans, Sereno Taylor 10.00

India.

Penang, Presbyterian ch., per Rev. J. L. Douglass, for the Bassein Mission, Burmah, 200.00

$2581.93

Legacies.

Concord, N. H., Jane P. Dustin, per Enos Blake Exr., 200.00

Cortlandville, N. Y., Jabez Keep, in part, per Rev. Henry Bowen, 71.36 — $271.36

Total from April 1 to June 30, 1858, $[illegible]

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MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

SEPTEMBER, 1858.

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BOSTON:
MISSIONARY ROOMS, 33 SOMERSET STREET.
1858.

PRESS OF GEO. C. RAND & AVERY, CORNHILL, BOSTON.

THE MISSIONARY MAGAZINE FOR 1858.

The thirty-eighth volume commenced with the number for January. The Missionary Magazine contains a full view of the home proceedings and foreign operations of the American Baptist Missionary Union, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

By the provisions of the Act which went into operation September 30, 1852, the postage of the Magazine is SIX CENTS A YEAR to any part of the United States, when paid annually or quarterly in advance. So great a reduction from previous rates removes the chief hindrance to its transmission through the mails, and should encourage effort to extend its circulation.

Individuals receiving the January number are regarded as subscribing for the volume of 1858.

The Magazine will be furnished to subscribers at the following rates:

Single copy, for the year, payable in advance, ... $1.00
Four copies, " " " " 3.00
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Orders and remittances should be addressed "*Missionary Magazine*, 33 *Somerset Street, Boston.*"

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If persons forwarding money for the Magazine do not receive their receipts with the subsequent number, they will please give immediate notice of the failure by letter.

CORRESPONDENCE OF THE MISSIONARY UNION.

The Correspondence of the American Baptist Missionary Union is conducted by the ——— ———, for the Foreign Department, and the Rev. Jonah G. Warren, for the Home Department.

Nehemiah Boynton, Esq., is Treasurer.

Freeman A. Smith is Assistant Treasurer, to whom communications containing moneys for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

The Missionary Rooms are at 33 Somerset Street, corner of Howard Street, Boston.

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The following are the District Agents of the American Baptist Missionary Union, with the Districts assigned to them, and their post office address:

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New Hampshire, and Vermont,	Rev. H. Tonkin, Concord, N. H.
SOUTHERN NEW ENGLAND.	
Massachusetts, Rhode Island and Connecticut,	Rev. Jonathan Aldrich, Worcester, Mass.
EASTERN NEW YORK.	Rev. Orrin Dodge, New York City
WESTERN NEW YORK.	Rev. Henry A. Smith, Fayetteville, N. Y.
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INDIANA AND MICHIGAN.	
Indiana and Michigan,	Rev. A. S. Ames, Indianapolis, Ind.
NORTH WESTERN.	
Illinois, Wisconsin, and Iowa,	

THE

MISSIONARY MAGAZINE.

VOL. XXXVIII. SEPTEMBER, 1858. No. 9.

AMERICAN BAPTIST MISSIONARY UNION.

HENTHADA MISSION.

JOURNAL OF MR. THOMAS.

Concluded from p. 289.

Trip to the Jungles southwest of Bassein.

Jan. 2, 1858. — I have spent the past two days at Shaunah; the place is between Bassein city and the ocean. Here is a small church; rather, here is the chapel of a church, whose members live in three small villages. There seems to be but little life in either pastor or people. I have done all in my power to quicken them. This has been a lonely place in which to pass new year's day—some two hundred miles from my family, in these jungles, near the shores of the Bay of Bengal! Yet God is near.

4. — Arrived in Kau Nee last evening. I have spent this Sabbath among the members of a larger church, who are in a more encouraging state than the members of the church at Shaunah. Yet I find, as in almost every other place in Bassein, a want of spirituality. The fact is, we need a revival of religion, O, how much!

5. — I returned to Bassein city this morning to see br. Van Meter off, but especially to make arrangements to preserve mission books, which, if left as they now are, will be ruined in a month or two by rats and white ants.

9. — *I am again in my little* canoe, with my face set towards the Karen jungles, southwest of Bassein. But we make no progress, for the water has left us stuck fast in the muddy channel of the stream.

10. — Last evening, when the water lifted us from the mud, it was sunset, while before us was a good half day's journey; hence we reached this place, Thai-Phyu, at just half past twelve this morning. This Sabbath has been very pleasantly spent among the members of a large church, and with apparent advantage to the people. In this region the Karens are more wealthy than in many other places, and seem grounded in the faith of the gospel.

11. — I am still in the same place where I stopped Saturday evening, but have walked to-day three miles and administered the ordinances to a very well appearing church of a hundred members, and returned again. These members, at least many of them, are evidently some of "the holy seed," to whom pertain the promises. Is. 6: 13.

Church-Dissension.

12. — This day has been spent in trying to unite a church rent asunder by dissensions. The pastor has left the village where is the chapel, and where reside the main body of the church. He will be followed by the principal part of the church.

We tried to urge the pastor and his party to return with us, and see if it were not possible to reconcile all concerned. They declined. They have been told that they must return. The pastor has been told by one or two of the ordained men that he must return or leave the ministry. He and his party think this a stretch of ecclesiastical power. Many of the church are determined to call their pastor to another place, while the pastor is as determined to obey that call. Hence, in the absence of serious offences, it remains for us to induce them to part and live apart in peace. You will at once see how much this church resembles many, too many churches in America. Schisms are not confined to Burmah; indeed, they seem to be less here than they are at home.

13. — I came on an hour or two and reached another large church, whose members seem more nearly like the heathen, as far as refinement is concerned, than almost any other Christians whom I have seen in Bassein. The pastor, an old man, and almost entirely without education, told me just now that he understood nothing in the Karen almanac which I gave him yesterday. It is painful to see men of so little ability in such places. But time will enable the missionaries, with strenuous effort, to remedy this evil. To-day, as we pushed off from the shore, many voices called out, "Do come again, come often."

14. — Had a pleasant time for the past twenty-four hours at the village of Swai Kyau, another ordained pastor. He is evidently a good man, but of few words, and of moderate abilities. The disciples here also are about to remove their village to a new place. It is easy for any number of villages to find a place to establish themselves, for this country is nearly destitute of inhabitants. I have felt pressed in spirit to preach on the words of Hab. 3: 2 — "O Lord, revive thy work." Let all join in this petition.

17. — During the past few days I have visited several places where there are a few Christians, where there are a few heathen, and where are two small churches. At one of the latter places, Ngo Quah, I found the people divided in reference to a place upon which to pitch their tents or frail houses. After preaching this afternoon from Heb. 10: 25, I baptized five and administered the sacrament.

Sabbath Evening. Besides preaching and administering the ordinances to-day, I have visited and given medicine to many who are afflicted with that scourge of the land, intermittent fever. I find here, and at several other places, young men, who, if they were moved by the Holy Spirit, might preach the gospel. But we hear of few, very few, coming forward and confessing, "Wo is me if I preach not the gospel."

18. — Here in Karah Kyee, there was a large church, but it has decreased to about one half of its former number: for since the pastor died, about two years since, the church have failed to secure another man. To-day with the greatest unanimity, a man from the Theological School has been chosen.

21. — Again in Bassein city, having completed the circuit of Bassein west of the city. I am now about to leave for a tour of at least three months among the churches east of the city. This tour I expect to continue by land, until I reach my house in Henthada.

Christian Village.

Evening. Here I am in Ko Sehn, one of the most refined and Christian villages in Bassein. The pastor, Myat Kai, is one of the most popular of our ordained men, a man of great power of exhortation. Here is the first Seminary established in this province. It is cheering to see the improvements in the houses, and in the general appearance of the village. It is no strange thing here, to see good chairs in Karen houses, while in the house of the teacher of the Seminary, I see from where I sit writing, a very neatly dressed Karen woman, sitting at work in an American rocking chair.

The Pwo Karens of Bassein.

24. — Spent yesterday in a Pwo Karen village. I have not before been to a Pwo

Karen church during this tour. I find here in Kyang Gyoung, a small church. The members are feeling sad and disheartened that their teacher (missionary), Mr. Van Meter, has left them. How many times I have been asked by these and other Pwo converts, Is teacher Van Meter to return? If not, will another man be sent to the Pwos? I have generally answered thus; "If teacher Van Meter does not return immediately, another man will be sent to you." I have given this answer, in view of the importance of this field.

It may not be generally known that the Pwo Karens of Bassein are far more numerous than the Sgau Karens. I am quite sure that such is the case. I have been surprised to find so few heathen Sgau Karens in this province, or south of the most northern church connected with this mission. There is but one populous region of heathen Sgau Karens in Bassein, and that is just east of Bassein city. I am now even on the borders of that region. This is a wide region, it is true. But its inhabitants are few, when compared with those of the Henthada province. On the other hand, there are some Pwos in almost every part of the Bassein province. While south of the city, and quite to and along the whole extent of the sea coast, there are no Sgaus, but a great many Pwos. So again, to the eastern part of this province, from the ocean, clear along by Panta-nau, to Tuggyee, Donabew, and even quite up to Henthada city, are scarcely any inhabitants, for the most part of the way, except Pwos.

Present Crisis.

Now these Pwos are not hardened above all others. Indeed, they are being converted. Br. Van Meter baptized a large number just before he left. There are also, already, six little churches, whose pastors and members need the watchcare and aid of a Pwo missionary.

Besides, the present is a peculiar time. The Pwos have been drawn into difficulty in connection *with the Mau Lay sect, some of whom have been shot* by government agents, and the rest of them fear lest they may be suspected of belonging to that strange sect. Hence, to avoid suspicion, they are professing Catholic Christianity in large numbers. They have their children sprinkled, and conform outwardly to the rules of worship. But their lives are unchanged. Such is the universal testimony concerning those who have of late professed to become Catholics.

I feel an inexpressible load upon my soul while I write, that now, just at this peculiar juncture, we have no missionary among the Pwo Karens of Bassein! Hence I make this digression.

But it should be borne in mind that the Pwo Karens of Burmah are not a new, unknown tribe, without books. You have prepared books for them, and even now the entire Scriptures are being printed in their language. Let me ask, Have I not answered the Pwos aright? If Mr. Van Meter does not return soon, very soon, another man will be appointed to live in the vacant mission house, and to labor for these, who must be lost, many of them lost, unless a man is sent by you to guide them in the paths of life.

25. — I have spent this Sabbath in Thah-mah-ta-kahak (a hundred alligators.) The most interesting feature in this church is, that it numbers among its members three Burmans. I have already six Burman Christians in the Bassein churches. One of these is, at present, a preacher or pastor over one of the smaller Karen churches! I have also seen one Shan convert. To-day, I have been earnestly entreated to baptize a Bengalee. He certainly understands enough to be a Christian. But he is a Bengalee, and has no wife. Though he has been in the country a long time, and in this village more than a year, yet one fears that he has some sinister motive in requesting baptism.

26. — Spent with a new church. Here are many who profess to worship, but are not ready to be baptized. Only four were desirous and worthy of the ordinance.

27. — To-day arrived at the place of

the Associational meeting, after visiting the church in Pa-nah-thee. There is the third Seminary, though not so firmly established as the one at Ko Schu.

Bassein Association.

30. — Since the last date I have been engaged day and night in the meetings of the Association, the Home Missionary Society, and the Ministerial Conference. The meetings of these Societies and of the Association were all mingled together in the most indiscriminate manner. I have tried hard to attend the meetings of one body at a time, but I have been unable to break over their old customs. This irregularity was connected with, or the cause of, fearfully long sessions, wearying out most of those present long before the meetings closed. Hence, our meetings were thinly attended, and that while hundreds more were present in the village. Mau Yay, a Karen ordained pastor, was chosen Moderator. If he is the best Karen for that office, then there is none fit for it.

However, the meetings were all harmonious, and some of them devotional. It is regarded by the Karens as a good meeting.

The statistics indicate a usually good state of religion among the churches. The contributions would compare well with those of former years. During the year, 255 have been baptized; and some few new worshippers are reported. There are at present about 5000 in the aggregate, in all the Bassein churches.

31. — This forenoon was occupied with the ordination of Toon Thah, the pastor of the church with which we now meet.

In the afternoon I took the lead in the communion services, and was determined to have one service only endurably long. This was impossible; for after we had sung, and were ready to leave the house, Mau Yay arose and begged the privilege of saying a few words. The privilege was granted, of course, when the good br. spoke at least half an hour! But his *speech was on* a very important subject, *and, though long*, was of great interest.

Feb. 3. — I left Kutan, the place of the Bassein Association, in the eastern part of the district, early Monday morning, for the province and city of Henthada. Our course (for there was no kind of a road,) lay to the east and north-east. We travelled two whole days without meeting a single Christian. Indeed, we found but very few people of any description. Nearly all the inhabitants of this part of Bassein are Burmans and Pwo Karens. We invariably stopped among the latter tribe, who readily and freely provided us with food and a place for sleeping in their houses. They also listened attentively to the word of God, but seemed not at all inclined to submit themselves to its authority.

Late last evening, when every one of us were completely ill from excessive weariness, we reached Tuggyee, the place of the most southern church of the Henthada Mission. It would have been most agreeable to my feelings to spend most of the day in sleep. But there has been too much to do. We have had four services, besides examining and going two miles to baptize two converts.

Weekly Contributions.

This is one of our largest churches, there being, at present, eighty members. There is a want of union between the pastor and some of the members of the church. Still they remain together, are firm in the faith, and of their own accord have introduced the custom of giving, each member, a pice every Sabbath morning. They thus constantly have on hand a little money for benevolent purposes. I should be very glad to have this custom prevail in all the churches. The pastor is a man of more education, and hence of more power than many of our Karen pastors. We hope he may be ordained at no very distant day.

4. — Arrived in Bin-yah, about noon. Found the pastor suffering from effects of fever, which was brought on by his going to baptize converts and administer the communion in the north of this province, four months since! Here are some of our most stable men. The dea-

con of the church is a venerable appearing and most excellent man. When the English took possession of the country, this man and his children were driven before Myat-Toon as sheep for slaughter. Their destiny, however, was to be burned alive! But he and his were mercifully spared; his enemies, like those of Dr. Wade in Rangoon, were frightened by the report of the English cannon.

At the time of my coming to Henthada, this church consisted of this noble man, and about twenty of his children and relatives. It now numbers seventy-five members, over whom is settled one of our ordained pastors, Na-Pee. This church is now connected only with the Henthada Association. Last year it was also numbered with both the Rangoon and Bassein Associations. Hence this church, of seventy members then, was counted three times, those two Associations thus making their number 140 more than they really were.

5. — After the communion service this afternoon, we came on to Tha hau-thabyu, to spend the night among the heathen. We are now in the house of the headman of the region, who seems to be a sincere inquirer. Here we have preached and talked long. Some of our company are still singing the praises of God, while the songs and din of a heathen feast not far from the house come to our ears. But we fondly hope that here also, there will soon reside a people to praise God.

6. — Conducted by the inquirers in whose house we stopped last night, we reached Laming a little after noon. The plains seemed as hot as many furnaces glaring upon us from every direction.

Here is one of the most populous regions of Karens I have seen in Burmah. There have been professed inquirers here from the beginning of this mission. The place was so hopeful that I stationed here one of three young men who came with us from Tavoy. This preacher remained here a year, when one man was baptized. But other places were regarded as more hopeful, and Laming was left destitute a whole year. In the mean time souls were converted in Krukatoo, among whom was Pah-Kau, a faithful man of God, who had relatives here. The pleasure of the Lord has prospered in this man's hands; souls seem to have been born into the kingdom of God.

Baptism in the Irrawadi.

7. — Sabbath. This has been a precious, very precious day, for I have buried in the waters of the Irrawadi eleven most promising converts. The one who was baptized two years since is still firm, while two others are here from another church, who, with the pastor and his wife, make a church of sixteen members. Here in Laming, in the midst of dense heathen darkness, is now "the light of the world." Here is that for which evangelists, pastors and teachers were appointed. Yes; here is the body of Christ, — "the fulness of Him who filleth all in all." Rejoice with us; and pray that this little one may become a thousand; for there are more than enough heathen here to raise this church to that number.

8. — I have spent this day also with another new church. These converts are Pwo Karens, and have been baptized during the year. Zalong has also been a hard field. While looking at these ten Christians to-day, I could begin to believe that God can turn the most hardened heathen to himself. He can, He really can. Do we believe it?

9. — Last evening I came on to Kutanau, where I baptized the first eight converts in Henthada. Then, three years ago, there was not a house in the place large enough to contain Mrs. Thomas, myself and these few converts; hence the first sacrament here was administered under a buffalo-shed. Now there are seven good houses and a chapel, and a church of forty-four members. I have baptized six more Karens here to-day. Three of these are from a new region and will, we hope, form the nucleus of another church.

10. — I am again among Pwo Karens in Toung-ho-tia. Here is a beautiful village, and a church of about thirty mem-

bers. But these have not been our only congregation to-day. Another little Pwo church, of ten members, have met and enjoyed the services of the Lord's house with us. There are here more than a dozen new worshippers, but only four of them were ready to be baptized to-day.

Return to Henthada.

Evening. I am again, by the great goodness of God, with my little family. Here we are in our old bamboo house, (for our good friends must know, that "the mission house at Henthada" is not yet built.)

I will not rehearse again all that has taken place during my absence of nearly two months and a half. I will not tell how many lonely, anxious hours, how many sad thoughts in view of my unworthiness, how many seasons of near approach to God in prayer, or how many precious seasons in preaching the word I have had. I am unworthy of all thy mercies, O God.

LETTER FROM MR. THOMAS.

Henthada Association.

March 12, 1858. — The last week in February was a very busy and important week with us here. Immediately after the Sabbath, the Karens began to pour into the city from every quarter, on their way to the annual meetings of the Henthada and Tharrawadi Associations. The meetings were held in Krukatoo, about seven miles from this city. Br. Crawley joined us on the third day of the meetings. There were representatives of nearly all the little churches composing the Association. There were also visitors from the Bassein and Rangoon Associations.

I can give you no adequate idea of the intense interest and excitement of that occasion. When we met, it was not after a separation of months or even a year; we met many of those converts, in that capacity, for the first time. Imagine us *conversing with* a company of lovely *Christians from* Bin-yah or from Inggyee, a little to the west and southwest of Donabew, when we are greeted by a wild appearing group from Shau-Low, far to the northeast of the Tharrawadi district, near the borders of Toungoo. Then come others with smiling faces and outstretched hands from Lap-pen-gwen, quite among the smaller hills of the western mountains, in the extreme northern part of the Henthada province. And yet others are ready to shake hands from Lay-myat-na, and Nah-yay-gan, in the extreme northern parts of the Bassein district, under the mountains. And yet others, still wilder in their appearance, from Ka-Chau-Mai-Low, on the eastern mountains, west of Shwaygyeen! No interest felt in the immense congregations at the Bassein Association could compare with the interest felt by us in this smaller concourse of Christians, but just gathered into the fold. God be praised for the displays of his grace even here in this mission.

The representation of the churches was not numerous, but it was of the right description; the pastors and elders, or principal members of the churches were present, in addition to the young. The letters of the churches were, of course, very imperfect. Indeed, many of the letters were written after the people had come together, and hence were not read before, and accepted by the churches.

Neither could the deliberations be as mature as those of an older body. Subjects of great importance were brought before the Association; but those subjects were not new, hence I need not dwell upon them here. All our proceedings were the mere alphabet of Christian duties and practice. Few have had the privilege of doing good that was presented before us during the three days we spent in Krukatoo. Much time was spent in devotional exercises. We had six sermons, besides much prayer and praise.

Statistics.

In our last year's report of this Association, there were nineteen little churches, with an aggregate of five hundred and twenty members. Almost every one of

those churches has been enlarged. Within the past year, a little over one hundred and fifty have been baptized. Eight new churches have been formed. Two small churches have been taken into the Association, which came into existence while the country was yet under Burman authority. In the two there were about thirty members. These two churches are in the extreme northern part of Tharrawadi district. Hence there are at present about thirty churches, with an aggregate of above seven hundred members.

Most of those who have been taken into these churches are still members in good standing. All the twenty-three Burman members, reported last year, remain firm and seem to be growing in grace. Mr. Crawley has just baptized six new converts among the Burmans. Of the Karen members, four only have been excluded.

Scattered Residences of the Members.

The Christians composing this Association are not congregated together in large numbers. They live in more than thirty different places, for the most part widely separated. The most distant are a hundred and twenty-five miles apart.

We are not sorry that these churches are scattered over these provinces thus widely. We think this wide separation is a ground of hope that they may be as lights in this wide expanse of heathen darkness.

But this feature is also a source of difficulty. There are so few members in some of these churches, that however well disposed they may be to aid their pastors, they cannot entirely support them. They give their pastors their food; but it is necessary for me to aid one and another to purchase a few articles of clothing, or to cross a river on a preaching tour, or to hire a coolie to accompany this or that man to a distant field of labor. I give no man a stated salary, however small.

Need of a School at Henthada.

Our work being spread over so wide a surface of country, we need many native *helpers, or pastors.* These do not come to us all prepared in intellectual training, any more than ministers of the gospel spring miraculously into existence in England and America. We need money to prepare our Karen preachers for their great work. There must be a Henthada Normal School, as well as a Theological Seminary. It would be most pleasing for us to send all our young men to Dr. Wade to be educated. But he instructs students only in theology. These new converts need something, before they are prepared to enter the Theological Seminary. Again, we cannot spare all our young men three years from their important work. And if we could spare them, all of them, most of them cannot go to Maulmain to remain so long from their homes. Some will be found who can go. Some will go to the Theological Seminary. But most of our preachers must be educated here, or they will not be educated at all. Do help us, in this matter also. Help us, as you love the cause of Christ.

LETTER FROM MR. CRAWLEY.

Tour north of Henthada.

Henthada, Dec. 23, 1857.—A day or two since I returned from a preaching tour to the towns and villages which lie on the west bank, to the north of Henthada, as far as Kyaugen. This place I consider the limit of my field in that direction. It is a very large town, said by some to contain forty, and even sixty thousand inhabitants No assistant has ever been stationed there, nor, so far as I can learn, has any missionary ever paid it more than a passing visit of a few hours. With two assistants I remained there six days, and found of course numerous opponents, but left it, not without some encouragements; by no means the least of which was that the gospel had been faithfully preached there. We visited in all ten towns and villages, distributed a large number of tracts, and baptized three new converts. The tour occupied nearly a month. I felt as usual that the great want is assistants, native preachers. What can

be expected from one visit a year by the missionary, when he leaves behind him no one to instruct and encourage any who may be inquiring? But if I had for these ten or twelve towns, three, or at the least two centres, at each of which one or more good assistants might be stationed, then we might reasonably expect the number of believers to increase.

Native Assistants.

I was delighted on reaching home to receive the intelligence that the Baptist Convention of Nova Scotia and New Brunswick had voted me an additional sum of $400, for native preachers. Their former donation of $200 has already been appropriated, by the appointment of two assistants, Ko Oung Bau and Moung Longe. The former labors at Taing Dau, the latter remains with me at Henthada. They are both devoted and laborious Christians. But Moung Longe is one of those lovely Christians, whom we feel compelled to regard with peculiar esteem. He is an evangelist, in the strictest sense of the term. The cross of Christ is ever the theme of his preaching, and he loves to dwell upon those passages of Paul's epistles which speak of the power of the cross. I have in view five or six more assistants, so that all the sum donated will soon be appropriated.

TOUNGOO MISSION.

Statistics of the Churches.

At the annual meeting of the Toungoo Associations, held in the month of January, 1858, were exhibited the following statistics. They are forwarded by Dr. Mason in a letter dated March 18, 1858; and, although reaching the Rooms too late to be incorporated in the Annual Report, as a matter of record they are inserted here.

Associations, - - - - - -	2
Ordained Preachers, - - - - -	3
Licentiates and school teachers, - -	102
Village schools, - - - - - -	101
Subscriptions in cash to male and female normal schools, - - rs.	930
Contributions in cash to village teachers, - - - - - - rs.	458

	Paku.	Bghai.	Total.
Stations, - - -	52	49	101
Churches, - -	20	22	42
Pupils in schools, -	1238	1188	2426
Baptized in 1857, -	107	22	129
Excluded, - - -	4	3	7
Suspended, - -	28	1	29
Restored, - - -	12	2	14
Died, - - -	24	42	66
Present number, -	1375	1265	2640

More than two hundred persons have been baptized, seven new churches formed, and several new stations occupied since the close of the Association.

BASSEIN MISSION.

LETTER FROM MR. J. L. DOUGLASS.

Tour north and east of Bassein.

Bassein, April 6, 1858. — I have just returned from visiting a few of the large Burman villages north and east of this city. The first village in which I stopped, March 26, is Chou Choun ghee, from eight to ten miles north. It is located on the bank of the river, in a picturesque grove of cocoa nut and palm trees, among which stand a few imposing Burman kyoungs (monasteries), pagodas and massive images. The village contains a little more than four hundred houses, and from 1,500 to 2,000 inhabitants.

Burman Magistrate convinced of the Truth.

Shway Noo, the Burman mhewouk, or magistrate of the village and township, was for about a year my teacher in Burmese. He offered to come daily and instruct me without pay, for the privilege of reading the Bible and other religious books, and conversing on religion, geography, history, &c. He was educated in Ava, was an officer in Rangoon when it was last taken by the English, and is the best Burmese scholar I have seen. Five or six years since he received in Rangoon two tracts — "Glad Tidings," written by br. Ingalls, and "Tree of Life," written by br. Stevens. From these he had obtained some idea of the Christian religion. While with me he begged and received a complete copy of the Bible, read it through,

and yet retains it. While reading the Bible, his whole soul appeared enlisted in its perusal. With a memory such as few persons possess, he came in at times and conversed for hours on what he had read. One day the native preacher who was then with me, came in and requested me to take the Old Testament from Shway Noo; for he asked him questions daily which he could not answer, as he had read and studied only the New Testament.

Long before Shway Noo had finished reading the New Testament, he declared himself convinced of the truth of the Bible, and of the existence of one eternal God. But when he left me, he gave little, if any, evidence that he loved God, or that he had been made a partaker of the divine nature.

I have seen but little of him for two years, until I met him two weeks ago. When he heard of my arrival at the village, he came down to my boat, greeted me in the most friendly manner, and invited me to his house. As we went up the street, from fifty to a hundred persons followed, and entered the house with us. As soon as I sat down, I turned and asked him if he had invited me as a friend, or because I was a religious teacher? He said, both; that he was glad to see me, and wished to have another talk about Jesus Christ. He then turned to the company and told them of his living with me, that he had read the sacred book, and had received Jesus Christ's religion into his heart, and that they must listen to what I said, for I would tell them how they could escape hell.

I preached twice in his house, and twice in one of the village zayats, and distributed a number of tracts. Many heard some listened attentively, and a few manifested a desire to know the truth. When I left, Shway Noo said he never transacted business now on the Sabbath; and any Sabbath I would come and preach, he would attend and bring all he could to hear me. I intend to visit the village again in a few days, and hope God has some elect souls in that place.

Zeal for Idolatry.

I next went to Zaheayin, a large village which I had never before visited. They have in this village neither a priest nor a school. Last year the Government collector of the revenue became very zealous, and expended about one thousand rupees of the money he had collected, in building a kyoung and obtaining a priest. But soon after the Deputy Commissioner here sentenced him to three years' hard labor in prison for the use he had made of the money, as he had robbed the government. The kyoung was sold at auction, and the priest left. The people now appear neither to know nor care anything about their souls or intellects. After trying for some time to collect a company of them together, without getting any one to listen to more than a few sentences, I gave away a few tracts, which were rather ungraciously received, and went on to Lazough.

This village contains three hundred and fifty houses. Many soon collected in the zayat; some from curiosity, and some, to show their knowledge and ability in argument. All were kind and respectful and willing to read. May the silent messengers of truth there distributed, make souls wise unto salvation. Those silent pages are in many places giving light, though their authors have gone home to rest.

Church of Kongedouk — Seven Converts baptized.

I next went to Kongedouk. Two years ago last December I baptized the seven constituent members of the church in that place, and left Ko Tha No with them as pastor. He was converted a number of years since in Maulmain, and baptized by Dr. Judson. He is a man of talent, and has a good knowledge of the Scriptures, but has too much combativeness and too little love in his nature, to preach to his own people. There are in Kongedouk about five hundred houses. It is a village of superior wealth and intelligence; but a year ago, when I visited them, Ko Tha No appeared to think they were joined to their idols and that God would not save any of them, and that he had better spend

his time laboring in some little heathen Pwo and Sgau Karen villages in the immediate neighborhood. I visited some of these villages with him a year ago, and talked to the people. He has continued to visit them, and two of these villages, one Pwo and one Sgau, have given up their heathen practices and turned to God. After careful and thorough examination, seven candidates from these villages were received for baptism; and in the presence of a large congregation I administered the impressive and instructive ordinance.

The last afternoon I spent with them, thirty-two of us sat down together to commemorate the Lord's Supper. It was to me a scene of touching interest. Immediately before partaking of the elements, a season was spent in prayer and conference. Never have I heard a more full confession of sin and ardent desire to be free from it, nor a more utter distrust of self, and confidence in Christ as the only hope and dependence. These confessions and expressions were accompanied by most fervent prayer for faith and wisdom to discern the Lord's body in partaking of the emblems before us.

At the close, as all voices united in a hymn of praise, I could not but view the scene before me as a fulfilment of the prophecy, that, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. . . They shall see the glory of the Lord and the excellency of our God."

TAVOY.

LETTER FROM MR. CROSS.

Visit to Churches north of Tavoy.

Tavoy, Dec. 26, 1857.—I left home on the 2d of December to visit the churches on the Tavoy river, with the intention of proceeding still further to the north, as far as Yay and some villages of Karens far above that place. In order to save the expense *of coolie hire*, the Karens had made an *arrangement* to come down after us. To this arrangement they were strictly and commendably punctual. Some came a distance of seventy miles or more, and among the rest was a man near Yay, who was baptized last year. They fitted up my sea-boat and manned it for the expedition. So that I am not obliged to pay any one but the cook and a few of my pupils, who remained after the close of school for the purpose of assisting me in my jungle tours.

After two days we arrived at Shatapu, the lowest village on the river, and found things in a much better condition than from reports I expected. Almost every member of the church was present at the meetings, except a few who were sick. They seemed hearty and cordial. There was only one case of drinking, generally the great sin here. This was the case of a man who had been deacon, and had studied many years ago to be an assistant. His first temptation seemed to be that it is hard to pay for preaching and to induce others to do it. His next step was to doubt the truth of the gospel, and then the existence of God. He had drunk arrack and eaten opium, and God had smitten him. His repentance seemed to be most humble and sincere; but he was not admitted to the communion.

An old dark-minded man, afflicted with leprosy, had been greatly tempted to destroy his own life, and confessed that the reason why he did not was that he wished to see his youngest son married and settled. The Holy Spirit seemed to have taken hold of his heart again, and he had a longing which he could not suppress to see the teacher. He therefore induced his son to bring him to the meeting half a mile or more on his shoulders. His soul of darkness seemed to have still a loophole for the light and love of the gospel. I have never enjoyed a meeting so well at this village. Indeed I may extend this remark to the whole tour, and say that I never have enjoyed a tour among the Karens on this river so well as this, or seen so much evidence that there is the root of piety and godliness among this people, deep down in their hearts.

When we left Shatapu, we were obliged to leave our large boat, and the people supplied their small boats and manned them to convey us and our baggage to the next village above. This required a number of boats and a good number of the people, but all seemed hearty and cheerful to perform their task. The church here have contributed nearly enough to support their pastor.

Destitution of Scriptures.

We arrived at Nyoudooloy about 4 o'clock in the afternoon on Monday, and spent a week with the people. One great object we had in view was in all these villages to find out how many of the Christians have the New Testament, and to preach repeatedly on the necessity of reading the Scriptures and the maintenance of regular family prayers. We found a great destitution of the Scriptures. I am fully persuaded that until the families can all be supplied with at least the New Testament, and induced regularly to read for themselves, nothing can be permanent, and there can be no growth in grace and in the knowledge of the truth. Twelve families in Shatapu and nine in Nyoudooloy put down their names as wanting Testaments and hymn-books,—showing an almost entire destitution of both these books; and they have no other books whatever. I thought what probably would be, ten years hence, the condition of a community of Christians with only such means of intelligence. The immense demand for books opened in the upper country precludes all hope that our present means of publication will supply one fiftieth part of the demand. I do not think that any regular attempt has heretofore been made to ascertain the want of Testaments. I find that but very few families now have either a Testament or a hymn book, and they are almost as destitute of all reading matter as the heathen, that is, they have nothing to read. Cannot something be done? All the books in print six years ago are gone, and none are forthcoming for the future. It is true the people have but a trifling wish for books, but this is no addition to the brightness of the prospect.

The Nyandooloy church has divided into two, and their villages are six or seven miles apart; but the people at the remotest came to meet us at the nearest, so that the little chapel was filled. When we left the first for the second village, the people turned out *en masse*, with elephants, men, women and children, to accompany us and to carry Mrs. Cross on a litter, and to aid in conveying our baggage. The sight was very pleasant and cheering to us.

The man from the village more than a day's journey to the north, who came to be baptized last year, had accompanied me from town, whither he went with others to bring us on our way. We here met his wife, who had come also to be baptized, a very intelligent and matronly appearing woman. She was received by the church and baptized, making five baptized, in all, at the two places. The work seems to be going on at their village, and another person, the head of a family, seems very earnest for baptism, but he could not come. We hope in this way soon to see an opening into the Yay district, and the formation of a church.

I had made an arrangement with the Karen Goungyoke to accompany me to the north of Yay; but he had been detained in town on account of the expected arrival of the Commissioner and the trial of a case of murder, which came under the jurisdiction of the Goungyoke. After about ten days, however, the Goungyoke joined me at his village, which is called Endarudsa.

Natural History—Killing a Boa Constrictor.

On the following day we made our preparations for the journey to the north, and set out early the next morning. The country through which we were to pass is remarkable for the abundance of large wild animals which inhabit the dense and almost interminable forest. Wild elephants, bison and tigers are very numerous. There is also a species of wild ox, said to be even larger than the bison.

Last year I measured the skull of a cow of this species, which had been killed near the Karen village, and found it twenty-one inches in length. This would indicate the size of the animal to be about a third larger than our large cattle in America.

We stopped in the afternoon to pitch our camp for the night. As we were destitute of meat, I took a rifle while the men were preparing for the night, to find a peacock, of which there were said to be many in that place. After making a circuit around from the camp and coming back near it again, we met the Goungyoke, who had just come upon a covey of a species of pigeon, the body of which is nearly the size of the common hen in America. He had shot one as I came up, and went to get a shot at another, when he suddenly came upon an immense boa constrictor, concealed in the grass. He gave the alarm, and we all gathered about the place; but as soon as the Karens saw it, they retired to a respectful distance. This is not to say that they are cowards, but that they knew more about the snake than I did. I was armed with a gun, but this, I knew, would be of little use, provided I failed to kill the monster at a single charge. I therefore preferred not to fire at him. I carefully examined his position until I discovered his head, which I found to be flat upon the ground, as he had probably taken his attitude for seizing an elk or cow which might pass within his reach. I stood within a yard or so, and watched his head till one of the men cut down a small sapling, with a dagger about six inches long, the only weapon of the kind we had in our company. He brought the club to me, took my gun, and retired. I then glided round so as to strike a blow at right angles with the serpent's neck, and brought down the blow with all my force. The blow was repeated many times, and followed by a number of thrusts through the neck with the dagger; and yet the monster raised his head *majestically to* retreat, and it was only *after the application* of twenty or thirty more blows with my whole strength, that I succeeded in bruising his head.

The Karens then gathered around to enjoy the triumph, and to praise their teacher's prowess, and to conclude that all white men must be brave. But it only convinced me that a large show of what passes for bravery in the world has its foundation in the ignorance of him who has the credit of it.

The people opened the snake and took out his gall, which is thought by them to be nearly equal to quinine as a fever medicine. The monster had three toes protruding through the skin on the belly near the tail, in the position of a triangle. His immense strength was seen in our attempts to force him upon his back when life was nearly extinct. I stood and jumped on the kinks in his body without being able to force them down.

Effects of a poisonous Bite.

After I had taken my tea, I read a chapter in the Bible, and talked from it to the people in the evening, and concluded with prayer. I remained talking with my principal assistant and the pastor of the church which we had just left, till all the people who were listening around sunk to sleep, some upon small skins from the elephant saddles, and others upon the bare ground. At a late hour I went to my elevated bed, and my assistant to lie down upon a skin which he had spread for the purpose. But the instant he lay down, he uttered a most unearthly sound, and I heard the man who slept near the place shaking him and calling him to get up. I flew to the spot, and found my assistant apparently dead. His whole frame was fixed and rigid, and his pulse nearly gone. He is dear to me next to a son. I seized him in my arms and lifted him up. He soon began to recover, and in a few moments seemed to be over the fit; but alas, it was not so. The fit returned again and again, and it was not till about four hours afterwards that we had the slightest idea what was the matter with him. He then in a crazy, unconscious way began to grasp at his toes with

his hand. I now suspected that he had been bitten by some venomous serpent or reptile, and on examination found that the ends of three of his toes had been punctured, as if by a thorn or a pin; yet there was no swelling. I carried him in the morning back to the village, holding him by main force upon an elephant, at intervals struggling to get free, and at intervals lying like a dead man upon my arms. On the application of a poultice of ipecac and laudanum to the toes, they appeared after a number of hours, like an egg from the outer skin of which the shell has been taken; and when the skin was cut, discharged a large quantity of yellow water.

He had no remembrance of any thing that had taken place since the moment he lay down upon the skin to sleep, now more than twenty-four hours. He was conscious at the moment he stretched out his feet to lie down of an instant twang and tickling on his tongue, as if an ant were crawling on it. His jaws then locked and he was gone. All had passed as if in a dream. Yet he had complained bitterly of his foot four hours after the first attack, and thought he should die of the pain. We suppose a serpent must have been under the edge of the skin, and inflicted the wound when the foot was pressed upon him; and yet so sudden and violent was the effect through the whole system, that the man only knew its effects first upon his tongue, and was smitten dead as if by lightning. This affair broke up our journey, but we are happy to add that we are now all safe in town and the man seems quite recovered.

NINGPO MISSION.

JOURNAL OF DR. MACGOWAN.

Visit to Hangchau.

Having occasion a short time since to pass near our renowned provincial capital, Hangchau, I availed myself on my return of the opportunity to revisit that city. I was attired in the costume of the country, partly to avoid drawing crowds, and partly to exonerate from blame boatmen who conveyed and publicans who received me. On arriving at the suburbs, I found that the successive visits of foreigners from Shanghai in their outlandish garb had caused great excitement. On their departure, the priests of the temple where they lodged were heavily mulcted, as were also some other persons whose duty it was to guard the Grand Canal. As my head was unshorn, and in some other respects I had taken no pains to disguise myself, I met with a cool reception. However, a native of the city who had often desired a visit from me and who was apprised of my coming, procured lodgings for me at an obscure temple, and spent a couple of days in showing me the suburbs. Although I had sailed on the beautiful lake, had ascended many of the hills, and had inspected the great temples, I found that period too short for a satisfactory survey. I did not re-enter the city, as I should either have exposed some one to trouble, or have had to have my head polled. I resolved therefore to employ the two following days which I had to spare, in visiting the celebrated monastery of Yun-si (cloudy resting place), which I had long desired to visit, as it is invested with interest of a missionary character.

Lien-tsi and Ricci.

When Luther's days were drawing to a close, two ambitious youths who were destined to come into collision were pursuing their studies in widely separated lands. One of these, Lien-tsi, a youth of much promise, was in the refined and intellectual city of Hangchau, sedulously conning the apothegms of Confucius. Success so far attended his exertions that at one of the official examinations, he ascended the first step of the "Cloudy ladder;" but he toiled long and fruitlessly to attain the next step towards fame and power. At length, at middle age he became convinced of the vanity of human desires, and resolved to quit the world and enter on monastic life. His wife, partak-

ing of his feelings, entered a nunnery. The Yun-si temple to which he retired was founded centuries before in the recesses of the Hangchau hills. It was a low insignificant building, and hardly yielded support for two or three priests. Lien-tsi's learning and sanctity, his zeal and affability soon gave repute to the place, and to his efforts are due its present pile of buildings, its endowment and popularity.

The contemporary student to whom I have alluded, was of noble birth. He became proficient in mathematics and the physical sciences in what were then the first universities of the world, those of his native Italy. He too, in the meridian of life, became dissatisfied with the world; and having joined the army of Loyola, he boldly undertook to bring China under the yoke to which he had himself submitted.

Whether the two ever met, face to face, I am unable to say; but it is highly probable that they did meet. For the Christian adopted the habiliments of the Buddhist priesthood, and spent some time at Hangchau, courting discussion with men of inquiring minds. Thus much is certain, they encountered one another in argument. Ricci attacked the doctrine of metempsychosis, showing that men of the world might sometimes marry their grandmothers. Lien-tsi as shrewdly replied that incest might be averted by having recourse to divination.

Lien-tsi had published several volumes on Buddhism. These I had never been able to see: and, as I supposed that the monastery might contain some evidence of his controversy with Ricci, I was anxious to visit the "cloudy resting place."

Visit to the Monastery of Yunsi.

My road led me through a sinuous valley to the banks of the broad, placid Tsientang, which I reached at a point where stands the Loho pagoda. This pagoda ranks among the finest structures of the kind; but as it is environed by hills, *there is not much* to repay the labor of *ascending to the* summit. The road now lay at the base of hills; and, where it approached the river formed a causeway of substantial masonry, as a barrier to the bore which rushes up from the Hangchau bay with prodigious velocity and force.

Employing my sedan only when fatigued, I strolled from the way to visit temples and hamlets for conversation and exercise. At one temple, where a crowd of idle men were sauntering about, I was detained some time in conversation with a gentleman of intelligence who has travelled much, who heard readily what I had to say, and took a few books which I was able to spare. He invited me to visit his city at several weeks' distance. Before taking leave I ascended a hill hard by, to inspect a fort which crowned it; but my new friend seemed to think that I was taking unnecessary trouble; we parted, however, with rather an excess of ceremony. On the following day, on my way home, I had a distant view of the hill and fort, and discovered that there were several fortifications and an encampment further back, which had escaped my observation. It turned out on inquiry that the gentleman at the temple was the commander, and the crowd, a part of his retinue, all in undress, looking out for spies. An irruption of the rebels had been long anticipated, and this force was stationed here for the protection of the capital. Had I been aware of the state of things, I should have taken a wide detour to avoid such a rencounter; but for my nonchalance,—perfect, because based on ignorance,—I might have been arrested as a suspicious character.

The river was crowded with boats, and the road with travellers on foot or in sedans. Those in sedans, for the most part, were persons who were returning from the monastery to which I was wending my way. Every fine day throughout the year, worshippers from the great city are found going to and returning from the noted place.

After a few hours' travel a small valley presented itself, and at the point where the valley converges into a thickly wooded glen was situated the object of my

search. A narrow avenue of exquisite neatness, flagged with granite and lined on either side by that gigantic grass, the elegant and useful bamboo, led to the precincts of the sequestered abode of the monks. It presented the appearance of the nave of a cathedral; the lofty and graceful columns of the bamboo seemed like gothic pillars; their terminal foliage inclining from each side met in the middle, making a beautiful pointed arch. Here my attention was attracted by the agreeable sounds of a farm yard, an unusual thing in such a place; neighing, braying, lowing, bleating and cackling are seldom heard at the same time, and never amongst Buddhist monks.

Reception—Mausolea.

My approach was announced by one of the brotherhood, who was tending a flock of geese at the murmuring brook below. Some sleepy scouts took up the note, and soon the terrace above was alive with the bald friars in gray. It was evident to all that the new comer was not a visitor from the city, as he had a servant and porters carrying his bed and basket; it was clear too that he designed to pass the night with them. The abbot came down to receive me, and discovered from my accent as well as from my appearance that I was a foreigner. As I was the first barbarian to visit the place, unless perhaps Ricci had preceded me, I was an object of curiosity. The abbot, before taking me to my dormitory, led me over the establishment, which he informed me contains one thousand rooms. There was nothing of special interest, except the full sized images of Lien-tsi; one was of copper, covered with gold, a present from the emperor Kanghi; the other was of sandal wood. Before these, candles and incense are continually burning. A copy of the New Testament, which I had reserved for presentation here, was received, as also a few tracts, very favorably. Attention was paid to the address I made, and some questions asked, which showed more intelligence and interest than are commonly met with in such places. The usual hour having arrived for the brethren to retire to rest, that is to say, when the poultry went to roost, I was left alone to turn over Lien-tsi's works at my leisure. By midnight I got through the thirty-six pamphlet-like volumes. The examination was sufficiently minute to satisfy me that they contained no evidence of the author having had his doctrines assailed by a Christian. The abbot had previously assured me that they contained nothing of the kind; indeed, he then heard for the first time of the controversy, and evidently doubted what I told him respecting it.

I was aroused by the bell at dawn, calling the four hundred monks to their accustomed orisons, which took place in the refectory, and which consisted in silently swallowing several handfuls of rice, and some salted turnips as a relish. The abbot, High Class by name, then took me to the mortuary temple of the revered founder of the present establishment. It was in a grove, shaded by the largest specimens of the funereal cypress I ever saw. Within the temple was a shrine and image of Lien-tsi, behind which was an imposing granite tope enclosing the corpse, which, according to rule, was in a sitting, meditative posture. An inscription implied that he was a transformed Buddha. On taking leave of High Class, he gave me, or rather sent after me, a large bundle of tracts containing more pages than I had left behind.

Hard by the monastery, on the side of an umbrageous and beautifully terraced hill, are the mausolea of the brotherhood for receiving their ashes after cremation. In a copse is the furnace where that operation is performed. Had the founder caused this practice to become general, it would have conferred a boon on the land.

Hospital for domestic Animals.

I next directed my steps to a portion of the grounds whence issued the bucolic sounds of yesterday. The tracts had informed me that, connected with the monastery, was an infirmary for domestic

animals, the establishment of which was the chief merit of Lien-tsi. That there were institutions of the kind in India, I knew; but I had never heard, and I suppose no one else had ever heard, of anything of the kind in China. Accustomed to see beggars dispossessing the dead of their graves for an abode, to see sickness unrelieved, to see the corpses of those who had died of famine putrefying or becoming the food of dogs, swine and vultures, I was not prepared for the exhibition that awaited me. My approach had been announced to Fragrant Goodness, the governor of the hospital. He first led me through the bovine wards. Nineteen cows were there, for the most part such as had evidently performed all the labor of which they were capable; others were in excellent condition; there was a number of calves; also, ten buffaloes, pining for a wallow in some muddy pool. The most interesting ward was that for swine. It was the pride of Fragrant Goodness. He had assured me that their disposition was dovelike; that no swine would jostle a fellow swine from the trough; but, as show children often fail just when most is expected, so did these pets. From some misunderstanding or other, there was an excessive amount of discord; yet were they so obese that the "jostling" part of the story could be readily believed.

What most astonished me was the scrupulous cleanliness of every part of the establishment. No model farm could excel it, particularly, the swinish department.

Of other quadrupeds, there were but three sheep, one horse and one donkey, unless the dogs and cats were enumerated; but they were at large in the courts and garden. Of bipeds, there were seventy cocks and hens, forty ducks and eighty geese, all like other poultry, only fatter. Any one may send an animal to this institution for life, by paying down two dollars entrance fee. That sum is required merely to prevent imposition. It *is a test to discover* whether the patron's *commiseration is* real. The subsequent support of the animal is defrayed from the endowment fund. The main object of the asylum is to save animals from the shambles. To a certain extent aged cattle are purchased by the benevolent, and sent hither to spend the rest of their days in ease. With regard to the other animals, their support is a mere whim of some votary of Buddha, who aims to acquire merit by saving life. In every city there are pools, or portions of a river or canal, into which fishes are thrown for the same purpose. Within certain limits fishing is prohibited, that the animals may be secure if they restrict themselves to that spot.

Having made the tour of the asylum, I asked to be shown to the place of sepulture for its deceased pensioners. The cemetery was a pit, fifty yards in circumference, lined with masonry and enclosed by a wall. It contained many carcases. The bones are collected once a year, and interred at the foot of the hill, amidst all the pomp and circumstance of the Buddhist ritual. All the priests and many subscribers to the asylum attend, to give two paras that the defunct may have a favorable metempsychosis. At some distance up the hill is a place of burial for the feathered pensioners. They are thrown without ceremony into the small aperture of a large stone tomb.

Specimens of Chinese Tracts.

As the priests loaded me with tracts, it is but fair that they should be allowed to speak for themselves through their own pages; but as monkish legends are always dull reading and monkish ethics seldom edifying, I shall quote sparingly.

Here is a bit of casuistry. "Question. There are two men; one eats flesh, yet zealously worships Buddha; the other fasts and is a vegetarian, but does not worship Buddha; which of them is least sinful? Answer. The one who worships Buddha is less blameworthy than the one who worships him not."

This accommodation to those who surrender themselves to the guidance of the priests exhibits that supple sort of Catho-

licity, which, for extending its sway, will tolerate great latitude of conduct so long as fealty is paid to the sacerdotal power.

The same spirit is shown in the exhortations to various classes of society. For example.—"To fishermen. You should say to yourself that fishes live in water and do not harm men. I am devising schemes to capture them for the market, in order to support my family. Yet have these fishes their kindred, and they teem with roe; in killing them my sin is immeasurable. Now if you should be able to change your profession, it would be far better; but if you cannot do that, you must not (yourself) kill fish, nor yet crabs, oysters or cockles; and you should constantly repeat the name of Buddha, sorrowing for what you are at, and you should desire, as you expect to see Buddha, that the beings which you are the means of depriving of life should be transformed, and obtain a most happy world, and finally become men."

Cooks are thus admonished. A cook should say to himself, "I am in this calling because in a former state of existence I did not cultivate virtue. In this world I am now obliged to pluck and skin, to stew and roast things of life, which, though I may not myself have killed, is yet a great sin. Now if you are able to quit the business, it would be the best thing you could do; but if you are unable to do that, you must be diligent in calling upon Buddha."

The above will serve as a specimen of the moral aliment provided for those who long for a better world than this. There is one couched in the same style addressed to procuresses, who should, if possible, quit their abominable arts; but if they do not, they are to make amends by extra donations. The morals here inculcated are on a par with those which were exposed in "Provincial Letters."

Before dismissing the Yunsi brotherhood, I must give one of their legends.

During the Tang dynasty, in the reign of Teh-tsung (A. D. 780), in the district of Ngan-fung, department of Sishau, there was one Mau Han, the son of Mau kin, whose wife Ne Chau bare him a son. This son had the head of a pig, the feet of a donkey, the ears of an elephant and the face of a fish. Finding that his father was about to drown him, the monstrosity assumed the voice of a man and said, 'In a former state of existence I was an unbeliever and an evil doer. This punishment has been inflicted upon me, because I borrowed from the Opening Primordal Monastery at Lauchau five hundred strings of cash and two pieces of linen, which I had failed to return. I now entreat you, my father and mother, to nourish me until I grow old enough to be sent to that monastery to make a recompense. So they kept him until he was seven years of age, when they sent him to the monastery to be a scullion in payment of the debt. He constantly flogged himself, crying out, "Pay the debt, you fraudulent debtor." In a cut accompanying he is represented holding a broom in one hand and a dust pan in the other. The sheet tract which details the above contains what purports to be a word of warning from an emperor against imposing on priests. A score of authorities are also quoted, all holding up the retribution of Mau, the Fraudulent Debtor, as a caution to those who attempt to overreach a priest.

The Sz' family—Chinese and Scripture Chronology.

My journey back to Ningpo took me through the city of Shauhing, when I took occasion to repay some visits I had received from the Sz' family, and whose acquaintance I had made at their homestead many years ago. They are the descendants of Yu, the founder of the first Chinese dynasty, 2205 B. C. They keep the tomb of their ancestor. I again examined their family register, and became strengthened in my belief of its accuracy. It has been doubted if the hill which is pointed out as the tomb of the great Yu can be really regarded as the place of inter-

ment. Since my visit, I have read in history that Chi Hwangte, who tried to destroy Confucianism by burning the books and slaying the literati, came to this place to sacrifice to the patriarchal emperor; so that twenty-one centuries ago this hill, Kwei ki, was regarded by government as it is now, the resting place of Yu the great.

When pursuing my homeward journey the next day, I would have turned aside to look at the place which claims to have produced the earlier and greater emperor Yau, a contemporary of Abraham. This is very apocryphal, although this district, Yuyau, is said to derive its name from him whom Confucius represents as the embodiment of every moral excellence. While the encyclopædists attached undue importance to Chinese history and chronology, for the object of invalidating the Mosaic record, there has been an error on the other side in making light of Chinese annals, by which we have been placed in a false position before the learned men of the land. The chronology of the Scriptures as fixed by Usher is untenable; but by following that of the Septuagint, we can harmonize it with the well attested data of the Chinese.

Shanghing, the ancient Kwe ki, Yu's last resting place, is situated midway between the Tsientang and Changngo rivers, something more than twelve hours from either bank. On reaching the Changngo, I made inquiries about the Chang family, one of whose daughters, Ngo, gave name to the river. Chang, a fisherman, was drowned by the capsizing of his boat. Changngo in an agony of grief threw herself into the stream. Subsequently, father and child were found floating arm in arm. At their place of interment mausolea have been erected, endowed by one of the most celebrated temples in that part of the country. Changngo is held up in history and by imperial edicts as a model of filial piety. She is now worshipped as the tutelary goddess of that region.

GERMANY.

LETTER FROM MR. ONCKEN.

In the Magazine for August, p. 299, the fact was announced, of the acknowledgment of the church in Hamburg by the authorities. In a more recent letter, Mr. Oncken has communicated the same, in connection with thoughts and information which will interest the reader.

Acknowledgment of the Church in Hamburg.

Hamburg, June 7, 1858. — The friends of the German mission will learn with great satisfaction that the Lord has granted us at last our heart's desire in reference to our position towards our Government. The Hamburg Senate presented us on the 21st May with a concession, containing a formal recognition as a religious corporation. Our church-books, which had been kept with great regularity, have been acknowledged as valid documents; and, what is more important to us is the fact that all our (strictly speaking) illegal marriages since 1848 have been legalized.

Our Senate has acted most liberally in giving us the concession, and we have every reason to be not only satisfied, but to be very grateful to our heavenly Father for this new proof of his love.

We have thus entered on a new era in our history, not only as a church, but as a mission — as the noble example of our Senate cannot but produce a salutary impression on other States in Germany.

I trust also that this signal instance of God's goodness to us at Hamburg will be a mighty impulse to rouse us to devote ourselves with renewed love and power to Christ and his cause.

Thoughts on the Concession.

To mourn with the sorrowful, and to rejoice with the joyful, are alike enjoined on the children of God. Gratefully do we bear testimony to the sympathy of English and American Christians with the church at Hamburg, during the "night of weeping" which has darkened her past history. But a "morning of joy" has come, and again we look to you for frater-

ıal sympathy. The desired concession rom our Senate has been granted us, enabling us not only to worship God according to the dictates of our conscience, but investing us with many rights and privileges.

"This is of the Lord, and marvellous in our eyes!" The first to struggle with political and priestly oppression in our fatherland, the Lord has graciously caused the Baptist church in Hamburg also to be the first to be acknowledged by a German government. And all honor to Hamburg, which, though small among the states of Germany, will henceforth be pronounced great, as the pioneer of continental religious liberty.

The year 1848, with its memorable uprisings for freedom, was the period at which the hope of obtaining some religious rights, first suggested itself to the Baptist church here. From Frankfort, our Parliament had sent forth a code of "fundamental rights," on the basis of which we might well venture to raise a small fabric of privileges for ourselves. In those brief days of outspoken desires, we also intimated to the Senate our wish, or rather intention, henceforth, to have our marriages performed by Baptist ministers, and of keeping our own registers of births.

In comparison with other demands made upon the Senate at that time, ours was modest. No answer was given to it; and we, taking silence for consent, did not hesitate to act out our resolutions. And so long as our star of hope was in the ascendant we feared no evil. But alas, how has it fallen! With the political re-action, our cords also appeared likely to be tightened, and soon the marriages which we had hoped would, in the course of events, be formally recognized, were according to law invalid. To have returned to the old system, would have been virtually ourselves to deny the validity of the marriages of our brethren. And it was then we were fain humbly to crave the rights we had but lately boldly asserted.

Since that time nine years have elapsed — *during which we could* do nought but commend our cause to the great and gracious Disposer of all human affairs. In the meanwhile we have enjoyed the favor of our Government, and have received repeated assurances of their confidence in us as loyal and peaceable citizens. And now finally confirmed by our Senate, May 21, 1858, and announced in public papers, we hold the concession which legalizes our marriages and registrations, and empowers us as a corporation to hold landed property.

Again we exclaim, "Marvellous in our eyes!" Memory, revisiting the scenes of our former bonds and imprisonments, the gatherings in the "upper chamber," or the midnight baptisms, — portrays a picture that contrasts marvellously indeed with the concession of 1858. Can we forget the saying of one of our governors, who vowed he would not lay his head in the grave until we were exterminated? One of those of our foreign brethren too, who was once deputed to speak on our behalf to the Senate, will, hearing of the concession, remember his experience on that occasion. "Sir," said a Senator to him, "in pleading the cause of these people, you are not perhaps aware of their poverty, and socially unimportant position." "Pardon me," was the reply, "if I ask, have the Senate of Hamburg certain laws of justice for the rich, and others for the poor?"

But now, when the precious boon is ours, we rejoice with trembling. With it we feel increased responsibilities devolving upon us; and earnestly we desire that the concession may, under the divine blessing, become in our hands a link in that chain of events which is a response to the prayer of the church universal, "Thy kingdom come."

Persecution in Prussia and Hanover.

In the day of our prosperity, however, our thoughts cannot but revert to our less favored brethren; and heartily we reiterate the words of the Senator from whose hands we received the concession, "May other German States soon follow!"

With pain we think of a couple in

Bückeburg, who have long waited in vain for permission to be united either by their own or a Lutheran clergyman. From Prussia, too, the voice of lamentation still reaches us; and up to this time, our hopes in reference to religious toleration have been sadly disappointed. But our dear brethren are in nothing daunted by the threats, imprisonments, and fines to which they are called. One brother has been expelled from Königsberg; another has recently been obliged to pay a fine of ten dollars for an offence committed five years ago. All public assemblies in Prussia are prohibited, without a permission from the local authorities. Occasionally, in spite of precaution, the prescribed number of hours in which the authorities must be cognizant of a proposed meeting, is not strictly adhered to, and this is made a ground of complaint against our brethren. Sometimes, too, the local authorities, when all formalities have been observed, refuse their consent. But it is not this we complain of. The root of the evil is to be found in laws which admit of an interpretation so opposed to the essentials of liberty. And, until these are changed, our brethren will be exposed to the tyranny of the minor authorities.

We are not, however, without hope. We remember the efforts put forth in behalf of religious liberty in Germany by our English brethren, and cannot doubt that the fruit will yet appear. Indeed, we are fain to believe, that "in a country abounding with high-minded and intelligent men, the rights of conscience, and the entire compatibility of a generous toleration with the stability of social and civil institutions, will not be vindicated or asserted in vain."

The Church at Hamburg.

We invite our readers to cross the threshold of the sanctuary with us, and glance at the inner condition of the church. An adherence to apostolic doctrines and forms is found here; but that is in itself no pledge of a living Christianity. "*It is the* Spirit that quickeneth;" *and far above* all external blessings we estimate the gifts of the Holy Spirit, who has hitherto kept alive the faith and zeal so much needed in our position as a mission church. Besides Sunday and day schools, and many other plans of home usefulness, the church has forty preaching stations, at which services are regularly held by brethren from Hamburg. In the city itself the circulation of tracts and Scriptures is well attended to by the members, as well as by our two colporteurs. The latter find an interesting sphere of labor among the seamen and emigrants visiting our city.

Labor for Emigrants.

Of the latter, large numbers have been induced to attend at our chapel, so that we have found it expedient to hold special services for them. On the eve of their departure from their native land, clad in the costumes of their various countries, and often adorned with the badge of their creed, the rosary, it is touching to see these people listening for the first—perhaps the last time — to the gospel. Their look of child-like eagerness tells that the story of redeeming love and mercy is new and strange to them; while their low obeisance, each time the name of Jesus Christ is spoken, awakens the fear that they know no other than an external bowing of the knee before the *name* given for their salvation.

As these people remain but a short time in our city, we cannot often see the fruits of our work. But it is "not in vain in the Lord."

With tears of gratitude the Word of God is often received by emigrants. Many on being asked, "Are you supplied with everything for your journey?" readily reply, "Yes;" but alas, this does not include the Bible. Happy are we, therefore, to be able to supply them with Bibles and Testaments.

The additions to the church since the commencement of this year have been gratifying. We rejoice especially to see some of the young being filled by grace, to fill the places of those who, having borne the heat and labor of the day,

will ere long be gathered to their fathers.

Our services on the Lord's day are very numerously attended. Many hearers sat outside the house yesterday; and as doubtless many will attend who would not come before, I could fain wish at my disposal the means to enable me to raise a large chapel in this place.

On Tuesday, June 3d, the church will hold a social meeting, in glad recognition of the goodness of God, to which they owe the concession, and unitedly to raise an Ebenezer to Him from whom cometh every "good and perfect gift."

CHEROKEES.

LETTER FROM MR. J. B. JONES.

Review of the Quarter—Preachers' Meeting.

Cherokee, May 5, 1858. — During the quarter ending with March last, my time has, as usual, been chiefly occupied in preaching. The weather has been very unfavorable for large meetings. The waters have been high a great part of the time. I have been obliged to swim my horse across rivers at times, to reach my appointments. On one occasion I came to a little river so high that swimming was dangerous, and I was detained two days within eight miles of home, until the river fell. Perhaps, however, it was not altogether lost time, as I was probably as usefully engaged as if I had been at home. I stayed with a man whose daughter I had baptized a few weeks before. He was a Methodist exhorter, but was dissatisfied with his church connection. We spent some time in examining the Scriptures, and he was confirmed in a previous determination to join the Baptists. At his request I appointed a two-days' meeting at his house. The meeting was largely attended, and he was received into our fellowship. He seems to be an active man, and holds meetings frequently. We hope he will do much good.

In January we held a meeting at Delaware town, for the instruction of the preachers in the northern part of the nation. The exercises began on Wednesday, and continued until the following Monday. The instruction of the preachers was only continued until Friday night. Saturday morning a large congregation had assembled, and preaching was commenced. The attendance, which at the preacher's meeting was at first small, continued to increase, until all the brethren in that part of the country, not hindered by sickness, had come together, and all participated to some extent in the exercises of the meeting. The camps, or rather the houses at Delaware camp-ground, are so well fixed that they were quite habitable, even in January. We all lodged on the camp-ground, and spent the evenings as well as the days in the study of the Scriptures. These meetings have been quite common in the operations of this mission for many years. At them we have been accustomed to transact such business as is generally brought before Baptist Associations in the States.

The Press — "Cherokee Messenger."

At the close of this meeting the subject of starting the press was brought up for action. The old printing office was altogether unfit for use, and past repairing. We have been trying to build a new one, having borrowed money to pay for it, and the subject of the debt was brought up. Arrangements were made for each church, and two of the larger branches of churches, to pay ten dollars each. This, together with what was formerly collected and the volunteer work that has been done, will, we think, complete the building.

At this meeting it was determined to issue the first number of our paper in June next. It is to be called "The Cherokee Messenger," and is to be issued for the present, every alternate month. It will be in pamphlet form, about the size of the Missionary Magazine, and contain sixteen pages, besides a cover filled with printed matter.

The paper is to contain translations from the Old Testament, re-translations from the New Testament, a system of Geogra-

phy, commencing with the geography of the Holy Land, Pilgrim's Progress, and any miscellaneous matter which it may be deemed proper to insert.

Notes on the New Testament — Meeting at Flint.

It is not without great misgivings that I have consented to prepare notes on the New Testament,—a work requiring learning, judgment and piety. Though aware of my deficiency in every respect, yet in view of the palpable necessities of the case and by the earnest solicitations of many brethren, I have been induced to undertake it.

Another preachers' meeting was held at Flint, in February, for the benefit of the brethren in the southern part of the country. It was very similar to that held at Delaware town the month previous. These meetings have been very useful, but the brethren have not manifested as much interest in those just passed as on former occasions.

MISCELLANY.

FIRST PROTESTANT EFFORTS FOR THE EVANGELIZATION OF CHINA.

To the politician, the philosopher, the philanthropist, China is an inviting theme. The early civilization, the vast population, and the seclusion of the empire from intercourse with the rest of the world, present China as a study that demands, and will repay, the best attention of enlightened minds.

We propose in this brief paper to give a few particulars concerning the attempt begun about half a century ago, by Christians in Great Britain, to send the gospel to the land of Sinim.

Commencement — Morrison and Milne.

About the year 1804, the attention of the Directors of the London Missionary Society was turned to the empire of China as a field of missionary labor. At that time, Robert Morrison, a young man born in the county of Northumberland, the son of a Scotchman, was a missionary student. He was appointed to China as his field of labor. The specific object of his mission was thus briefly described,—"To acquire the Chinese language, and translate the sacred Scriptures;" and the plan, if plan it could be called, was to go to China, and, if permitted to remain, quietly to acquire a knowledge of the language, and then to proceed to a translation of the *Scriptures.* What should next be done *could not then* be foreseen.

The directors were happy in the choice of their first missionary to China. He possessed eminent qualifications for his arduous mission. Patient, self-denying, devoted, full of faith and of the Holy Ghost, he was just the man to labor and wait and pray, without any fear or misgiving as to the ultimate issue. Morrison was obliged to go out by way of America; and when at New York, a merchant, with whom he had to transact some business, said—"Young man, do you expect to be able to convert the idolaters of China?" "No, sir," replied he; "but I believe God can."

In the course of a few years Robert Morrison was joined by William Milne, a native of Aberdeenshire, a man of kindred spirit. It is related of young Milne, that when a mere child, he learned by heart the sixth chapter of Isaiah, at the request of a good woman who loved the boy. He wondered at the faith of him who said, at the call of God, "Here am I, send me;" and when the call came to himself to join Morrison in China, he said, "Here am I, send me!" and he went.

These two men labored together in cordial and unbroken harmony till the death of Milne. The mission was subsequently strengthened by the addition of other laborers from time to time, down to the present day; and America as well as Europe has contributed her quota to the band of Chinese missionaries. Scotland has had her full share in this from the be-

ginning; and, at the present time, several of her devoted sons are laboring in the cause of China's evangelization.

Our limits will not suffice to give details of the Anglo-Chinese college founded by Morrison and Milne, of Morrison's Chinese Dictionary, printed at the expense of the East India Company — of the printing and circulation of Chinese tracts, periodicals, translations, and other means suited to instruct a reading people; and all bearing more or less directly on the Christianizing of the empire. This was an enterprise in which many hearts and hands united, and to which multitudes of Christians have contributed their gifts and offerings and prayers. Suffice it to say, that of all the efforts, primary or collateral, connected with the Chinese mission, whether carried on at Canton, the only spot within the empire at first accessible, or elsewhere beyond its boundaries, not one of them has been in vain in the Lord.

Retrospect of the first ten Years.

In Dr. Milne's retrospect of the first ten years of the Protestant Mission in China, he thus records an important event in the annals of the mission: — "Mr. Morrison had now, by his own individual labors, brought the translation of the New Testament to a close. It was finished and revised in the end of the year 1813." This was an achievement which Christian men had ardently wished for, and then rejoiced over; and, as a commencement of the work of Chinese evangelization, it is impossible to attach to it too great importance. The news gladdened the hearts of many thousands of Christians at home, who offered up their most cordial thanks to God for preserving the translator's life to finish the work, and their most fervent prayers for his future success. The British and Foreign Bible Society had already granted five hundred pounds towards the expense of the mission, and this was the first only of many similar and larger grants in following years, as the great work of translating and printing the entire Scriptures proceeded.

Translations of the Scriptures.

The generosity of private Christians was also drawn forth to aid in this sacred enterprise. One gentleman in Canton gave to Dr. Morrison a thousand Spanish dollars towards the work in which he was engaged. The principal part of this sum was devoted to the printing of a duodecimo edition of the Chinese New Testament. This was in 1814. The translation of the Old Testament was proceeded with as soon as the New Testament was completed; and in due time that great task was also accomplished. Portions of this version were put in circulation as soon as they left the press, so that the missionaries lost no time in issuing these leaves of the tree which were for the healing of the nations.

It ought not to be forgotten that Dr. Marshman, of the Serampore mission, also made a version of the Scriptures in the Chinese language, and that the late Mr. Gutzlaff, who was a very eminent Chinese scholar, likewise made a version, using a dialect supposed to adapt it peculiarly to certain classes of the people. These versions, with other helps, have been of the greatest advantage to the missionaries now in the field, and who, some years ago, finished a most careful and thorough revision of the entire Chinese Scriptures. No one was more sensible than Dr. Morrison himself that his translation, being a first attempt, was defective in point of style; and from time to time, he was making corrections on idiom and expression, to be adopted in future editions. So important was the improvement of the version considered to be, that the Bible Society passed a resolution "requesting the Directors of the London Missionary Society to take the necessary steps for procuring a revision of Dr. Morrison's work, with the understanding that, of a version thus revised, and duly accredited, all the reasonable expenses should be defrayed by the Bible Society." This resolution bears date December, 1836.

It is scarcely possible for those who are not personally conversant with the anxious and responsible toil of a translator of the Scriptures, to understand the amount of patient, plodding study and research and consultation involved in the work; and of all versions of the Scriptures, surely the Chinese will be admitted to be at once the most important and the most difficult. Great, therefore, should be our joy that *the work is* DONE. To God be all the praise!

The cost of the first production of these versions far exceeds what some may imagine. The charges for printing an edition of the Acts of the Apostles alone at first amounted to half-a-crown a copy. Dr. Milne, in recording this fact, says, "A complete New Testament (blocks not reckoned) can now be afforded by the mission for that sum." But such is the reduction of price, by the use of metal types, and by cheaper modes of working, that seven copies of the New Testament can now be furnished for the sum that one would have cost forty years ago.

A Work requiring Patience.

It is impossible, in so brief an outline as this must necessarily be, to go into further details; but every portion of the history of the efforts to evangelize China is pregnant with instruction. The first missionaries were men of indomitable courage, and of untiring zeal; and it is remarkable how little there was about them of romance or of sanguine expectation of speedy results. Of this, Milne's *History of the First Ten Years of the Protestant Mission in China* supplies many striking proofs. The closing sentences of that work are to this effect: "We have no doubt of the final triumph of the gospel over Mohammedanism and all the Pagan religions of China. But we cannot allow ourselves to suppose that this will be the work of one or two, or five ages. In thinking of success, our wishes and our judgment are at variance; the former impatient to see China and this archipelago *actually* evangelized, and the latter *telling us that* much labor, and many instruments are yet wanted — that several generations of time must roll away, and that we shall be long dead, and our bones and flesh undistinguishable from the mass of our mother earth, before this glorious event can take place. Yet 'we plough in hope,' knowing that our labor shall not be in vain in the Lord."

In the copy of the work before us, in the margin opposite to the words now quoted, another missionary long ago wrote words to this effect: — "They *may* be wrong who expect to see China *soon* converted; they too *may* be wrong who tell us that several generations *must* pass before the desired consummation." "One day is with the Lord as a thousand years, and a thousand years as one day." The Israelites of old "tempted the Lord" by doubting his power, saying, "Can God furnish a table in the wilderness?" Ps. lxxviii. 19. We also may sin by "limiting the Holy One of Israel," and ought to abstain from the reckless utterance of opinion as to the times and the seasons which the Father hath reserved in His own power.

The first Convert.

Dr. Milne had the happiness, in 1815, to receive the first Chinese convert, and, in the following year, when at Malacca, another. This was Leang-a-fah, or as Dr. Milne writes the name, Leang Kung Fah. That convert was then in his thirty-third year, and survived till a few years ago, when he died, upwards of threescore and ten years of age. He was a consistent, humble, and highly-honored servant of Christ — useful and honored, we may well call him, when it is known that a tract, which he wrote and distributed among his countrymen, was the means of first turning the attention of Hung Seu Tsuen, the famous leader of the recent insurrection in China to the Christian doctrine. Some twenty years ago, Leang-a-fah distributed copies of his little work to the candidates for literary honors at one of the triennial examinations, and the personage in question, being among the candidates, received a copy. How much

the heart of the evangelist have rejoiced with trembling, when he witnessed the heavings of that mortal earthquake which was overturning the stereotyped forms of Chinese superstition, and tumbling the idols of his forefathers from their seats! He had often lamented with tears his want of success in converting the souls of his countrymen to Christ. "The Chinese," he says in one of his letters, "are glued fast to ten thousand forms of idols; the root is deep and the stem strong. To eradicate it suddenly will not be easy. I can only study the truth, practise it, and set an example that will move men's hearts, praying the Most High Lord to convert them." — Medhurst's China, p. 279.

The convulsed state of China for the last ten years, and the dislocation of bonds which tied together the parts of the vast and incongruous mass, seem to portend not merely a change of dynasty, but a revolution in the policy of the empire, and a new relation between it and the rest of the world. Canton is now in the possession of the British and French forces combined; and whatever be the immediate result of the present hostilities, it is impossible that things can be restored to their ancient condition. China, once opened to commercial enterprise, can never be shut again; and as the Bible is already widely disseminated through the length and breadth of the land, it cannot be kept out. Who can tell but that these revolutions and disturbances may, under the controlling providence of God, act as a moral ploughshare to turn up the soil of the Chinese heart, and prepare it for the better reception of the truth?

The duty of Christians is plain. We cannot be wrong in pouring in, with all possible promptitude, copies of the Word of God, following up that precious seed, sown broadcast over the land, with prayer, that He, whose word it is, may prosper it abundantly. Missionaries, of course, in ever increasing numbers, will be required to go into that vast field. The training *of native agents; the instruction of converts; the superintendence* of missionary operations; and the direction and control of the enterprise, for many years to come, will devolve upon missionaries. Of these there are now in the Chinese field a number of excellent and devoted men, and others are preparing to join them. As the first two Chinese missionaries were a Scotchman and the son of a Scotchman, Britain is still fairly represented by the men at present on the field; and nothing can be more in harmony with every right feeling, and every holy purpose, than that England and Scotland and America should shake hands over the hallowed and combined effort now making for the evangelization of China.

Nature of the Efforts used.

This brief sketch of the first Protestant efforts to introduce the gospel into China has necessarily given special prominence to the translation and printing of the Scriptures in the strange language of that people. Little has been said of the direct preaching of the gospel, and few indeed were the converts to the faith of Christ, to cheer the hearts and strengthen the hands of the first missionaries. The course of those devoted men was determined by the necessities of the case. Morrison had to acquire the language, as it were by stealth, and had to shun rather than court publicity for many years. The restrictions under which all foreigners at Canton—the only spot then accessible—were placed, precluded the possibility of an evangelist going among the people as a preacher. At the same time the universal use of letters, and the reading habits of the people, gave tenfold importance to the translation of the Holy Scriptures, and to teaching by means of the press. A deep and strong foundation was thus laid for future missionaries to build upon; and, accordingly, now that there more freedom is enjoyed, and China may be entered at various points, the missionaries now there are preachers and teachers — expounding the word, and referring to the Chinese Bible in the hands of the people, as their warrant and authority — their text-book and directory.

The work then is begun, but only begun; and if, in the first half-century of Christian effort in China, so much progress has been made, and so fair a prospect of future prosperity opened, we may well "thank God, and take courage."

The Protestant churches have now sent about four hundred devoted men and women to disseminate the gospel in that empire. Of these, nearly one-half have been ordained ministers of the gospel; several have been medical missionaries. The others have been the wives of missionaries, or unmarried ladies, nearly all of whom have been engaged directly in the work of education, or in other missionary duties. These servants of Christ have been sent forth from more than twenty different Societies or Boards; and so the Evangelical church, in all its sections, has engaged in this work with a zealous spirit and with a united heart; and the representatives of Protestant Christianity in China have wrought cordially and harmoniously, rejoicing in each other's success, and sympathizing in their common trials and difficulties.

We are then warranted to say, that there has been a good beginning of Bible and missionary work in China. Enough has been already seen to call forth thanksgiving, and to stimulate to future effort; and if the work so auspiciously begun is conducted with adequate zeal, wisdom, patience, and boldness, there is much to inspire hope, that amidst the agitations and revolutions that now convulse the empire, the kingdom that cannot be moved will be gradually set up there, and that in God's appointed time China too shall be a bright diadem in the Redeemer's crown! — *News of the Churches.*

HISTORY OF MISSIONS IN SOUTH TRAVANCORE.

Travancore is the name given to a small *kingdom stretching* along the southern *portion of the* western coast of India. *From a small fort, a few miles east of cape* Comorin, its boundary line runs along the range of the western Ghauts, at an average distance of forty miles from the shore of the Indian Ocean, and having traversed a distance of about 175 miles in a north-westerly direction, suddenly bends towards the west, and makes its exit along the Periar river in the ocean, which forms its western boundary. Within these ocean and mountain borders there is included the small province of Cochin, which has a native government distinct from Travancore; and after this deduction there remains an area of about 6500 square miles, which forms the kingdom of Travancore.

There is a legend which seems to indicate that the land now occupied by the kingdoms of Travancore and Cochin, together with a small portion of territory north of the former, was once submerged by the ocean; and the legend states that the recession of the sea was owing to the penances and prayers of a hero, who, as an atonement for past guilt, bestowed the land thus acquired on the brahmins. There may be a foundation of truth in this. It is certain that the brahmins are a highly favored class in Travancore, and a class exerting a very powerful influence on the rajah and higher native officers, and of course, through them on the kingdom in general.

Though the brahminical religion has been for a long period the acknowledged religion of the state, and the rajahs have been most rigid in their practice of the multiplied forms and ceremonies of idolatry, under the guidance, not to say the bidding, of the brahmins, the preaching of the truth of the gospel in Travancore has been attended with a success not merely apparent, but real, unparalleled in any other part of India, except in the neighboring province of Tinnevelly.

The first marked success accompanying the publication of the gospel, both in Tinnevelly and Travancore, appears to have been the result of the efforts of earnest native Christians, who had received the truth from Swartz, Kohlhoff, and others of that sacred band who have

gone to their reward, but who were for some years the messengers of peace through Christ in the neighborhood of Tanjore.

Early in the present century, about the year 1805, an ascetic was seen at the door of the church at Tanjore, listening to a discourse delivered by the missionary, Mr. Kohlhoff. He had been on pilgrimage to the sacred shrine at Chillumbrum, and was returning homeward to Mylâdi, a small town in Travancore, dissatisfied with the results of his penances and toils, and increasingly disgusted with the emptiness, folly, and impurity of the brahminical system. He was ready to listen to the pure, elevating, and satisfying doctrines of Christ, and his conviction of the truth of Christianity, arising from the instruction he received during his stay at Tanjore, was so strong, that he renounced idolatry, embraced Christianity, and received baptism. After this he proceeded to Mylâdi, and there, both by his words and his example, showed the power of Christian truth. At his solicitation Mr. Ringeltaube, a missionary connected with the London Missionary Society, who was waiting for the guidance of Providence to a field of labor, was sent to Travancore about the year 1805.

The favor shown and the assistance rendered to Mr. Ringeltaube by Col. Macaulay, then British Resident in Travancore, exerted a powerful interest on the native mind, and the consequence was, that many of the lower classes made a profession of Christianity. These, while they might to a limited extent have recognized the great superiority of Christianity to the religion of their fathers, felt that protection from the oppression of the powerful and wealthy, as well as other temporal advantages, might result from their connecting themselves with the religion of the British. Though the majority of the early adherents to Christianity may have been influenced by inferior motives, there were some who from the first received Christianity in the love of its truth and its Author, and even of the larger class, many, by the blessing of God on the instruction given, assumed by degrees a higher position than that of time-servers, and maintained their connection with Christians because of the excellence of the religion they professed.

The classes which became the earlier professed followers of Christ in South Travancore were the same which now form the great majority of the Christian population there. These classes are two, with only a small exception. The higher class is that of the Shanars—a simple people, engaged in husbandry, but especially in the culture of the palmyra tree, which forms their principal source of livelihood during the year. The lower class is that of the Pariars, who, until 1855, were not as a people free subjects, like the Shanars, but were field and farm slaves, regarded, both by slaveholders and the law of the country, as property which might be bought or sold.

Mylâdi, the earliest station of the London Missionary Society in Travancore, stands in a central position in the Nagercoil district, and the greater part of the land north of Mylâdi and Nagercoil is occupied in the rice cultivation; and most of the villages there whose sites are laid down in the map contain many Pariar inhabitants, and in these many chapels for Christian worship have been erected, the attendants at which are chiefly of that class.

On the other hand, the strip of land lying between the sea and the main road from cape Comorin, running to the northwest, is too high to allow of the irrigation necessary for the culture of rice, the staff of life of the natives of India, and is to a great extent covered with topes, or groves, of palmyra trees, among which are to be found a few fields used for a cultivation requiring less moisture than the rice plant. Most of the inhabitants of this southern strip of land are Shanars, many of whom now attend at the chapels, which are very numerous in that district.

The ancestral religion of the Shanar and Pariar Christians was demonolatry —

a form of worship which, while it is traceable to the same tendency of human nature which originated and constructed the brahminical system of idolatry, is quite distinct from it.

Most of the early Travancore Christians, and many of those who now form the congregations, in times of disease or impending calamity, formerly prostrated themselves under the deep shade of a wide-spreading banian-tree, before hideous images of supposed powerful and destructive beings, making offerings and vows to appease the demons' wrath and secure deliverance from some painful or dreaded infliction; while others were wanderers under the dark and delusive system of Popery, without even a glimmer of true Christian light, and putting a vain trust in the fancied efficacy of empty forms.

Among these victims of error and priestcraft, the eccentric but earnest missionary, Mr. Ringeltaube, labored for twelve years; and during that time baptized many, collected numerous congregations, especially in the southern part of the Nagercoil district, and built several substantial chapels, some of which remain in use to this day.

He was followed by other missionaries, and by them the missionary centre was changed from Myládi to Nagercoil; and the operations of the London Missionary Society were extended to Quilon, a distance of 100 miles from cape Comorin.

These men of God labored far away from the observation of their fellow-countrymen, struggling against the ignorance and prejudice of the people, and the varied and annoying opposition of those in power, and by their ministry the number of professing Christians greatly increased.

By the schools which they opened, by the Christian organization which they established, and the suggestions and aid they offered in secondary matters, the native Christians gradually improved in knowledge, order, and habits; and the traces *of their long and* persevering efforts are *now most distinctly* to be seen in the dress *and habitations,* the general deportment and desire after education of many, as well as in the advanced position in intelligence and moral character occupied by many of the Travancore Christians of the present day, when compared with that of their degraded, filthy, and devil-fearing ancestors.

For some years there have been stations, forming centres of action, all along the line of country occupied by the London Missionary Society in Travancore. These are at the present time seven in number, viz., James Town, Nagercoil, Sánthapuram, Neyoor, Párcycháley, Trevandrum, and Quilon. At these stations, besides numerously attended day schools, there are boarding schools for boys and girls, and at Nagercoil there is a seminary for the education of young men for the work of Christian teachers and schoolmasters, and a printing press employed in producing a Christian literature for the people.

Around these stations are numerous villages, in which Christian congregations attend worship every Sabbath, and day schools for boys and girls are in regular operation.

Within the whole area from cape Comorin to Quilon, including a small district in Tinnevelly, bordering on Travancore, there are, under the superintendence of six missionaries, 18,000 professing Christians, 2000 members of Bible classes, 800* church members, 6000 boys, and 1100 girls in schools.

Thus the work of the servants of God in this interesting field of Christian labor has not been in vain. Amidst numerous disappointments and fears, they bore the burden and heat of the day. Though the earlier laborers are removed from these scenes, the work is carried on by others, by whom, as well as by a large number of native teachers who have been raised up and trained, Christ is exhibited in the glory of his saving power and love to the Christians and heathens around,

* According to the latest returns, these numbers, both as to the church members and scholars, are considerably understated.—Ed. Miss. Chron.

and they have the high and holy pleasure of knowing that many have received Christ, and are walking humbly with God.

May the Lord of the harvest inspire many to give themselves to his work in the vast territory of India; and may the love of Christ constrain all his people to devote themselves, their property, their influence, and their prayers to the extension of that kingdom which shall have no end.—*London Miss. Chron.*

MISSIONARIES PARTING WITH THEIR CHILDREN.

Since the day when the late Mrs. Comstock, of the Arracan mission, parting from her children, uttered the memorable words,—as she brought them, as it were, to the altar of sacrifice,—"O Jesus, I do this for Thee,"—many a scene, equally touching, doubtless, has transpired. Alluding to such scenes, a missionary of the American Board in India, under date of January, 1858, writes as follows in the "Journal of Missions."

Dibble, in his "Thoughts on Missions," when speaking of "Trials to be met," thus alludes to a topic of the greatest interest to the hearts of missionary parents. "It is clear that there are, on the one hand very strong reasons for sending children home, and on the other hand very strong objections to such a course. Missionaries, then, are reduced to a very trying dilemma. Whichever course they choose, it is equally distressing. Whichever way they turn, they find enough to rend their hearts with anguish. There are two cups, mixed indeed with different ingredients, but equally bitter, one of which they must drink. Their only comfort is to look upward, pour their sorrows into the ear of God, and cast their cares on Him who careth for them. This is a trial, the sting of which cannot be appreciated except by those who have felt it. It is by far the greatest trial of the missionary, and probably greater than all his other trials combined. The pain of leaving one's kindred and country is nothing compared with it."

A venerable missionary, who has been in the field about thirty-five years, speaks of his experience as follows: "O that parting day! My soul has it fresh in memory. We had sent off one, but this was our last and our all. Mission trials began then, and since that time they have never ceased to be. Many at home know nothing, and young missionaries very little, of missionary trials; and what is more grievous to those who have to go through the war, the very want of knowledge deprives them of the power of sympathy, so that the missionary, the expatriated and bereft missionary, is generally left to bear his own burden. And yet the parents suffer but very little compared with the child. With their years, and hopes, and experience, they can reason against doubt, hope against fear, cast their burdens on One whom they have learned to trust and to adore, and get comfort and support by day and by night. It is not so with the lad whom the mother thus casts "under one of the shrubs, seating herself a good way off." The water in his bottle is often spent, and he lifts up his voice to Him who always listens to hear. I say it is the expatriated orphan child, who is called to bear the keenest part of missionary trials; and those who cannot understand this, have yet to learn a great lesson on this great subject."

In Jaffna, Ceylon, the parents of a darling child in his eighth year, not long since, went with him to the native vessel which was to take him away, in the charge of another missionary. When the dear boy was in the boat, and found that he was really to be torn away from those most dear to him on earth, he threw out both arms and cried, "O, I can't go! I can't go!" But there was no alternative. The boat sailed away with the child, and the sorrowing parents returned to their home and their work, their crushed hearts finding relief in prayers and tears, and in the sympathy of the Saviour.

These facts are not given to show that the missionary work is trying above all others; much less to indicate that missionaries are not happy in their labors and sacrifices, for they are a peculiarly happy and joyful people. But they are present-

ed to let the friends of missions know how missionary parents feel in the trial of parting with those whom God has given, sometimes not to meet them again on earth, and often not for long, long years. They are stated, also, in the hope that at least some Christians in America may be led to pray for, and sympathize with, such children; craving of God that when they are thus virtually left orphans, "forsaken of father and mother," He will, in special mercy, "take them up," shield them in the hour of temptation, preserve them when in trouble and danger, comfort them when lonely and sad, and above all, train them for his service, and to fill the places of their parents when they shall lie low in the dust.

REV. JUSTUS H. VINTON.

Rev. Justus H. Vinton was born at Willington, Con., in the year 1806. He was hopefully converted at the age of eleven years, and admitted by baptism to the church in Ashford, Con. He entered the Institution at Hamilton, N. Y., in the year 1826, and was appointed a missionary of the American Baptist Board, Sept. 10, 1832. Mr. and Mrs. Wade being at that time in the United States, together with a Burman and Karen assistant, the departure of Mr. Vinton was delayed; and, together with several other missionaries under appointment, he devoted himself to the study of the Burman and Karen languages. He sailed from Boston July 2, 1834, in the ship Cashmere, bound to Amherst. Messrs. Wade, Howard, Comstock, Osgood and Vinton, with their wives, Miss Gardner, and the two native assistants, sailed in the same vessel. He arrived at Amherst Dec. 8, 1834, after a passage of 157 days. He had been designated to labor in the Karen department, and continued the study of the language during his voyage. On account of the death of Miss Cummings the station at Chummerah, ninety miles above Maulmain, had, for a few months been vacant. Mr. Vinton proceeded thither, and reached the station Jan. 6, 1835, when he was welcomed by the church and the villages with much joy. His time was devoted to preaching, reading the Scriptures publicly, and visiting the neighboring villages, carrying the message of salvation. Sometimes he visited as many as six in a day, and was everywhere cordially received. A school was commenced in the rainy season with twenty scholars, baptism was administered to several converts, and there were many applicants. In 1836 he visited Balu island, a new station nearly opposite Maulmain, and proceeded afterwards to Newville and Bootah, two or three days' journey up the Attaran. During the whole dry season he travelled in the jungle and along the water courses, knowing no home but the mission boat. After returning from these exhausting labors, he suffered an attack of jungle fever, which greatly endangered his life. In September of this year he engaged in an extensive tour along the Rangoon and Irrawadi rivers, in company with Messrs. Abbott and Howard, in the course of which 178 Karens were baptized—eleven of them being headmen over villages.

His time was divided between preaching and superintending the work of instruction at Maulmain in the rainy season, and travelling in the dry.

In 1842 he visited the regions inhabited by the Karens around Rangoon, by whom he was earnestly besought to remain. His mission, however, was rather to go from place to place, proclaiming "the unsearchable riches of Christ." At the close of 1846, there were eighteen stations which he visited, extending north and south from Maulmain 140 miles, embracing fifteen churches and branch churches and 673 members.

On account of the health of his wife, Mr. Vinton left Maulmain in November 1847, for a temporary sojourn in his native land. In July, 1850, he embarked again for the field of his toils, and resumed his labors in January, 1851.

In the spring of 1851, Mr. Vinton removed from Maulmain to Rangoon, and was welcomed by the Karens from all

quarters, both heathen and Christian. His time was fully occupied in preaching. A remarkable ingathering of converts followed, commencing in July, and for six months the baptismal waters were visited nearly every Sabbath.

In the year 1853, after the Karens were freed from the yoke of Burman tyranny, a school of unprecedented numbers clustered around Mr. Vinton at Kemendine. Of these pupils he had the general superintendence; but his chief work was preaching and gathering in the converts. The number baptized in twenty months was 441. He extended his labors also to the fields north of Rangoon, as far as Donabew.

In August, 1856, Mr. Vinton resigned his connection with the Missionary Union, but continued to labor in the same cause. On the 23d of March, 1858, he returned from a long missionary tour, during the last two days of which he was particularly exposed to a scorching sun. He was much exhausted, and an attack of fever came on. No apprehension of a fatal termination was cherished until the evening before his death, which occurred on March 31st. "He died peacefully, and with the assurance of the preciousness of Christ, in the presence of all the members of the mission and many of the native disciples. On the following day, his remains were followed to the grave by the Commissioner of Pegu, and a large number of friends and citizens."

"All feel," says Mr. Stevens, "that br. Vinton was a hard worker, and an able and successful missionary. All feel too, that we have lost to the mission and to the world a man of faith and prayer. He possessed unusual mental activity and indomitable perseverance, and was wholly consecrated to the work in which he was engaged." With the exception of the brief period of his visit to the United States, the whole twenty-three years of his missionary life were devoted to the Sgau Karens. "No man was capable of performing a larger amount of very hard work, and his heart never failed to prompt him to do his utmost for the spiritual good of the people with whom he was identified. In his purely missionary work he was as successful as he was laborious. He attempted great things, and in that sphere he achieved great things."

RETURN OF MR. JOHNSON—DEATH OF MRS. ASHMORE.

Mr. Johnson, of the Hong Kong mission, arrived in this country in the Vanderbilt, from Southampton, Aug. 2, in good health. Mrs. Ashmore, of the Siam mission, died on the passage home, May 19, and was buried at sea. Her two surviving children reached Boston Aug. 3, in the care of Mr. Johnson.

DONATIONS.

RECEIVED IN JULY, 1858.

Maine.

Thomaston, 2nd, ch., Asa Perkins tr., 6.50; a friend 3; Rockland, 2nd ch., Mrs. Ruth Mayhew 50 cts;		$10.00

New Hampshire.

Contoocook, E. S. Elliott and H. Walker		10.00

Massachusetts.

Boston, Harvard st. ch., "D. E. I. D.," per Rev. S. Peck D. D., 5; a friend, per Messrs. Gould & Lincoln, 1; Mrs. Hannah Wood 1.50; Miss Ann Covell 50 cts.; Chelsea, ch., Dea. N. Boynton 35; Brookline, ch. and cong., Dea. D. Sanderson tr., mon. con. 18.81; West Acton, I. Hutchins 1; Tewksbury, Mary Barber 20; West Dedham, "a widow's mite."—a response to "an appeal from another Veteran" in the July Macedonian, for the debt, 2; South Hadley, Mt. Holyoke Fem. Sem., "some of the ladies," per Mary W. Chapin, 4.50; Sudbury, L. Goodnough 10;	99.31	
Worcester, Pleasant st. ch., mon. con. 6.25; West Boylston, ch., in part, 47.97; Framingham, 1st ch. 25; per Rev. J. Aldrich, agent,	79.22	
		178.53

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 78.06 is mon. con. 3 mos. and 50 fr. Mrs. F. R. Arnold, an. sub., 128.06; Wickford, 1st ch., per N. N. Spink, of wh. 10.50 is mon. con., 16 fr. Mrs. Ruth Stanton, and 50 cts. fr. her friend, 57;	185.06	
Providence, Waterman st. ch., per Rev. J. Aldrich, agent,	32.35	
		217.41

Connecticut.

State Convention, W. Griswold tr., Manchester, Irenus Brown 5; Preston Hills, yearly legacy of the late James Woodmansie, per Rev. N. H. Mattison, 1; Brooklyn, ch. 6.90; Collinsville, Wm. Hale 1; Willington, ch. 3.7; South Centre Ashford, ch. 2; Danbury, 2nd ch. 92.50; Waterbury ch. 11; New London, 1st ch. 10; Plainfield, Union ch. 20, Miss Sarah Linsley 50 cts.; Hartford, South ch. 357.5; 491 08
Haddam, ch. 12.00
Stamford, Ct., 1st ch., of wh. 14 is mon. con. and 194.20 coll. at a Union meeting of the 1st and Bethesda chs., to cons. Rev. J. H. Parks & Charles L. Young L. M., per Rev. O. D., agent, 208.20
Essex, ch., per Rev. J. Aldrich, agent, 110.00 — 821.28

New York.

New York city, A. B. Capwell 25; Le Roy, ch. 56.43; H. E. Thompson 25; Buffalo, Niagara Square ch., Sab. Sch., A. S. Kingsley tr., weekly coll. 53.51; Buffalo Asso., Sardinia, ch. 2; Coventry, ch., mon. con. 2; 163.94
Saratoga Asso., Burnt Hills, F. B. Soc. 10; Galway, 2nd ch. 20; per Rev. O. Dodge, agent, 30.00
Hudson River South Asso., Brooklyn, Rev. O. Dodge, half a Sabbath supply, 5; Mt. Vernon, ch. 25; Morrisania, ch. 30.25; New York city, Amity st. ch., in part, 133; per Rev. O. D., agent, 202.25
Union Asso., Yorktown, ch., per Rev. O. D., agent, 5.00
Washington Union Asso., Jonathan Case, per Rev. O. D., agt., 5.00
New York Asso., New York city, 1st Mission ch. 3.90; Middletown, ch., in part, 8.42; Nyack, ch., in part, 10; Piermont, ch., in part, 6.21; 28.23
Cattaraugus Asso., Orleans, ch. 9.25; Hinsdale, ch. 6.85; Alleghany, ch. 5; per Rev. H. A. Smith, agent, 21.10
Genesee Asso., Batavia, ch. 7.50; Batavia & Pembroke, ch. 5; Rev. B. F. Mace 1; Darien, ch. 45 cts.; Richville, ch. 5; Oakfield and Alabama, ch. 3.7; Pavilion, ch. 12; Wyoming, Sab. Sch. 2.50; E. Palmer 1; Perry, ch. 2; per Rev. H. A. S., agent, 40.20
Genesee River Asso., Gainsville, ch. 11.5; Castile, ch. 22.50; Grove and Portage, ch. 18.25; Huron, ch. 6.73; Pike, ch. 1; Orisnal, ch. 14; Belfast, ch. 6.71; Nunda, ch. 42; per Rev. H. A. S., agent, 122.79
Livingston Asso., East Avon, ch. 3; Lima, ch. 3.25; Hemlock Lake, ch. 6; South Livonia, 19.35; Mt. Morris, ch. 13.60; South Dansville, ch. 1; M. S. May 1; per Rev. H. A. S., agent, 38.20
Monroe Asso., Pittsford, ch. 4; East Mendon, ch. 1.20; Panama, 1st ch. 12; 2nd ch. 5; per Rev. H. A. S., agent, 25.20 — 888.11

New Jersey.

Hoboken, 1st ch., to cons. T. W. *Thomas and* David Bowman L. *M.*, 200; Livingston, ch. 8; 208.00
East New Jersey Asso., New *Brunswick*, Youth's For. Miss. Soc., per Rev. S. M. Osgood, agent, 442.00 — 650.00

Pennsylvania.

Philadelphia, William Bucknell 500.00
Central Union Asso., Hatboro', ch., per Rev. S. M. Osgood, agt., 11.00
Philadelphia Asso., Upland ch. 54.27; Montgomery, ch., Fem. Mis. Soc. 30; Philadelphia, Spruce st. ch. 44.68; Twelfth ch., of wh. 15 is fr. Sab. Sch., 56.13; Broad st. ch., of wh. 25 is fr. Mrs. P. Barnhurst, tow. sup. of a nat. preacher, under care of Rev. F. Mason, Toungoo, 250; per Rev. S. M. O., agent, 435.06
Tioga Asso., Cherry Flatt, ch. 1; Charleston, ch. 25 cts.; Delmar, ch. 25 cts.; per Rev. S. M. O., agent, 1.50 — 947.56

Ohio.

Granville, D. Humphreys 7; Franklin, Sab. Sch. 9; 16.00
Cincinnati, Ninth st. ch., of wh. 25 is fr. Dea. B. P. Baker, 10 fr. Dea. Geo. Crawford, 5 fr. G. R. Sage, 5 fr. Dr. R. Lynd, 5 fr. S. T. Carley and 35 fr. Sab. Sch., per Rev. Henry Davis, agent, 85.00 — 101.00

Indiana.

White Lick Asso., Stilesville, ch. 6.15; New Providence, ch. 5.20; per Rev. A. S. Ames, agent, 11.35
Indianapolis Asso., Indianapolis, L. M. Bugbee 5; Crooked Creek, Mr. Cones 50 cts.; per Rev. A. S. A., agent, 5.50
Wesaw Asso., Logansport, ch., per Rev. A. S. A., agent, 2.94
Huntington Asso., Ft. Wayne, ch., per Rev. A. S. A., agent, 5.61
Friendship Asso., Quincy, friends 3.39; Bethel, ch. 1.09; Vernal, ch. 11.55; per Rev. A. S. A., agent, 15.94 — 41.34

Illinois.

Chester, ch., mon. con. 3; Canton, ch., John G. Piper tr., 20.19; Carrollton Asso., Dea. J. E. Cooper tr., 18; 41.19

Canada.

Toronto, a friend 5.00

$3,703.22

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$4,905.82

Total from April 1 to July 31, 1858, $18,301.22.

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Providence, R. I., Perry Davis & Son, 1 box Pain Killer, for the Hong Kong Mission, 13.50
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$111.50

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OCTOBER, 1858.

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1858.

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THE MISSIONARY MAGAZINE FOR 1858.

The thirty-eighth volume commenced with the number for January. The Missionary Magazine contains a full view of the home proceedings and foreign operations of the American Baptist Missionary Union, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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Nehemiah Boynton, Esq., is Treasurer.

Freeman A. Smith is Assistant Treasurer, to whom communications containing moneys for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

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THE

MISSIONARY MAGAZINE.

VOL. XXXVIII. OCTOBER, 1858. No. 10.

AMERICAN BAPTIST MISSIONARY UNION.

THE OLD SPIRIT.

Many of the churches of America have been recently blessed as they never were before. God has indeed helped Zion, and that right early. He has appeared in the very midst of her. He has built her up. He has lengthened her cords, strengthened her stakes, and enlarged the bounds of her habitation. At a time when, perhaps, she least expected it,—when the wide-spread financial disasters of the country cast a deep shade of gloom over all our benevolent operations,—the hand of the Lord was stretched out, as it was over the sea-hemmed hosts of Israel, and it was mighty as ever to save. The mingled voices of prayer and praise rose up all over the land — from the rivers to the lakes, from the seaside to the mountains. The increase of the church has been like the handful of corn shaking as the cedars of Lebanon, while converts have clustered around her paths like drops of morning dew. The blessed influence has spread across the ocean; it has risen up the toilsome steeps where our missionaries are laboring; it has visited and lighted some of the darkest valleys and deepest shadows of death in the heathen world. To God be all the glory.

The question now arises —What ought to be the effect of this great revival on the missionary cause? A solemn question — and one we must all meet again at the judgment seat of Christ.

Ought not this new work of grace to bring back to the churches the old missionary spirit? It is not to be believed for a moment, that such a precious, glorious, general work will spend itself in a few extraordinary measures—an occasional or even a permanent gathering of more devoted and united followers of the Lamb, here and there; an addition to the number of members reported at our ministers' meetings and yearly associations; in improved hymns and melodies for public and social worship; in the increase of pleasant, earnest, genial religious greetings, where Christians rejoice, as the angels do, over the conversion of sinners to God.

No. Tell it not in Gath! Publish it not in the streets of Ashkelon! that this, or more than this, at home, is all that is to follow the American reformation of '57 and '58. This work, if it be indeed of God, must and will be felt much more extensively abroad; it must and will awaken more, much more, of the true missionary spirit in the hearts of American Christians. There is no better test of the genuineness and

THE thirty-eighth volume of the MISSIONARY MAGAZINE conte[illegible] operations of the AMERICA[illegible] evangelical enterprises, a[illegible] subjects connected with t[illegible]

By the provisions of the postage of the Mag[illegible] when paid annually at[illegible] rates removes the o[illegible] encourage effort to[illegible]

Individuals [illegible] the volume of [illegible]

The Magaz[illegible] Single copy, [illegible] Four copies, [illegible] Fifteen copie[illegible] Subscribe[illegible] will be sup[illegible] Orders [illegible] Subscr[illegible] for their [illegible] If pos[illegible] money [illegible]

T[illegible] —

By [illegible]

of real benevolence.

fruits of the present hour? ...ause; a greater consecration of ...heart, among the younger ministry,

...we see around us? A wide-spread ...of its giant achievements by bringing ...ce of man. A scheme of conquest in the ...among the oldest empires of the world. A ...serfs of Russia that must change the ...A rapid development in the West of golden treasures, ...the very outskirts of the frozen realms of Nova Zembla. ...of the accomplishments of science, genius, com- ...Christians doing, in proportion to what they ought to do? ...telegraph, in comparison with giving the light of eternal ...going in the grim and ghastly darkness of pagan night? ...greater than those of Judson? Should we honor Morse ...

...holy work on the ground of ambition for the glory of our ...

"Lives of good men all remind us
We may make our lives sublime;
And, departing, leave behind us
Footprints on the sands of time:
Footprints that perhaps another,
Sailing o'er life's solemn main,
Some forlorn and shipwrecked brother,
Seeing, may take heart again."

The American missionary cause never had greater demands on its friends than it has at this moment. How shall these demands be met? How shall they be answered? O for the old spirit to come back again, that was here in the days of Rice and Judson! O for more of that self-sacrificing spirit that would give up *all* for Christ! Whose are we? Christ's. Whose are our time, our property, our talents? Christ's. Whose is our salvation? Christ's. Whose is to be our song in eternity? Christ's. What better return can we make, then, for all these things, than to renew our offerings on Christ's altars? The heathen are perishing! Is not that enough to fire us with heavenly zeal in Christ's cause? It was for a perishing world He died. Surely, we can give what already belongs to Him, to make known the mighty fact of the death of Christ to all the millions who know it not. O, for this let us pray, that the old missionary spirit of the fathers, baptized afresh in the present revival, may return and bless the American churches.

TELOOGOO MISSION.

LETTER FROM MR. JEWETT.

In a note from Mr. Jewett, dated Nellore, June 7, he says in reference to the details of the interesting revival at his station, communicated at an earlier date: —

"I have been delayed in preparing this sheet from several causes; but, more than all, from the feeling that I am not qualified to write out on paper, worthily, a history of this revival. I can speak of flesh, but what can I say about the Spirit, about the operations of the Spirit of God on the spirit of man? I have written finally, because I felt that somebody must write."

Revival of Religion.

Nellore, May 14, 1858. — My last letter, and more especially one written by br. Douglass, will prepare the way for the pleasing intelligence that God is visiting

us with a revival of religion. Nine precious souls have turned to the Lord, and been added to his people by baptism, within the last few weeks. Several more are seeking the Saviour with more or less earnestness. Indeed, some of these have, we hope, already passed from death unto life.

The centre of this great work of God is the boarding school; but its influence extends in different directions, and in various degrees of power. Numbers have been convinced, in some degree, of the divine claims of Jesus, and of their need of him, who are held in bondage by the iron bands of caste. If it would suffice, they would gladly be reckoned as "private believers," and outwardly conform to the rules of heathenism only just sufficient to escape persecution. Others have not only been "called," but "chosen" "according to God's eternal purpose." Though there were no bands of caste to sever, yet there were the bands of Hinduism, of custom, and of sin, to break off; in fine, in each one was required that new creation unto holiness, by which Almighty power is manifested and magnified.

With what anxious solicitude have we looked upon these pupils, growing up into manhood! We have thought, where else can we look for native preachers, colporteurs, and school teachers, such as this people need? Soon they will scatter far and wide, without having the mark of God's saving work on their souls. One had finished his term of study already. But he and two other young men were among the first to repent and believe. These have been followed by two lads in the boarding-school.

Of the four females who have been baptized, one was married from the boarding-school five years since; one was married from it a few months since, and two are still connected with it.

I have called this work the great work of God! Must I qualify the expression because the number of believers is yet small?

I was thinking of it as the beginning of signs of what the Lord will do hereafter; even as the first revival in New England was the beginning of signs, often repeated since, till now something of their interest is being realized throughout the whole country.

Particulars of the Revival.

June 5.— The month of March was about to close with no abatement of that spiritual death which had spread over this field. Our last native preacher had been consigned to the grave. His wife, Elizabeth, had appointed the 23d to start for her father's house in Madras. For a long time, she and Lydia, a Teloogoo woman, had purposed to be baptized together. Now that the time of separation was drawing nigh, they felt anew pressed in spirit to fulfil their vows. Accordingly, late in the evening of the 22d they came to the mission house, and requested that they might be baptized the following day. The church came together on the morning of the 23d, and after hearing them relate what God had done for their souls, voted that they should become members on being baptized. The ordinance of baptism was administered to them late in the afternoon.

At that time a Mohammedan was heard to say, "This is all deception;" but others thought differently. One woman afterwards confessed that "she trembled greatly" on witnessing this solemn ordinance. Another woman, a member of the church, says "she felt that the Holy Spirit was coming down in power upon us."

The next day, March 24, three young men came to the mission house to inquire what they must do to be saved. The church observed Monday, April 5, as a day of fasting and prayer. At the evening meeting, a number of persons arose and expressed their full determination to trust their souls in the hands of Christ.

One of these is Rangashiah, a married man, twenty-five years of age, a weaver by trade. His father is priest to the Malah people* of his village. He says he was devoted to idolatry twenty years;

* The Malah people are those who have no caste.

that during the last five years he has yielded only external homage to idols; that while engaged in heathen rites he has lifted up his soul to the true God, in acknowledgment of Him as God alone; and appealed to Him as witness that he had no confidence, and no heart, in the service of idols. The Holy Spirit seemed to convince him of the utter vanity of the world, and of the utter misery of the soul apart from Christ, the Giver of true peace, the Satisfier of the soul's deepest longings.

The next, Latchmy Nersu, is a cousin of Rangashiah, eighteen years of age. His father has for many years declared his firm belief in Christianity, and has several times requested baptism, but has never given satisfactory evidence of the new birth. The son was instructed in our day-school for several years, and was the subject of serious impressions two or three years since. At this time he felt a fresh call from above. He says he was greatly alarmed while reading the Teloogoo Bible, which his father had just requested and obtained from us. His terror soon subsided into a settled and joyful hope of pardon and reconciliation with God, through the Lord Jesus.

The third is Changiah, about fourteen years of age. He had just graduated from our normal school, after a course of seven years' training, and was employed by the Juvenile Benevolent Sewing Society, as teacher in the day-school. He is a youth of spotless character, and of good abilities. In former years he was the subject of serious impressions; these were awakened with new power on witnessing the death of Jacob;* and their awakening at length ripened, we trust, into sound conversion.

On that memorable evening, the 5th of April, Veragudu also expressed his deep conviction of the importance of the present season of grace and visitation of the Holy Spirit. He is a pupil in the normal school, and has often been the subject of serious impressions; but the necessity of *immediate* and full decision was pressed upon him as before, on that night when his eye caught the last, dying look of Jacob. It became to him, through the blessing of God, an effectual sermon. From that time he found no rest for his soul, till he sought and found refuge at the foot of the cross.

No one among us has excited more tender wishes, more ardent hopes, and stronger expectations of usefulness than Veragudu. After finding safety himself, he asked us to pray for his father and mother, and went to tell them that he had found the Saviour, and to request them to come to his baptism. He met with no opposition; for his parents, long and anxiously sought after by the lamented Nersu, are nominal Christians; and his father has, at times, appeared to be not far from the kingdom of heaven.

Henrietta, the woman who trembled on witnessing the baptism, now said her heart overflowed with joy. When about eleven years of age she was sold by her mother, and hopelessly doomed to a licentious life among the dancing girls of India. Her case having come to the knowledge of the magistrate, she was rescued and placed in our boarding-school, where she was supported by the East Cambridge Sabbath school till the time of her marriage, five years ago. During the greater part of these five years she has been surrounded by heathen influences. At times she was anxiously alive to the interests of her soul; but meeting with no sympathy from her husband, she again relapsed into indifference, and tried to live and to feel like the heathen around her. But this would never do; she had received a Biblical education, had been carefully trained under the influence of such writings as those of Moses, David, the Evangelists, and the apostles. She could not efface from her mind the conviction that she had a soul to be saved or lost, and that Christ is the only Saviour.

The way was finally opened for her to come once more under the direct influence of the mission. The word of God was read daily from a sense of inward want. She gave a willing ear to those serious and pointed entreaties, which, at short inter-

* *See Magazine* for July, 1857, p. 259.

rals, one and another made, pointing her soul to Jesus and heaven. The work of the Holy Spirit in her heart was very clear and deep. She seemed to view herself as more sinful and guilty than any person on the earth of whom she had any knowledge. At one time she said, there was a purpose, deep in her mind, to be the Lord's, and this purpose itself, so fixed and comprehensive, was soon surrounded by that blessed hope of immortal life, which the world can neither give nor take away.

TAVOY MISSION.

MR. ALLEN'S JOURNAL.

Tour north of Tavoy.

Tavoy, Dec. 15, 1857.—Left home this morning to visit several villages on the Tavoy river north of the city. I had hoped to have the assistance of Ko Shway A, pastor of the Maulmain church, who had come down to assist me in my jungle travels; but being sick of fever he could not accompany me. Moung Shway Ya, who was baptized last rains at Maulmain, and who accompanied Ko Shway A, is with me.

Our first stopping place was Myuhoung, the site of an old city, which now contains about forty houses. This is the residence of a pensioned goungyoke, who called and gave me a welcome to his village. We took up our abode in the zayat formerly used by the goungyoke as his court-house. In his house was the headman and one or two others, to whom we preached an hour and a half. They assented to all we said, and promised to come in the evening, and induce as many to come as they could. Afterwards we went about the village, but could not find a man. All were off in their paddy fields. Towards sundown, I went to the kyoung, where I found two priests. At first they were very social; but on learning who I was, they refused to hold any conversation with me. Not a word more could I get from them.

Eager Listeners.

16.—Last evening at dark a candle was lighted and I commenced singing. Soon the goungyoke and a few others came in, to whom I read and preached more than an hour. As I had had a severe headache all day, I hoped they would disperse; but instead of that the headman of the village came in with eight or ten more, whom he had called according to agreement. To these I preached another half hour, and then set Moung Ya to preaching. He preached until near ten, when I distributed tracts among them, and intimated that I would like to have them retire. I went out a few minutes, and when I came in found the zayat filled with new listeners. But my head ached too hard to preach any more; so, leaving Moung Ya to preach, I threw myself on my bed and fell asleep. How long he preached, I do not know. When I awoke, all was dark and silent. This morning, before leaving the old city, we had several favorable opportunities to preach. All listened well. A woman had died during the night, and the people were busy in making her coffin according to Burmese custom. We preached and read the Scriptures until the tide rose at 10, A. M., and then were obliged to be off.

Reached Kyouk 'toung in an hour from the old city. It contains about fifty houses. We found very few men, but preached to all we found. In the evening a company of fifteen came in, to whom we preached and read the Scriptures, after which prayer was offered. All gave good attention to the word; but whether they will "receive it into good and honest hearts" remains to be seen. It was past ten when the people separated.

Desire for the New Testament.

17.—Found a few this morning who appear candid, and I hope the truth may find way to their hearts. I have given away a number of copies of the New Testament and other portions of Scripture. There seems to be a much greater desire to read books this year than I have ever

seen manifested before. Just as we were leaving the place to proceed to the next village, an old man in grey hairs came out to meet me, and with uplifted hand, in a most supplicating manner, begged me to take pity upon him and give him a copy of the New Testament, like the one he had just been reading in his neighbor's house. With regret I told him I had but a single copy left, (though I had brought as many as ten from the city,) but as I was soon to send back my boat to the city, I promised to get a copy and send it to him. That it may lead him to Jesus, the Saviour of sinners, is my daily prayer.

I arrived at Yay phyu (white water) at one, P. M., and immediately despatched my boat to the city for a fresh supply of books and provisions and Ko Shway A, if his health would admit of his coming. Took Moung Ya and went into the village, to see if we could find some who would listen to the message of salvation. We found only a few, and none of these felt interested in the message we came to deliver. We returned to the zayat, a little way out of the village, and in the evening waited in vain for any one to come. I would gladly have sat up until a late hour to preach to these villagers a crucified Saviour.

The Gospel variously received.

18.—Went five or six miles inland, to a village called Yaling. This village is scattered along for a mile or more, and house after house we passed with the ladder pulled up, indicating that there was no one at home. We at length found two men; but they had no ears to hear, and rejected with disdain that Saviour by whom alone they can be saved. We next stopped at a little cluster of six houses, and after an hour or more gathered together eight persons. But they too seemed "slow to hear," and preferred any subject rather than the one of most importance. We next crossed a paddy field about a mile in width, and came to the house of the headman of this village or *district.* He was not at home, but another man present sent out two lads to call in the people. In a few minutes the headman came in, all out of breath, having heard, as he said, that the Lord God had come; and bowing down at my feet in the most reverential manner, made obeisance according to oriental custom. In a short time we had a congregation of over a dozen, among whom was the headman of another district, who happened to be there at the time. I preached more than half an hour, going over the fundamental principles of the gospel, and then Moung Ya took up the subject. All listened well, and gave us much reason to hope that our labors were not in vain. While we were preaching, the people made ready tea and parched corn. We ate and were full, and blessed God that the heathen were willing to administer to our wants.

It was now past three, P. M., and we had nearly six miles to walk, — the latter part of the way through a dense jungle infested with tigers. So bidding adieu to our kind host, we started for Yay phyu, reaching it before sundown. On arriving at the zayat, found the boat had returned, bringing Ko Shway A and a mail just arrived from America, — good news from a far land. As it was necessary to improve the night-tide to reach the next village, we put our things into the boat, and at midnight left the village of "white water," with many sad regrets that the people had rejected the word of life against themselves.

A steadfast Convert.

19. — At daylight this morning we found ourselves anchored at Oo-ta-yan a village of five houses. I had visited this place three years before, and spent much time in preaching to an elderly man, who seemed to be the father of the whole village. I inquired for him now, but found he had gone to his account. He died upwards of a year ago, — died as he had lived, "without hope." Were my labors on the previous visit in vain?

None of the people of this place could read, nor did they seem inclined to listen to the glad tidings of salvation. By 8

o'clock they were all off in their rice fields, and we saw no more of them.

As it was Saturday, we concluded to go up to Shentapu, the Karen village, to spend the Sabbath, which place we reached just at sunset. The people received us gladly, and immediately commenced bringing rice, eggs and fowls. I could not but mark the difference of reception in a Christian and a heathen village. Here I made inquiries concerning Ko Shway Tha, the old man whom we had received during the past rains, and learned that he had closed his earthly career some weeks previously. He died in the Christian faith, and we have good reason to hope has gone to the Christian's home. He had been sick a long time, and as is the custom among heathen, had been desired to drink arrack as an antidote. "No," he replied "I am a Christian, and can drink no spirituous liquor." He had been to town but once after his baptism, living some fifty miles distant, and then he appeared remarkably happy. We have never been sorry that he was received into the church.

20. — Lord's day. Had three services; the first conducted by myself, the second by Ko Shway A, and the third by Ntau, the assistant at this place.

Tour westward to the Bay of Bengal.

21. — Instead of returning by river, we concluded to go up another day, and then cross over to the sea and visit the villages along the shore. Reached Nyoung du lai, the upper village, a little before dark. Here learned that br. Cross was expected the next morning, having been obliged to turn back from Ya, in consequence of the sickness of one of his assistants.

22. — Br. Cross with his family arrived about 11, A. M., on their homeward track, and preached in the evening.

23.—Left Nyoung du lai this morning on an elephant for Engta ya sa, a Karen village, near the seashore. Preaching in the evening by Ko Shway A.

24. — The Karen goungyoke of this village took me and my effects on his elephant this morning and conducted me to the Burmese village of Ungbenguin, a distance of about ten miles. This village contains about thirty houses, and has a kyoung and a priest. We tried according to the best of our ability to dispense the word of life. A goodly number listened attentively. One cavilled, but was soon put to silence.

In the evening a considerable number came to the house where we stopped, and a few seemed interested. We preached and read alternately for two hours, and then closed with prayer. Several received tracts and portions of Scripture, which, if read, may lead them to the only Saviour.

25.—Started this morning for Zadee, a distance of twelve miles. As the way was very blind, we were obliged to obtain a guide to conduct us nearly one half the distance. The road, or foot-path, led through a dense wilderness, with high craggy mountains on our left, and the Bay of Bengal a distance of six or eight miles on our right. We had not proceeded far, before we came upon the recent tracks of a tiger. He probably heard us and turned from the road, and in so doing brushed the dew from the grass, leaving his trail perfectly distinct. Another mile brought us to a marsh where rhinoceroses had been feeding during the night. My guides trembled with fear as they looked upon the enormous foot prints of this ferocious animal, next in size and strength to the elephant. They looked in every direction, lest we should suddenly come upon him and find no way of escape. But through the protecting care of our Heavenly Father we passed through the jungle without injury, and reached Zadee about 11, A. M.

This village contains but seven houses, and unfortunately the greater part of the people are out of town. Very few of them can read, and not one seems to care at all for the gospel. The two assistants, not being accustomed to walk so far, are nearly sick. Found a few men digging out a canoe boat, to whom we preached to the best of our ability.

26. — Started on our journey early this morning, as we had a walk of twen-

ty-eight miles before us ere we could reach another human residence. Moung Ya, the younger assistant, was so exhausted by previous travel that he dared not undertake the journey on foot. Providentially a boat from Poutaen, near Monmagon, happened to be in the place, and we concluded to send him ahead by boat, to wait for us at Poutaen. We accompanied him and the boatmen, the first four miles of the way down a little creek, until we reached the sea. Then landing, our journey for six or seven miles was along the seashore. The heat of the sun was powerful, and the sand so soft that at every step we sank down one or two inches.

It was with much pleasure that I saw my foremost man verge towards and disappear in the jungle, thus assuring me that the sand road was at an end. After entering the jungle and passing on for two miles or more, we came to a bright and sparkling mountain stream. We all knelt down in the most reverential manner, and, without rendering to it the worship due only to our Creator, bowed our heads in gratitude, and slaked the burning thirst created by our long march and a cloudless sun. Here too we cooked our rice, and took refreshment beneath one of the mightiest trees of these primeval forests.

But we were soon reminded that we had not a moment to lose. The sun was an hour past his meridian, while by far the larger half of our journey was still before us. Therefore again addressing ourselves to our journey, we pressed on through the most dense and impenetrable jungle I have witnessed in the country. Our foot path, wide enough for only one man to pass, has been for generations, and is still, the only highway from Maulmain to Tavoy and Mergui. Along this path armies have marched to battle, and conquerors led back in triumph their vanquished foes. But at the present time it is hard to tell whether it is traversed more by man or the wild animals of the forest. The foot-prints of the one are about as *common as those* of the other. During *the afternoon* we were so near upon a tiger that the rail in his track had not yet settled, and once the musk of this terrible animal was so strong, that the advance party dared not proceed until the rear guard came up. But by the protecting care of Him whom we serve, a little after sundown we were so happy as to emerge from that fearful wilderness, and our eyes were greeted with the sight of human dwellings and our ears with the sounds of domestic animals.

Nwa-byu-lai is divided into three parts, or perhaps consists of three separate villages, lying in the shape of a right-angled triangle, from half to three quarters of a mile apart, with a jungle intervening. They are called Ongben-tee, Paya-dot and Tai-Shoung. The zayat is in Paya-dot and joins the kyoung. The first evening we could do no more than to spread our mats and stretch our weary limbs upon them. None came in, and we were not sorry; for nature was too much exhausted to think of preaching.

Preaching and Tract-distributing.

27.—Lord's day. Went out at 8 o'clock this morning to tell the people the object of our visit, and to invite them to come to the zayat. The first man we found was a carpenter, who was engaged in putting up a house. We seated ourselves beside him, and soon had a company of listeners, to whom we preached the one "only true God and Jesus Christ whom He hath sent." All listened well, and each received a tract with evident delight. After an hour's preaching, we went on; but the hour for finding people at home had passed. All were off to their fields. One old man, ninety-two years old, now for the first time heard the message of salvation. But he thought he could not now give up all his works of merit and cast himself upon the merits of Christ.

Towards evening, I went with Ko Shway A to the village of Lai Shoung. Found but few men, and none that could read. To as many as we found we preached a crucified Redeemer, and endeavored to discharge our duty, that we might stand acquitted in the last great day. On our

return we found the carpenter waiting for us. The tract we had given him in the morning (the Awakener), he had read through three times during the day. He now asked for a larger book. We gave him a volume of bound tracts, with which he seemed much pleased. He listened well to what was said, and I cannot but hope that if he continues to read he will get light enough to see the folly and sin of worshipping idols, and embrace the truth as it is in Jesus.

28. — Went with Ko Shway A this morning to Ong-ben-tee, and had an interesting time in preaching to the people of that village. Found only a few men, but among them was one Moung Mai, who manifested some interest. We gave him some of our best tracts, and hope we may one day seé him at the right hand of God.

During the latter part of the day, went in different directions to preach and invite the people to come in. Spent the evening in the zayat, with the hope that we might have a number of listeners; but in this were disappointed. Only one man, Moung Bane, came. I have reason to think he feels some interest in the great salvation. He has been with us often since our arrival in this place.

29—Left Nwa-byu-lai this morning for Poutaen, which we reached at about 11, A. M. This village I have visited every year since I have been in the country, and have always stopped at the house of one Ko Shy yot. This year he received me with more than usual cordiality. He remarked that when I first visited him I had but a very limited knowledge of the Burmese language; but I had improved year by year until now I was nearly perfect in the use of it. So with him; — his mind was at first very dark; but year by year light had dawned upon him, and now he was nearly ready to embrace the Christian religion. He is a man of great influence in his village, and in case he should come out boldly on the Lord's side, we might hope others would follow him. Another man, *Moung Leon*, whom I have *met at almost every visit*, also gives much reason to hope that he will ultimately embrace the Saviour. He says he has forsaken idol worship entirely. O for divine grace to subdue his heart.

In this village I found Moung Ya, whom I had sent forward in a boat. He had reached the village two days in advance of us, and been preaching to great and small during his stay.

Encouraging Cases.

A number of interesting cases were found in this village. I cannot but feel that the Spirit of God is at work, and that we shall "in due time reap, if we faint not." In the evening a goodly number came in. Ko Shway A and myself preached alternately till a late hour, and closed with prayer.

30. — Left Poutaen this morning for Monmagon. Called a moment at the house of Moung Loon, to urge him to be in earnest about the salvation of his soul. He promised to call at my house in the city the next time he should go to Tavoy. Near the outskirts of the town lives another man, who has given me some reason to hope that he would embrace the gospel. He is a paramat, and pays little or no respect to priests or idols. He was not at home. I left word for him to call at my house in Tavoy.*

We reached Monmagon in about an hour's walk from Poutaen. As our bungalow is situated near this village, and we spend a month of the hottest season here every year, I generally embrace that opportunity to preach to the people of this village. I have frequently felt much discouraged in preaching here, but this year the scale is turned. Several expressed a wish to know more of this religion, and a few acknowledged that it was altogether preferable to the religion of Gaudama. The people of this village have heard a great deal, and if they are at last lost, great must be their condemnation.

* Since the above was written he has called and given me much encouragement to hope that we may yet see him numbered with the people of God.

Owing to a strong, piercing east wind, none came in during the evening.

One thing during this tour has greatly encouraged me. One of my men, Moung Toon-la, has seemed greatly interested. He speaks decidedly in favor of Christ, and says he wishes to become a Christian. I have frequently employed him in my jungle tours, and have always found him strictly upright and honest. Hence I think he would not make a profession unless he were sincere.

31.—Reached home to-day, and found my family in comfortable health and the members of the church generally well.

JOURNAL OF MR. CROSS.

Visit to Churches south of Tavoy.

February 4. — Started on a tour to visit the southern Karens. Six Karens from this province volunteered to be my boatmen, to work without wages; but as they were mostly unacquainted with managing a boat at sea, I was obliged to employ two Burmese besides.

5. — Arrived at Pyeekhya, and went ashore in the morning.

7. — Sabbath. Our meetings have been very interesting. This church seems to me beautiful. I know of no better term to express the feelings I experience while meeting and communing with them. Last year I was obliged to find fault with their pastor, and to help the church settle very serious difficulties. Many members had been guilty of breaking their pledge in regard to drinking strong drink; but this year not one serious fault appeared, and no doubt all had endeavored to keep themselves "unspotted from the world." God grant that such beauty may spread over all these little churches, and that they may arise and shine.

9. — Left Pyeekhya last evening, in company with the pastors of the Pyeekhya and the Kabin churches, and one or two other volunteers, to reach the Tenasserim, by way of Mergui. But I ought to *speak of the* method by which the church, *or the* members met at Pyeekhya from the region around, supplied my boatmen. The Tavoy volunteers thought, perhaps, that they had done their part; but aside from this, the people here felt it their duty to bring me on my way. It was just the time when they were most busy in cutting their rice-fields. But they selected a number of young men, and said to them, "Go with the teacher, and we, who remain behind, will go, *en masse*, and cut your fields, and you need not fear that we shall do less than you would." This is worthy to be chronicled.

Perils among Pirates.

Thus manned we got out to sea about 10 o'clock, P. M., wind dead ahead; but with an experienced Karen at the helm, we made for a well-known mountain island in the way to Mergui, and I turned in to sleep. The Karen soon gave the helm to the Burman whom I had employed as helmsman; but he was as ignorant of helms as he was of the way. The consequence was, that in the morning we found ourselves off to the west of Mergui, among the islands of the Archipelago. We soon saw two sails at a distance, to the southwest, and took them to be chattos, on their way from Penang to Tavoy. They kept together, and came to anchor before they were near enough for us to make out what they were. At noon I took our latitude, and determined the direction for Mergui. About this time our neighbors got a breeze, pulled up their anchors, and made towards us. When they got near enough, they set up their "war-drum," which my helmsman at once recognized as that of the Malay pirate. The poor fellow trembled with fear, as well he might, for he had once been taken by these people, and sold into slavery by them, and moreover had seen a number of the crew to which he belonged, murdered, in taking their vessel. I was taking my dinner, when, in addition to the drums, I heard two guns, which must have been much larger than muskets; but whether aimed at us or not I could not tell. I went up, and with my glass could see plainly enough that the vessels following us were Malays. They

were well-manned, and their rig much like that of a small sloop. But we were already under way, and on our course for Mergui, and sailed as fast as they did. This they either must have seen, or else had seen me looking at them with my glass, and knew that I was a European; for they soon sheered to the north and left us. I afterwards learned that they have attacked native boats which have been found here, quite recently, and the matter is now before the government.

Apostate Preacher.

At Baulau on the Tenasserim, sixty or seventy miles from Mergui, instead of the greeting and welcome which Mr. Cross expected from the native pastor, he found that he had become a hopeless apostate. The members rallied to attend the meetings, and though they manifested much darkness and want of training as Christians, fifty-two were counted who seemed desirous to hold on to their profession. All these came to confess, and to promise reform. Mr. Cross continues: —

It is not wonderful that many had been guilty of grave faults. Last year I was unable to visit them, and many of them I have now seen only for the second time. I am able to see from this, and a few other examples, how much depends upon the native pastor, and how readily his faults become the occasion of faults among the people. I also see how necessary, for the native pastors, are the visits of a missionary of experience. The apostate preacher, when ordained by Mr. Brayton, was supposed to be a thoroughly tried man; and yet in a few months after his ordination, he began to give his heart secretly to sin. He left behind him a paper, which shows the most deliberate surrender of himself to wickedness. "He had broken bread, and poured wine in the communion of the Lord's Supper, but he should no more know that he had done it." "He wished to be as one that knew not God."

16. — Left for Tapotha, about one and a half days' journey further up the Tenasserim. Found a *little* church of Sgau *Karens in good order*, and glad to see me. This little church grew up amongst bitter enemies, and is gaining strength.

Rat Visitation.

The people, in common with all who grow the hill paddy, over an extent of country more than fifty miles square, are suffering a famine of rice. This is occasioned by swarms of rats, which devoured the paddy, or rather cut down the stalks, just as the ears began to fill. The rats twice visited some parts of this territory during the season, so that scarcely a stalk of rice escaped them. I met with two of these animals, swimming the Tenasserim where it is more than a quarter of a mile wide, and succeeded in capturing one. The animal is about five inches from the nose to the end of the tail, of a slim and nimble appearance, the belly white, and the rest a mouse color. During the rains, when the river is much wider and more rapid, these rats crossed in columns, as the people say, so abundant that a boat, in passing through, caught bushels of them. They only make their appearance at long intervals, like the locusts of other places. It is said to be from twenty to thirty years since they visited the country before, to any great extent. The people think they have a warning of their approach by a heavy detonation, something like that of a cannon, but much heavier and louder. They remember that this was the case on their former visitation, and they say it was so now. Even some of the native preachers heard the sound, but did not like to think that it had anything to do with the rats. This detonation is occasioned by the breaking up of their fold, so say the Burmese, which is situated in the middle of the world.

18.—Called at Baulau again on my return, and found a number of heathen Karens in the house of the goungyoke. Though it was already dark, and I could spend but a half hour, many of the people came to hear and I preached them a short sermon. They earnestly pray for a teacher who shall be pure, and I trust their prayer will be heard. A heathen

chief was present, and seemed to feel a desire to become a Christian.

Church at Kabin — Large-hearted Deacon.

20. — Arrived at Kabin. The church is somewhat scattered. The people have suffered the loss of their paddy crop almost entirely by the rats, as above mentioned, and have to rally all their means to purchase at a distance the means of subsistence for the coming year. When they were likely to fail to pay their subscription for printing the Karen almanac, one man, the deacon, made up more than half by giving all the money he had. Two were baptized at this place.

My sea boat was caught in this little stream (the Kabin) by a sudden return of neap tide, so that I was obliged to procure a small boat to be worked wholly by oars for Kawot. It required about fifty hours of steady, hard rowing, without sleep or rest, to perform the journey, and we were overtaken, thus unprotected, by a most terrific thunder shower, and of course completely drenched with our books, &c. We passed through a tract of country which might rival the Grecian labyrinth; channels of equal size cross each other, almost like the streets of a gigantic city, and the whole country is a dense jungle. A Burman, a few years ago, lost his way here, and was lost for a month or more before he met with any one to lead him out. Fortunately, however, there is an abundance of fish, which he easily caught and thus kept from perishing.

Kawot—Oungpoon—Patsanoo.

I found a very happy change in the church at Kawot, and a most striking improvement over the last year. Such then was their condition and the number of delinquencies, that we could not celebrate the Lord's Supper. Their teacher had been guilty of a fault for which they had excluded him, but by the fault of the Pyeekhya pastor they had been induced to restore him. Under their new teacher they had been revived, and met me with *a cordiality* and welcome which plainly *showed* their happiness in their improved condition. Three have been baptized into the church during the year.

After spending about twenty-four hours with them, the people volunteered to carry me to Oungpoon. I met my sea boat however, at the mouth of the Palau, and relieved them by taking possession of my own boat. I spent the Sabbath with the members at Oungpoon, and had made an appointment with the churches of Mamatsa and Palau to meet here. A number from each of those places were present. I am on the whole encouraged with these churches. I believe there are some good members, but they evidently learn Christ very slowly compared with many others. The river is still a dividing line between two parties. I got them together, but they will not weld, and I wait to see the salvation of the Lord.

March 1. — Left for Patsanoo, where I expect to meet by appointment the members from Nautau and Palouk.

2.—Arrived at Patsanoo, and met with some from all the other churches around. The church here seems to be in a good state. Ten have been baptized by their pastor and myself.

5.—Arrived at Tavoy and found my family well. All my expenses for travelling have, with the exception of an inappreciable amount, been borne by the Karens themselves. They have literally "brought me on my way" in all my tours. But in regard to "retrenchments," we may one day see that the more we give up, the more we may; and the more liberally we attempt, the more liberally we shall be supported. Who will help a man, when he is, from policy, miserably shrinking from every undertaking except simply to subsist?

SHWAYGYEEN MISSION.

LETTER FROM MR. WATROUS.

Jungle Tour—Intemperance among the Karens.

April 20, 1858. — Started on the ninth of March on my fourth jungle tour. Crossed the river, and slept at a large

heathen village, in a house whose owner was absent. Some of the people that day returned from a drunken feast, and were poorly prepared to hear the gospel. They did not invite us to their houses, and would not permit us to sleep in a low shed, that seemed to be consecrated to music and feasting. At length one man came forward, and used his influence, and secured us the empty house. He had a complaint to make against one of the Christians who lived in another village. He said that years ago he wished to sacrifice a pig to the nats; but as he had no pig of his own, he took a young buffalo and pawned it for one. That buffalo was worth now thirty rupees, and he wanted it back. He came to see us several times, and we tried to turn his attention to the great subject of his salvation; but the buffalo was the "be all and end all" of his conversation. I told him I feared that buffalo stood at the entrance of the way of life, and that he would lose his soul for that trifle.

10. — Passed on to a small village farther up the river, where we found several good listeners. While we were preaching to them, three half drunken men from the village we had left, came and tried to persuade them to go to a feast. One of the hearers, a young man, was seized and dragged by force, against the convictions of his better nature. When custom, evil example and appetite struggle against conviction in the unrenewed heart, it is not difficult to tell which will triumph; even when force is not employed. The Divine Spirit alone can stem this tide of intemperance that is sweeping so many of the Karens to death.

11.—At Pagoo, a village farther up the river, we found some listeners. One young man said he was coming to Shwaygyeen to learn to read in the rains.

Cold Reception—Teacher desired—Baptisms.

The Karens in this region are numerous, and alas, all are heathen. We visited four villages to-day, at none of which did we find any who seemed anxious to receive the gospel. At the most northern village we were treated with great coldness. Not one of the people called us from a burning sun to their houses. I went to several houses, but the people would not remain and listen. In a few moments the doors were closed, and the ladders of the houses drawn up, so that we could not enter. We shook off the dust of our feet, and having come back about a mile, crossed over a little lake to another village. Here there had been a drunken feast the day before, and our prospect of a reception was gloomy. But one of our assistants found a relative here, who received us kindly and listened with apparent interest to our message.

12. — Re-crossed the lake, and over a rough, hot and dusty road passed to the west. We learn that the villages we have just left are aiding Min Ling, the Karen rebel. This accounts in part for their unwillingness to receive us. We visited two villages to-day, where we found some of the people quite cordial. At one village a teacher was desired, and at the other one man wished to become a Christian. Farther to the west is another large village, where we learn a teacher is wanted.

14. — Sabbath. We reached this village, Narbeema, yesterday, and were welcomed by the church here. We held meetings of confession, where each one confessed his or her faults to the others. Four candidates for baptism were examined and accepted by the church, and before noon we repaired to the water and baptized them. After this we celebrated the Lord's Supper; after which these poor Christians brought forward their offering to aid in spreading the gospel. The little church gave almost half a rupee a member. If the churches at home should give according to their means as these poor Christians give, a million a year would not gauge their benevolence.

AVA.

LETTER FROM DR. DAWSON.

It was stated in the Magazine for August, pp. 289, 290, that Messrs. Kincaid and Dawson had undertaken a journey to Ava, and incidents of the tour were there related. The following communication gives an interesting view of the scenes which transpired at the capital.

Co-incidence of painful Tidings.

Rangoon, April 30, 1858. — We remained twenty-six days in the royal city, and left there on the 1st inst. After a somewhat stormy passage down, I arrived in Rangoon the 17th. On reaching Thayet, the news of Mr. Vinton's death was first heard, from a native Christian; and especially painful did it seem at a place where, only two years before, under precisely similar circumstances, we received the sad intelligence of the death of the lamented br. Ingalls.

Reception of the Letter of President Buchanan to the King of Burmah.

The letter from the President of the United States to the address of his majesty, the king of Burmah, brought to this country by Mr. Kincaid, was received with every demonstration of respect and honor. Expressly for its reception, a royal zayat, or "thauday," was built at the lower end of the city; and, on the day of its delivery into the hands of the Burman officers who were appointed to receive it, a long and imposing procession was formed to convey it a distance of five miles into the royal city. The procession was organized in accordance with the usual style of oriental splendor, comprising mounted horsemen seated on gilded saddles, a line of fan-bearers dressed in flowing white robes, royal elephants decked with gilded howdahs, and, closing the whole, a crowd of government officials, some mounted on ponies, and others walking and attended by their followers, carrying various umbrellas and utensils.

The chief magistrate's letter was opened at the zhootaü, or royal court of the kingdom, by order of a woondouk, or under *secretary of state*, where it was translated *into Burmese by* the kullowoon, who is an Armenian. In the evening it was presented by the woongyee, or great minister of state, to his majesty, who was very much pleased with it. Being the first communication of the kind ever received from the American government, and from a functionary of corresponding rank with the sovereign of any of the great European nations, his majesty was apparently anxious to mark the event as one of unusual interest to his government. The contents of the letter were plain, simple, and straightforward, alluding to the receipt of a Burmese communication from the king, and expressing a hope that there might be no diminution in the sovereignty or dominions of his majesty, and that the existing friendly relations between America and Burmah might be perpetual. It gave great satisfaction to the whole court.

Interview of the King and the Missionaries.

On Saturday, March 27th, Mr. Kincaid and myself were admitted to a formal audience by his majesty. On that occasion only a few questions were asked and answered. On the following Tuesday the king extended to us an invitation to walk around the royal garden; and, when about to retire, we were called to have a friendly interview with his majesty at the water-palace. Here he expressed himself most feelingly upon a variety of subjects. Referring to the difficulties of his position, and his sincere desire to be on terms of peace and friendship with other nations, he intimated a strong wish which he entertained of having an American consul appointed to reside at his court. He requests that a good man might be sent; a man of talent and of "good temper," who could, if he chose, conduct mercantile pursuits, and be at the same time the medium of communication between himself and the government of the United States.

In some respects the king spoke on that occasion like a real Christian philosopher; like a man possessing good, sterling common sense, who was deeply imbued with the responsibilities of his exalted position, and desirous, so far as he was able, as the king of Burmah, to discharge his duty to-

wards his country, and to live at peace with the rest of the world. I was gratified and delighted to hear an expression of such noble sentiments, uttered personally by his majesty.

Before leaving the royal presence, I begged the favor of a piece of ground on which to build a mission house hereafter. He instantly replied, that he would not only give a piece of ground, but would also build me a house. I thanked him for his liberal offer, and remarked that I should by and by avail myself of it.

During our visit, the native pastor, Ko Shway nee, and the few Burman Christians who reside in the neighborhood, made frequent calls. On Sabbaths they attended meeting, and we were never disturbed by interference from any quarter.

To this trip, though not unattended by discomfort and danger by the smallness of the boat, and the occurrence of storms on the river, I look back with pleasure. To many a weary, heavy-laden sinner earnest words of Christian truth were spoken, and tracts, which are styled the "apocalyptic leaves" for the healing of the nations, were judiciously distributed to hundreds of people who had never read or seen any of the "white books" before.

BASSEIN MISSION.

LETTER FROM MR. J. L. DOUGLASS.

Bassein Ministerial Conference.

Bassein, April 28, 1858.—I have just returned from the meeting of the Bassein Ministerial Conference, and Home Mission Society. The meeting was held at Mo Gon, a Karen village about ten miles west of the city. I arrived there on Saturday, the 24th inst.

That evening, after appropriate introductory services and a season of prayer for the outpouring of the Spirit of God on the meeting, the first of a series of questions, on subjects which have often been brought up, and which at times have disturbed the peace of individual churches, was introduced. *The question* was, Might a Christian, under any circumstances, marry a heathen, or might a believer marry an unbeliever?

As serious evils have at times been caused by forming such relationships, some of the pastors, believing that there was a "thus saith the Lord," wished an expression of the Conference as to the duty of churches to exercise discipline, in order to prevent believers from being "unequally yoked together with unbelievers." Also, if it is a sin for believers to marry unbelievers, yet if they will do so, should ministers solemnize such marriages? And, if they do, are they not partakers in the sin? Other questions were proposed, such as, Might Christians visit pwayes, or theatres, boat races, cock fights? Might they engage in games of chance, lots, &c., &c.?

After a number had expressed their views without any action of the Conference, each of the questions was assigned to some one of the pastors, to present a report or essay on the subject at the next meeting of the Conference.

On Sabbath morning a meeting was held of deep and mournful interest, with reference to the death of br. Vinton. The meeting was opened by reading parts of the fifth chapter of 2d Corinthians, followed by remarks from the words of the apostle, Phil. 1: 23, "To depart and be with Christ is far better; nevertheless to abide in the flesh is more needful for you." Po Quay, the leading ordained pastor, made a most appropriate address on the same subject, showing how much they needed teacher Vinton, to aid them in raising up an educated ministry and carrying on the work; but as he had departed "to be with Christ," which for him was "far better," how much they needed an increase of faith, prayer, grace and wisdom, that they might attempt and by the help of God accomplish greater things than had yet been attained.

Karen Home Mission Society—Reports of Missionaries.

According to appointments made at the last meeting, the opening sermon was

preached at ten o'clock from 1 Cor. 3 : 10. Po Quay preached the sermon before the Home Mission Society at 3, P. M., from John 15 : 5.

A conference was held on Sabbath evening and Monday morning, at which many of the pastors gave a report of their labors and the condition of their churches. The hot season is just coming to a close, and the people have just finished gathering in their crops, which have yielded an abundant harvest. It is with the churches here as with the churches in America at such a season. During harvest-time the weather is hot; their hands and minds are busily engaged in worldly things; little time is left to labor for God; the graces become languid and the heart cold. Most of the pastors mourned that there was so little spirituality among them, and urged all to strive for an increase of faith, love and zeal. This was the theme of almost every one who spoke. Yet from the reports given, we learned of fifty-eight who have been baptized within the past three months; and, viewing all that was presented, we have reason to say their course has been onward.

The meeting of the Home Mission Society was held during the day on Monday, and was a meeting of interest and profit.

A number of incidents of interest, and reports were given; but I can only mention those of two who have been laboring as missionaries.

Tha Bwa is one of the fifteen missionaries, who were appointed at the meeting at Lakouk a year ago last October.* He is a Pwo Karen, and soon after that meeting, he went into a large heathen Pwo district, lying from fifty to seventy miles east of Bassein. Soon after he commenced laboring among the villages there, he was taken prisoner by a Burman official, and brought into Bassein as a spy or rebel against the government; but on his arriving here he was by Major Fitch released, and the official reprimanded. He returned, and, encountering opposition of various kinds, he has the past year toiled from village to village, preaching, teaching, exhorting and praying.

Most of the people have been dull of hearing and rejected the truth; but here and there a family received it, gave up their heathen customs and became worshippers of God. As these families were scattered among the villages, so that they could not meet on the Sabbath, they decided, a short time since, to collect together and form a new village. This they have done; and there are seventeen Christian families, who have given up their old homes and associated together where they can worship God and study his word. One of the ordained preachers was designated to go to the place, baptize those who were thought worthy, and assist Tha Bwa in organizing a church.

Encouraging Results.

When this report had been given, two young men came forward, who accompanied Lou Do from Toungoo to Bassein. Lou Do, in company with two others from Bassein and three from Rangoon, went to Toungoo three years ago last December. At that time most of the field around Toungoo was an unexplored and unknown wilderness. But br. Whitaker, whose toil, labor and success will never on earth be fully known, entered that field with a company of native laborers, who have proved themselves workmen that need not to be ashamed. Br. Whitaker has finished his work; but not until he could say, "in the name of our God we have set up our banner" on every hill and dale. The labors of Lou Do and the other young men who went from Bassein were principally among hill and mountain villages, containing from seventy to two hundred inhabitants each. As the fruit of their labor, more than two hundred have been baptized; and more than two thousand brought under religious and school instruction. They have given up their heathen customs, and many of them, though not yet baptized, have already given evidence of repentance and faith in Christ. Seven of the young converts came down with Lou Do

*See *Magazine* for March, 1857, pp. 81, 82.

to spend two or three years in one of the Bassein schools, and then return to teach and preach among their own people. Thus we have the promise literally illustrated, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

How the Karens managed a Debt.

After one of the young men from Toungoo had given some account of his own people and the work among them, the Committee of the Home Mission Society gave in their report. They stated that six men were ready to receive appointments to go and labor as missionaries; that the three young men who had been to Toungoo had returned in debt; that paying them and the other missionaries had exhausted all the funds, and left the treasury in debt ninety rupees.

As this is the first time the Home Mission Society has been in debt since its formation, the announcement of a debt created at first a little despondency; but instead of passing a resolution to retrench —to appoint no more missionaries, and to recall some already appointed, — after a little conference, they voted, promptly and unanimously, to appoint the whole six. The question was then asked, could not a contribution and subscription be taken on the spot? This idea met the approval of all, and in a few minutes three hundred and forty-seven rupees were raised,—a large portion of which was paid at once, and the remainder pledged to be paid within three months, —thus more than paying the debt and providing for the six missionaries for three months to come.

All then united in a season of thanksgiving and prayer, and thus closed a meeting of interest and profit to all present.

PROME MISSION.

LETTER FROM MR. SIMONS.

From the annual report of the mission, which failed to reach the Rooms in season to be incorporated in the Annual Report of the Executive Committee, see Magazine for July, p. 249, we take the following extracts.

Annual Report.

Prome, January 26, 1858.—In January last I visited Thayet, taking with me Ko Poo, who with Moung Hnin went to Moukten and spent a month in preaching at the several villages on both sides of the boundary line as far as Thabalah, a large and populous village. Moung Chin accompanied them on their visit. On their return they spoke encouragingly of the disposition of the people to hear the gospel and receive tracts. I was myself absent a fortnight.

Soon after his return from this journey, Ko Poo was attacked by cholera. Before he had recovered his strength, his house was assailed by robbers and burned to the ground. The shelter to which he retreated, with his wife and daughter, was visited a few nights afterward by the same persons, and robbed of a gun and other articles of value that were left. Ko Poo suspected that the robbers were hired to commit the assault by the headman of the district, for the purpose of breaking up his work there as a preacher of the gospel.

A good old man, a member of the Prome church, living a few miles off in the country, had been ill sometime with fever. Finding himself growing weaker and weaker, he wished to be brought in a cart to see us before he died. We gave him medicine, which afforded him a little relief; but he had the impression that he should not be well again, and returned to his home and soon died. When he was about to die, he gave strict directions to his relatives, who were all ignorant idolaters, that they should not allow any poongee to come to his burial, for he died believing in the Lord Jesus Christ as his Saviour.

The labors of Moung Chin at Moukten have been blessed. Five persons, — two Burmese and three Kyens, have been baptized by Moung Yan Gen, of the Thayet station, and there are a few good inquirers. One of the Kyens reads Burmese, and promises to be a useful man among his people.

My last visit to Thayet was in September. I was absent only a week, and left one of the assistants to attend to the visitors who might come to the house. Four persons have been baptized at Thayet. One of them says that the first time he heard of the Christian religion was from a blind man and the person who was baptized years ago, by Mr. Brown in Menhlah.

There have been two deaths at Thayet.

Moung Hmong, who was stationed at Allan Myo, has spent several months in visiting the villages on both sides of the river, between this and Meaday. This work has been the sowing of the seed of the kingdom beside "all waters." He speaks of having met with good inquirers, but none as yet sufficiently enlightened to give up the worship of idols for the service of the true God.

At Woontenzike there are a few candidates for baptism. They have been hindered from coming forward on account of a difficulty existing between the pastor and one of the leading members, arising from a family connection. This, it is hoped, will be amicably settled, and the candidates come forward and be baptized.

There are some good men at Enmah. Ko Sau Poo seems to be imbued with the right spirit. He says he could not rest if he did not tell others, his relations and neighbors, all he knows of the Bible. He has been the means of bringing forward three of his relations, two brothers and an uncle, who have been baptized at Enmah, and two at Prome. He is, I trust, a burning and shining light.

One of the assistants a short time ago visited the Karen station at Payokemau. A few candidates there will soon be baptized. Others are considered good inquirers.

The labors performed at Prome have been similar to those reported last year. The communion season is every three months. On one occasion, we had, besides the Burmese, several Karens, three Kyens, and one Shan. The number baptized is nine; among them were three Kyens. One, the wife of Moung Ghyee, who was baptized more than two years ago, has her face tattooed. In the jail there is a Kyen who professes to believe in the Lord Jesus Christ. Two members have died. The inquirers reported last year are still holding back. They call themselves konge tabee (disciples on the bank), and the members of the church, yay tabee (disciples in the water.)

Mah Bau, one of the female members, continues her school at her house in the city, and has from ten to twenty scholars, half of whom are girls. She brings as many as she can with her to worship on Lord's days, and supplies them with catechisms and other suitable books.

Moung Shwe Lan has been employed to teach a school in our compound for a few months during the rains. The average attendance is about fifteen, mostly children belonging to the members of the church.

The Karens from Tayokemai came to see if any thing could be done in the way of teaching; but as they would be obliged to be dependent on us for their board as well as their tuition, and we had no funds for this purpose, we had to send them home again.

FRANCE.

LETTER FROM MR. ———.

Baptism of five Persons.

D——, July 27, 1858.—The first Sabbath in this month we had a delightful occasion. We had the pleasure of receiving into the church five persons, who made a profession by baptism of their faith in Christ and of their desire to live for him. Three of these persons, one man and two women, have always been considered highly respectable and above reproach. But they have been convinced that their righteousness is only filthy rags in the sight of God, and they have fled to Christ to be clothed with the robe of righteousness, in which alone they can stand in the judgment. The two others may be viewed as brands plucked out of the fire. One of them is an intelligent young man who had plunged into pleasure, and

squandered his gains and wasted his health in debauchery. He was led to read the Bible by seeing passages from the gospel quoted occasionally in the political journals, and in that book he found salvation. He experienced the work of grace on his heart some months since, and I hope he will do well. The other person is a widow, whose conduct has not been perfectly correct,— one of those people of abandoned life, to whom our Saviour loved to preach the good news. But she has had the bliss of coming to the knowledge of Him whose blood cleanses from all sin, and she now shows herself a zealous convert and anxious to glorify God.

Thus we have cause to rejoice that some lost sheep have been found and brought back into the fold.

Additional hopeful Cases—Trial of Faith.

I might have baptized others, but I preferred to wait. For instance, some days before the baptism just spoken of, a man who has attended our worship several years came to tell me that he wished to be baptized. I asked him if he believed himself converted, and how long since. He then told me that several weeks ago the thought of eternity was strongly impressed upon his mind, which roused him from his indifference; and that since that time he felt himself a new man. I expressed to him the joy I felt in view of what he had told me, but I advised him to delay his baptism till he had time to evince, both to himself and to others, that what he had experienced was genuine conversion. He thanked me for my advice, and expressed his approval of it. I hope he has truly passed from death unto life, and that we shall by and by receive him into our fellowship. Another man also asked baptism, but as we did not know him sufficiently, in consequence of his living some leagues distant, I advised him to offer himself to Mr. T ———'s church, who has better opportunity to become acquainted with him.

But the pleasure experienced at our *baptisms has not* been unmingled. It has been marred by the thought that I must soon leave this flock, who are tenderly attached to me, to fill the place of br. F. The brethren feel forsaken, but most of them agree that it is necessary for me to go to ———, and they regard my removal as a severe trial through which God calls them to pass, and they say, "Not our will, but thine, O Lord, be done.

The brethren here have hired a house for a place of worship, and they propose to pay the rent of it themselves. May God watch over this church, and strengthen it, and cause it to increase in numbers and in graces.

Conversion of Catholics.

I have recently been to see Mr. T——, who is in health and encouraged in his work. He baptized two persons some weeks since, and will probably baptize others soon. I visited there two very interesting families. One is composed of four persons, a short time since zealous Catholics, but who abandoned their error as soon as the truth was made known to them. They threw away at once their beads, their crucifixes and their relics, and no longer wished for any thing but the Bible. They are very regular at worship, and manifest the best feelings. The other family consists of a man and his wife, who have just given themselves to the Lord. Their conversion is remarkable. The husband, being sick, loved to read for his amusement. His wife, having heard the Bible spoken of as a book of history and relating accounts of battles, procured it for him. He read it through from beginning to end, and was especially struck with the Apocalypse. Till that time, he and his wife had lived without religion and far from God. But in reading the Bible and hearing the threatenings of Jehovah, they began to be alarmed. To escape from condemnation they fled to their Catholic superstitions, they went on pilgrimage, and the like. But He who said, "They that seek shall find," did not leave them in their error. He caused them to be brought into contact with persons who knew the truth, and w

unfolded it to them. Great was their astonishment when they were told that their religion was false and contrary to the gospel of Christ. They were not slow to be convinced of it. They saw the truth as it is in Jesus, they received it with joy, and now, notwithstanding the opposition of their relatives, they desire to serve the Lord who has revealed Himself to them, and whose wrath they no longer dread, having been reconciled to Him by the blood of the cross. The Lord be praised for his compassion towards sinners. Let us rejoice that He has been pleased to visit these souls with his salvation. May He visit many more.

MISCELLANY.

ON TRANSLATIONS.

BY THE REV. JOHN NEWTON, SARATHU, INDIA.

Reasons for Translating the Scriptures.

The first and great duty of missionaries, doubtless, is in a public and formal manner to proclaim to men the good news of the kingdom of heaven. But they are also, in other ways, as they have opportunity, to instruct the unevangelized, and labor to bring them to the obedience of the faith; and it is obvious, that since the art of printing has become available, one of the most simple and effectual methods of doing this, in countries where the people are educated, is to prepare, and bring into use, a sound and judicious Christian literature. The pagan inhabitants of some countries, being in a state of perfect barbarism, cannot of course be acted upon in this way, till they have gone through the prior process of being taught to read; but where the art of reading is already understood, there is no reason why books should not occupy almost as prominent a place among the means of religious instruction, as they do in Christian communities. And where the number of living teachers is limited to a few missionaries, and a few native catechists and preachers, raised up from among the earlier converts, as is the case in most missionary fields, the circulation of Christian books becomes an object of unspeakable importance.

These books — larger and smaller — have all to be first prepared, either as *original productions*, or as translations: *and this furnishes* work to one or more *missionaries, in* almost every mission.

Of the work thus to be done, nothing is more important than the translation of the Bible. It is true, indeed, that the Scriptures were written, in the first instance, for the instruction of the church; and to the church, doubtless, they were designed to be a special legacy, from the Father of covenanted mercies. Yet, because they contain truth in which all have an interest, they may be useful to all. They record that law of the Most High, under the authority of which the heathen, as well as Christians, have been placed. They reveal that Messiah, who is the Saviour of the whole world — who has been ordained to be a source of light to the Gentiles, as well as the glory of God's people, Israel. The Bible ought, therefore, to be placed within the reach of all who are able to read it, whether heathens or Christians.

If it is said, that the truth of the Bible can be communicated to the heathen by other means, and in forms better suited to their capacity, the reply is, that no means should be left untried, of bringing them to the knowledge and obedience of the gospel. Let the truth be presented to them in every practicable manner, and in every variety of form. Let them have it, as far as may be, in public discourses, in familiar conversation, in school books, catechisms, tracts, and larger treatises; and also in the very form in which it came from the pen of inspiration.

There are some peculiar advantages, doubtless, in books and tracts which present the truth in a systematic and logical order — in those which contain a digest of what is in the Bible — in those which

exhibit particular doctrines or duties in an isolated form — in those which are intended to elucidate the living oracles; but it is also true, that the particular order and form in which Divine truth was originally expressed, are products of Infinite wisdom, and are designed to subserve ends which can be reached in no other way. There is something in the nature of man, to which the form, as well as the substance, of the Bible is specially adapted; and therefore Divine truth, in that particular form, is not to be withheld from them.

The Bible is the fountain of truth. It is the standard by which other books, professing to teach the way of life, are to be tested — the touchstone by which all religious opinions are to be tried. And, therefore, it should be accessible to all.

Besides, there is a godly simplicity, combined with an unearthly majesty and a Divine authority, in the style of the Scriptures, which can hardly fail to impress the mind of any serious reader, whether a Christian or a heathen; and therefore to place them in the hands of serious and honest heathens, is perhaps the best means, oftentimes, of bringing them to a conviction of the truth of what God has revealed.

But for native converts also, and for churches organized in the midst of the heathen, the Bible is needed in their vernacular tongues. For these, indeed, it is indispensable; and the sooner the work is effected, where such churches exist, the better for the interests of Christian piety.

Books and tracts, then, containing a defence or exposition of Divine truth, either elaborated from raw materials, or transferred bodily from other languages, are needed, at an early date, in the language of every pagan nation where an attempt is made to introduce the religion of the cross; and among these, in an especial manner, is the Bible needed. Such appears to be the judgment of all Protestant *missionaries; for*, everywhere, the *translation of the* Scriptures, and the preparation of other books, are found to engage their early attention.

Qualifications of a Translator.

The translation of the Divine oracles, however, is by no means an easy task; and in general it may be said, that in the first essays made at it, in any language, neither perfection, nor a near approximation to perfection, is ever to be expected. The difficulties divide themselves into three classes: first, those which pertain to the circumstances of the translator; second, those which are inherent in the nature of the book to be translated; and third, those which grow out of the idiomatic peculiarities of the language into which the translation is to be made.

First: the difficulties which pertain to the circumstances of the translator. In order to appreciate these, the qualifications of a good translator must be noticed; and it will be obvious that the happy individuals who combine all these, are not always the men upon whom this important work necessarily devolves.

1. A translator should be thoroughly acquainted with the original languages of the Bible. All our ministers are supposed to have a competent knowledge of these languages for the ordinary purposes of interpretation; but it is only a few who attain such eminence in studies of this kind, as the work of translation calls for; and these few are not always the men who offer themselves for the Lord's work in foreign lands.

2. He should have a practical acquaintance with the language into which the translation is to be made. This is an acquirement which, in the case of every foreigner, must always require years of practice, as well as of study; and it can seldom be safe, even for the most experienced missionary, in a work of so much importance as that of translating the Word of God, to dispense altogether with the aid of intelligent natives; for how well soever he may be versed in the language in question, he will always be more or less liable to the error of substituting, for vernacular modes of expression, those

which belong rather to his mother tongue. Besides, it is often difficult for one to satisfy himself about the best way of expressing a thought, in his own language; much more must this difficulty be felt in a language comparatively new, and only partially learned. A knowledge of the native dialect being indispensable, it is obviously out of the question for a missionary to attempt much in the matter of translation, till he has been many years in the field. If good native assistance, or the help of a previous, though imperfect, version can be obtained, then, it is true, one may commence, and do a good work, even before he has acquired a full mastery of the language; but not otherwise.

3. A translator, besides having competent literary attainments, should possess a clear head and a cool judgment, so as rightly to apprehend the scope of a passage, and to perceive the force of the particular words on which the drift of an argument or a discourse often hinges. He ought, in fact, to have the mental qualities, and also much of the furniture, of a scriptural theologian. He should understand the whole drift of what the Bible teaches; for no one can be certain of translating correctly what he does not pretend to understand. The man who is in doubt about the meaning of the sacred text, will meet with difficulties at almost every step in his progress; and the man who interprets it erroneously, will produce an unfaithful translation. Scholastic learning, or mere soundness in the faith, will not suffice. One may be well schooled in systematic theology, and be able to teach the truth with sufficient accuracy in a discursive way, who yet for want of a clear, logical mind, and independence of judgment, will make but a poor interpreter of Scripture, and therefore, a poor translator.

4. The next qualification to be mentioned, is a capacity for nice discrimination; so as to be able to seize upon the exact shade, or shades, of thought intended by the writers, in pregnant passages; and to select the very words which may be best adapted to exhibit these to the reader.

5. A translator should be so free from the influence of sectarian feelings, as to be willing to let the Bible speak a language which, perchance, may not appear, at first sight, to teach the doctrine or polity that characterizes his branch of the church; and which may be truly and orthodoxly interpreted only by a comparison of one text with another.

6. To interpret truly, and therefore to translate accurately, a man should be full of the Holy Ghost; for those only who have an internal teaching of the Spirit, nay, those who, in consequence of the indwelling of the Spirit, and his all pervading influence, are kept in a state of high spiritual susceptibility, can be expected to appreciate the more mysterious truths of revelation, or to recognize them, as they occur at intervals in the written word. Other things being equal, no one is so competent to explain what another says, as a friend who is like-minded, and who is in habits of intimate communion with Him. No doubt ordinary Christians, having the other qualifications spoken of, might produce a version of great value; yet not so perfect a one as if, in addition to those qualifications, they were imbued in a high degree with the spirit of Christ, and lived on terms of holy intimacy with him. It need not be said that, in this respect, all translators have not an equal advantage.

Nature of the Work.

The second class of difficulties encountered in translating the Scriptures, are such as grow out of the nature and character of the volume to be translated. It is an inspired book; and therefore a translator can never feel so much at liberty to vary the forms of expression, with a view to greater perspicuity, as he would, if engaged on a human production. The subjects treated of are connected with man's highest interests. The truths revealed in the Bible, are those on which our eternal life hinges. A translation ought, therefore, to express neither

more nor less than the Holy Ghost intended.

The thing is, to give the inspired thought itself which each verse embodies, without perversion, addition, or subtraction. Yet this is obviously no easy task, even for one who has all the qualifications which the best translator can be expected to have; because

1. From the mysterious nature of the subject, the use of ambiguous words, the peculiarities of Hebrew and Greek idioms, the unusual style of some of the writers, or their peculiar modes of reasoning, or their indirect allusions to the unknown usages and institutions of ancient times, the exact meaning of the original text is often somewhat obscure. A celebrated translator, who seems not to have apprehended the truth of that mysterious union which subsists between Christ and his people, has translated the phrase, "in Christ," in Rom. viii. 1, "in the faith of Christ;" intending thus to make the meaning more clear. In the same version, the word in Col. i. 15, which our translators have made "first born," is rendered first producer, and instead of "knoweth no man," in Mark xiii. 32, we have "no one maketh known." The object of the translator, in the last two instances, was to save appearances in relation to the divinity of Christ; and he believed that his renderings did no violence to the original words. The question is one both of theology and philology. Where the English Bible has "spirit of holiness," in Rom. i. 4, some versions, on the supposition that it refers to the third person of the Trinity, with the view of removing all obscurity, read "Holy Spirit." One version says, in Matt. v. 5, "Blessed are the meek, for they shall inherit that land;" meaning probably, the heavenly land. Several translators, uncertain about the meaning of *pasan ten gen* and *holen ten gen*, in Matt. xxvii. 45, Mark xiii. 33, and Luke xxiii. 44, have in the two former made it mean the whole land or country, and in the last, the whole earth. Similar difficulties, arising from the ambiguity of words in the original text, are often encountered in the work of translation.

2. There is a diversity of opinion among the learned, with regard to the true reading of certain texts. Not that the different readings are ever of such a character as materially to affect the sense in any important passage, or to throw doubt upon any doctrine or duty of revelation; but such as they are, every translator must discriminate between what is genuine and what is spurious, either by following throughout some one of the most approved editions, (which might not always be safe), or by selecting from different editions, according to his own judgment of each case as it arose. The latter course would be the most satisfactory, though it would involve a heavy responsibility; and in such a country as India, where several independent versions, in different languages and dialects, are circulating together, there would be danger of exhibiting in these, such diversities as might, to uninstructed readers, be an occasion of stumbling. In the versions of North India, for example, though there is generally little deviation from the Textus Receptus, one edition of a certain version was published, in which most of the emendations of Griesbach were adopted, even to the rejection of the first eleven verses of the eighth chapter of John. The difficulty is to make sure of the true readings, in all cases, and then to unite in them all the translators in each particular field.

3. The meaning of difficult passages is sometimes ascertained by comparing them with others in which the same words are used. Important words, therefore, should always be rendered by the same terms, except where the sense obviously forbids. To secure this uniformity, the greatest care is required, and an amount of labor must be performed which few would have the patience to submit to. Indeed, the thing is scarcely ever attempted. Even where the original has whole sentences alike, word for word, the versions sometimes make them as different from each other as they well can be.

Such is the passage from Is. vi. 9, 10, quoted in Matt. xiii. 14, 15, and Acts xxviii. 26, 27. One of the Hindustani versions renders it, in Matthew, after this fashion: "Ye shall indeed hear with the ears, but shall not understand; ye shall see with the eyes, but shall not perceive: For the heart of this people has become fat; and with their ears they are deaf; and they have closed their eyes; lest they should see with the eyes, and hear with the ears, and understand with the heart, and incline, and I should heal them." The same version, in Acts, makes it thus: "Ye shall indeed listen, to hear, but ye shall not understand; ye shall look, to see, but there shall be no perception: Because the heart of this people is languid, and their ears are deaf, and they have closed their eyes, lest they should see with the eyes, and hear with the ears, and understand with the heart, and turn, and I should heal them."

4. Obscurity often arises from a want of proper artificial divisions in the text. The common division into chapters and verses, though in the main correct enough, is often very erroneous; and so is liable to mislead the reader. In the absence of inspired indices, every interpreter must exercise his own judgment in settling the natural divisions of the text. To a translator, this is particularly important; because on it depends, not unfrequently, the rendering of words which affect the signification of entire paragraphs; and to be able rightly to paragraph the Bible, evidently requires a thorough knowledge of its contents.

5. The largeness of the work constitutes another difficulty. To translate the whole Bible into a foreign tongue, is too much for any one man of ordinary capacity, unless he can be so freed from other cares as to devote a series of years exclusively to this work. But while the number of missionaries is so disproportionate to that of the people who depend on them for instruction, few can be spared long enough from the daily duties of the *school-room*, the chapel and the highways, to give anything like undivided attention to the business of translation.

Peculiarities of Language.

The third class of difficulties, are those that grow out of the idiomatic peculiarities of the language into which the translation is made.

1. Languages often differ so much from each other in their structure, that a literal rendering from one into another, would produce only an unintelligible jargon. In such cases, it is obvious that the forms of speech must be changed. The Scriptures are valuable on account of the truth they reveal to men. The chief thing to be aimed at, therefore, in a translation, is to exhibit the ideas of the original, in the most lucid form that can be safely adopted. To secure this end, the modes of expression used in the original have sometimes to be sacrificed. This is a common sense principle—one that every translator acts upon. It is the spirit, not the letter, that gives life. It is the truth itself, that sanctifies, and not the words used to convey the truth. Yet, in changing the expressions of a writer, there is always danger of giving at least a slight variation to the thought itself. This difficulty meets one particularly in the Epistles of the New Testament, where the sentences are sometimes so long, and so involved, that nothing short of dissection, and a sort of reconstruction of them, will suffice.

2. The metaphors of the Bible are sometimes used by Gentile nations in different senses from those in which the Hebrews used them; so that a literal translation, in such cases, would convey erroneous ideas. Some of the nations of India, for example, by the term 'hard-hearted,' would naturally understand 'courageous,' and regard it as a virtuous trait of character.

3. In some of the languages of India—perhaps all of them—much importance is attached to what are called honorific modes of speech. The use of the second personal pronoun, for example, in the

singular number, generally implies contempt of the person spoken to. On this account, the use of the plural number, in addressing a person, is almost universal. And when a person of superior rank is addressed, it is considered necessary to employ terms (both pronouns and verbs,) of still greater respect. A departure from this usage is so offensive to the mass of the people, and especially the more learned among them, that at least one translator has ventured to substitute the honorific forms for the more simple phraseology of the inspired authors.

4. Another difficulty arises from the want of suitable terms, in the languages of the heathen, to represent the peculiar theological and ecclesiastical ideas of revelation. The heathen have their gods many, and their lords many, all designated by different names; and the difficulty is to choose from among them a name that may serve properly to designate the only living and true God. Or, if they have the idea of one Supreme God, to whom all the others are subordinate, they still have him clothed with attributes so unworthy of the Divine nature, that the application of the name by which he is known, to the God of the Bible, would be certain, at first, to convey to their minds an erroneous idea of what he really was. The same thing may be said of words to denote heaven, hell, atonement, salvation, holiness, &c. The missionaries in China have had more trouble perhaps than any others, in agreeing upon a word to designate the Supreme Being; there being nothing current in the language, against which serious objections might not be urged. The missionaries in North India long debated the question, whether the word Jehovah, as the distinctive name of the true God, should be transferred, as a proper name, or translated, as in the English Bible, by a word signifying Lord. The former plan, adopted in some of the earlier versions, was advocated by most — perhaps all — of the American missionaries; yet the opposition was so strong, that the Bible Societies decided in favor *of translating the word.* The general principle, in matters of this kind, is to use such terms as most nearly approximate the Christian idea, and depend on a comparison of passages, and the teachings of other books, and the oral teachings of the missionaries, for an explanation of them.

5. In the Urdu language — that which is more used in the north of India than any other—translators are met by another difficulty. The language is compounded of ingredients taken from the Sanskrit, the Hindi, the Persian, and the Arabic; and, in the estimation of the learned, the elegance of an Urdu composition is generally in proportion to the quantity of the Persian and Arabic elements it contains; while to the common people, a large admixture of these elements is sure to make it in a measure unintelligible. It is not easy, therefore, in preparing a version of the Scriptures for general use, to keep in the middle way, between a style too high for the unlearned, and too low for men of literary taste. On this subject, much difference of opinion has prevailed, and, as a consequence, several versions of the New Testament, in Urdu, have been prepared and brought into use.

Method of Proceeding.

In translating, the method of procedure is not in all cases the same. Sometimes the original text is taken, and the translation made directly from it, the English and other versions being freely consulted. This is done by the missionary in conjunction with a native assistant, or, in the first instance by the missionary alone; a native being afterwards employed to criticise the work in respect to its literary merits. Sometimes a rough translation is made by a native assistant, from a version already extant in one of the other languages of the country, or from the English Bible, and afterwards corrected by the missionary, on comparing it with the original. Thus corrected, the whole is submitted to the same assistant, or to others, with the view of guarding against idiomatical errors, and injudicious words, or unhappy expressions. In some cases,

the work of one missionary with his assistants, passes under the review of other missionaries, and is thus further improved, before it goes to press.

On heathen ground, the Bible is always translated, and published, at first, by piecemeal, the parts that are deemed most important, or best adapted to the circumstances of the heathen and of young converts, having the precedence; such as the Gospels and Acts, Genesis and a part of Exodus, the Psalms, some of the Epistles, &c.; and it often happens that many editions of these are printed and circulated before the whole Bible, or even the whole New Testament, is ready for publication.

Main Requisites.

A large portion of the works prepared by our missionaries, consists of translations. These are useful; but what is chiefly required for India is an original native literature, adapted in every respect to the circumstances and the genius of the people. And the same thing is probably true of every other mission field.

It is clear, therefore, that to every mission some at least should be sent, whose natural abilities and whose literary attainments are of the first order. There is work to be done in every mission, which never can be well done by any but strong men; and the church should see to it, that such men are not wanting at the time and place in which their services are called for.

But by whomsoever this work is done, it is obvious, in view of the difficulties attending it, that the special guidance and assistance of the Spirit of God are required for its successful accomplishment. Let the prayers of the church, then, when offered up on behalf of the cause of missions, have a distinct reference, sometimes at least, to this particular department of labor. All missionaries need the prayers of God's people; and, certainly, not the least among them, those who are engaged in translating the Word of Life.—*For. Miscellany.*

RELIGIONS AND SUPERSTITIONS OF CHINA.

Chinese Theatres.

In China, theatrical exhibitions form an important part of idolatrous worship. The principal and professed object of theatres is to honor or propitiate some god or spirit, which is supposed to be present in an image, or tablet, or paper engraving, to which is assigned the most prominent and honored place. In front of the object of worship may always be seen a table spread with sacrifices or offerings, in order to satisfy the palate, as well as the eyes and ears, of the unseen spirit. Plays are performed in temples, in private dwellings, in the street, and by the road side. Temples of every kind have each a stage or platform in front of the idols, designed particularly for theatrical purposes. Wealthy families have a temporary stage erected in the large interior court. Sometimes a family, or several families together, have a stage erected on a vacant plot of ground near their house. In business streets, theatricals are frequently exhibited in front of a shop for the benefit of its trade, in which case a stage is erected across the street, the floor being sufficiently high to allow the people to pass under it. The expense of these exhibitions is borne by the temple, shop, family, or families which contract for them. Friends receive special invitations, and have seats assigned to them and a feast provided for them. Any one may be present who is willing to stand in a crowd as a common spectator, and the greater the number of these outside observers, the better pleased are those who give the entertainment.

Occasions on which Plays are performed.

The times or occasions of these theatres are very numerous. On the birth-day of a god, a theatre is given to that god, in the temple belonging to it, by the neighborhood or village connected with the temple. On many of the festivals, theatres are performed in the ancestral temples. The birth-day of a parent, either living or deceased, may also be

celebrated by a theatre. Theatres are often given in consequence of vows. In times of conflagration, persons frequently fall on the ground and promise a theatre in honor of a fire-god, in case their dwelling is protected. This kind of theatre is called *sie ho hi*, thank-fire theatre. In times of peace and security, a person or neighborhood often provides a theatre to avert future calamities, called *pau ngan hi*, secure-tranquillity-theatre. The noisy ceremonies of finding hungry ghosts, described in a former letter, are generally terminated by a theatre, called *en jing hi*, tranquillize-gods-theatre, which is intended as a kind of apology to the local deities for making so much disturbance in the places which they preside over. The birth-day of the reigning emperor is celebrated by theatres of several days' duration, in the yamuns or public offices. Other occasions for theatres might be mentioned, but the above are sufficient to give a general idea of the whole.

Character of the Plays.

The plays performed present much which strikes a foreigner as whimsical and ridiculous. Still, making allowance for the difference of national taste and literary attainments, they differ less from corresponding performances in the west, than might be expected. Some are historical, presenting events and characters of former dynasties; some are purely fictitious; some are the productions of the past, and some of the present age. They are regarded by the people as aids to virtuous living, as the characters represented generally meet with their just deserts of rewards or punishments. The various kinds of costume employed differ widely from that used at the present day, and are oftentimes exceedingly grotesque and ludicrous. The performers recite their parts in a high drawling soprano tone, which, though unnatural, and never used in common conversation, is required by Chinese taste in theatres. These exhibitions are characterized by an undue amount of *action*. The performers are *continually advancing* and retiring, bowing and gesturing, twisting and turning. They often engage in loud altercations, violent gesticulations, and severe conflicts, which, though we might suppose they would only excite laughter, seem well calculated to inspire awe in the mind of Chinese spectators. The termination, not only of each act or scene, but in some cases, of each sentence or paragraph, is marked by a flourish of gongs and other musical (or rather, to our ears, unmusical) instruments. The plays, being composed and recited, for the most part, in the terse written language of China, are very imperfectly understood, even by literary men. The meaning is derived, not so much from what is heard, as from what is seen. The auditors are also assisted by occasional sentences spoken in the colloquial dialect, and by additional explanations from theatre-going people in the audience. It is but just to say, with reference to the morals of Chinese theatres, that their most objectionable feature is their connection with idolatry. Vulgar and immoral plays, though not unknown, are comparatively rare; and, being proscribed by law, are generally found only in obscure villages in the country. Theatres, like almost every thing else in China, have evidently deteriorated, and the natives often remark of them, as of other things, "they are not what they were of old."

Actors.

Play actors, being employed to amuse and serve the people, are regarded as an inferior class. In Ningpo, the conduct of theatres falls exclusively to a proscribed class, who are the descendants of a family which formerly fell under the displeasure of the emperor. Females, as a general thing, do not appear upon the stage; but men sustain the parts of female characters, with a singular imitation of their voice and general appearance. Children, from an early age, are carefully taught to observe all the niceties of voice and gesture, regarded as so essential in their profession; and are required to commit to memory an immense amount of matter,

with the greatest accuracy. Proficients in the art of play-acting become teachers and heads of companies. Children designed to follow this mode of life are indentured to these teachers, with express stipulation, that, if the child is beaten to death, his life shall not be required at the teacher's hands. This provision is made, because it is supposed that excellency cannot be attained in this branch of learning without constant and severe castigation. Poor children doomed to this life of servitude get very little sympathy, as their sufferings are regarded as a necessity of their condition, and they are expected to get used to them. They have also the satisfaction of knowing that they are only treated as their master was before them.

A theatrical company generally sells its services for a year to some wealthy individual, who furnishes them with an outfit, and employs a superintendent, whose business it is to keep them employed, and collect pay for their services. These companies consist of from ten to sixty persons, and their services may be engaged for from three to twenty dollars a play. Several plays may be performed by the same company in a day, and plays are often continued for several days in succession in the same place. Sometimes a wealthy individual employs a theatrical company for a definite length of time, for the special amusement of himself and his gods. These actors, being despised by their countrymen, have little respect for themselves, and find their place below mediocrity in the scale of morals.

While it may well be a matter of surprise and rejoicing that these theatres are not worse in a moral point of view than they are, we cannot but notice the masterly art of Satan, in infusing into this almost sole means of popular recreation and amusement the poison of idolatry. So universal and frequent are these theatrical exhibitions, and so well suited to national tastes, that the people have little time or disposition to meet together for other purposes; and gatherings for the purpose of listening to public addresses and harangues are almost unknown.

Observances connected with Theatres.

There are other observances closely connected with theatres, which, in these already protracted letters, will have to be passed over with a bare reference to them. The ceremony, called *pai tsi*, consists in making a collection in the temple belonging to any neighborhood, of all the curiosities, ancient and modern, which can be obtained. These are tastefully arranged in different parts of the building, and large crowds assemble for days in succession, to witness and examine them.

Idolatrous processions in honor of different gods occur frequently during the year, and are attended with a great display of pomp and finery, and an immense outlay of money. Idols are borne on men's shoulders at the head of the processions, followed by crowds of men and boys, bearing aloft any object which will strike the gaze of the beholder, or add to the interest and novelty of the scene.

A particular description of the different anniversaries and festivals in China, would throw much light on Chinese character and manners.—*J. L. Nevius, in Home and For. Record.*

OTHER MISSIONS.

BANGALORE.

Mr. Rice, of the London Missionary Society, gives the following view of the progress of missionary work in the field where he labors, in Southern India.

When looking at the progress of mis*sionary* work in this country from year to year, one is sometimes apt to be discouraged at the comparative smallness of the results. But a wider survey produces a very different impression. On resuming my work here, it was natural to look back to the state of missions in this part of the field when I first arrived at Bangalore, twenty years ago; and

the result of the retrospect has been cheering to my own mind; it shows the advance that has been made since that time to be considerable. Then the entire number of missionaries laboring among the 5,000,000 of people who speak the Canarese language was only five; now there are thirty, i.e. including missionaries of all denominations. Then, there does not appear to have been a distinct Canarese church formed, except at this station, where there were nine members. There are now ninety-two baptized persons in connection with the Canarese congregation here, and 162 with the Tamil. The number in the native churches of all communions throughout the Canarese country now amounts to 1884. At four of the stations these include a considerable number of Tamulians; how many, does not appear. The youth under instruction in schools could not in 1837 have exceeded 800; now, there are nearly 4000, of whom from 900 to 1000 are receiving a superior education in English, and some are training for the ministry. Progress has also been made in female education, which at that time could scarcely be attempted at all. Then, there was scarcely a native school-book in existence; now, we have some sixty different kinds suitable both for English and Canarese schools; besides a variety of tracts and other publications. A thorough revision of the entire bible has also been in great part completed. And if to this is added the number of those who have died in the faith, the extensive promulgation of Christian truth throughout the country, and the fact that much of what has been already accomplished has been preparatory work, containing within itself the seeds of future development, I think there is ample reason to "thank God and take courage." At the same time it must be confessed that the work of actual conversion from the power of Satan unto God goes on but too slowly amongst the Canarese people. A fair view of the entire state of the case, while, on the one hand, affording matter for gratitude and hope, yet should, on the other, produce humility, and lead to more earnest effort and prayer in seeking those spiritual and saving results which we are anxious to secure in far greater measure.

BOMBAY.

Mr. Harding, a missionary of the American Board, writes in the Missionary Herald:

Since the 1st of January, I have conducted a weekly prayer meeting with the native Christians, and now am beginning to hold general meetings with the people. For the present, Mr. Bowen kindly takes charge of the Sabbath morning service in the chapel, where the attendance is usually about forty. In the afternoon the service is held in the entry, or front part of the chapel. The room will hold about a hundred, and it is crowded every Sabbath. The chapel stands upon a large thoroughfare, and I think an audience might be collected at any hour of the day. Last Sabbath we had the communion in the afternoon. It was so late at the close of this service that I proposed to omit the other; but as we passed out of the door two young men met us, who had been present the week before, and we stopped a moment to speak with them. During the conversation, before we were aware of it, thirty or forty persons, passing by, were lingering to hear what was said. Such an opportunity seemed too good to be lost, and we therefore remained speaking to them from the steps till it was nearly dark, and when we closed, the audience numbered more than a hundred. My two native helpers render much valuable assistance at these meetings. Indeed I could do but little without them, and at the same time, they are unable to hold large meetings without the presence of a missionary. Sometimes a deep impression seems to be made upon audiences thus assembled. The attention of every one, for the time at least, is arrested by the great truths of religion, and we can see in many a countenance the expression, "Perhaps these things are so." At other times the presence of a few bad men, half intoxicated it may be, will seem to dissipate all salutary impressions, and the truth is turned to ridicule. At present, however, I think such meetings are calculated to do much good, and I have, therefore, commenced a similar service on Wednesday afternoons at the same place. The attendance is quite as good as on Sabbath afternoons. Besides these meetings, I have two

every week, of a similar character, in the small bungalow near the street, on our mission premises. The audiences there are not so large, but I trust some good is accomplished.

I have also commenced, as an experiment, a work among some Mahafs in the north-eastern part of the city. It is a place where our missionaries have frequently been to give instruction, and the people have always listened with respect and apparent interest. Of late, they expressed the wish to have a school established for their children, and I have rented a house in a favorable locality for this purpose. One of my assistants removed there with his family several weeks ago, and occupies a part of the house, while the other part — a large room — is used for the school, and for meeting the people, as they may be disposed to come, for religious conversation. I have great hope that good will result from this, though there is opposition from various quarters. One morning no children came to the school; a story had been circulated that I was intending to keep them in school a short time, and then take them all to America. At present, about twenty attend daily, and good opportunities are afforded, from time to time, to preach to the people.

FEEJEE ISLANDS.

Thirty years ago the name of Christ was not known in Feejee, and for some years afterwards the people appeared almost impervious to the influences of religion. But a day of visitation has at length arrived, and those who have sown in tears reap in joy. About one-fourth of the entire estimated population of the group have abandoned heathenism, and earnestly desire to be instructed in the saving truths of Christianity. The district-meeting says, "In our several circuits we have already 54,281 professing Christians." Thirty-six chapels have been built during the past year; twelve in the Bau circuit, fifteen in the Rewa, six in the Nandy, and three in the Bua circuit.' In Kandavu alone there are now 12,000 professing Christians.

Two interesting circumstances have transpired in connection with this wonderful spread of the truth. The first is the blessing which has accompanied the labors of native Christian teachers and evangelists, of which the following may serve as a specimen: — A few people, from a small island called Koro, paid a visit to Vewa, and while there were led to renounce heathenism. On their return to their own island they persuaded a few others to join them, and constituted a little company of about twenty, who desired to pray, but knew not how, and to be able to read the sacred books, but had none to read. At their request a teacher from Vewa was sent to them, who, with the exception of an occasional visit from the missionary, has been their only instructor for a period of nearly ten years. Idolatry is now entirely overthrown. The twenty Christians have grown from that number to 2,600. From among them a teacher has been raised up, who has himself become an able and successful preacher, and is now pleading the cause of Feejee in the several provinces of Australia. Of such native teachers and evangelists there are now in all about 250 employed.

The other pleasing feature of the work is the readiness of the people to provide for the support of these men. A missionary writes: "Our converts are anxious themselves to pay the teachers, and to help in contributions as far as possible. This year, by the blessing of God, we hope to clear all expenses except the missionary's salary." And again: "Our native teachers said to me, 'Now we know true that religion is getting into the people's hearts, when they are beginning to give their most precious things to God: it was never like this before.'" It is plain that things are taking the right course. A foundation is laid for a native ministry, supported by native churches. For these remarkable indications of an extensive, genuine, and enduring work of grace, many thanksgivings have been, and will still be given to Him who has thus of the stones raised up children to Abraham. With these thanksgivings there have also ascended hearty prayers for the further spread of this remarkable revival until the work shall be complete, and cannibal Feejee shall have become Christian Feejee.— *Wesleyan Miss. Rep.*

AMERICAN BAPTIST MISSIONARY UNION.

ARRIVAL OF MR. DANFORTH.

Mr. Danforth, of the Assam Mission, with his family, arrived in this country, Aug. 26.

LETTERS, &C. FROM MISSIONARIES.

Burmah.

MAULMAIN.—J. WADE, Jan. 9, Feb. 19, May 17.—Mrs. W., July 12,* 1857.—C. BENNETT, May 31.—C. HIBBARD, April 13, May 3, 18, 24.—J. M. HASWELL, Jan. 9, Feb. 28, April 12.

TAVOY.—E. B. CROSS, Dec. 26, 1857, Mar. 9, 20, 24.—T. ALLEN, Dec. 15, 1857.

SHWAYGYEEN.—G. P. WATROUS, March 5, April 20.

TOUNGOO.—F. MASON, Feb. 17, Mar. 15, 18, April 7, 13.—Mrs. M., June 3.

RANGOON.—J. DAWSON, May 15, 30.—E. A. STEVENS, Mar. 2, April 30, May 25, June 3.—Mrs. S., Feb. 25.—T. S. RANNEY, Jan. 16.

PROME.—E. KINCAID, Mar. 8, April 10.—T. SIMONS, Jan. 12, 26.

HENTHADA.—B. C. THOMAS, Jan. 13, Feb. 3, 13, Mar. 12, 19, May 10.—A. R. R. CRAWLEY, Dec. 23, 1857, April 1, May 17.

BASSEIN.—J. L. DOUGLASS, Feb. 16, April 6, 20, 23.—H. L. VAN METER, Mar. 18, May 17.—J. S. BEECHER, Feb. 26.

Assam.

A. H. DANFORTH, Mar. 12, Aug. 5.—S. M. WHITING, April 6.

Telocogoos.

L. JEWETT, Feb. 11, Mar. 2, 11, 26 (?), May 14, 15, June 5.—F. A. DOUGLASS, Mar. 13, April 22.

Siam.

R. TELFORD, Feb. 4, Mar. 1.—Mrs. T., April 24.—Mrs. S. J. SMITH, Mar. 26.

China.

J. W. JOHNSON, April 2, 14, 24.—W. ASHMORE, Mar. 23, April 12.—D. J. MACGOWAN, Mar. 10, with J., May 8.—M. J. KNOWLTON, Feb. 5.—E. C. LORD, Mar. 20.

France.

A. DEZ, May 10, June 1, July 22, Aug. 5.—J. BOILEAU, July 27.

Germany.

J. G. ONCKEN, April 24, June 8.—J. STRAUBE, Aug. — G. W. LEHMANN, May 29.

Delawares.

E. WILLARD, May 20, June 29.—J. G. PRATT, Mar. 12, April 9.

Cherokees.

J. B. JONES, May 5, July 12.

*Recovered from the Ava.

DONATIONS.

RECEIVED IN AUGUST, 1858.

Maine.

Calais, "a disciple and his wife" 22; Vassalboro', Sab. Sch., Hollis M. White 1.65; Winslow, Dea. Ebenezer Abbott 1;		24.65

New Hampshire.

Stratham, ch.		5.00

Vermont.

Burlington, ch., E. A. Fuller tr., mon. con. 33.24; Rutland Centre, ch., a few individuals 33; Vermont and Shaftsbury Asso., per Rev. O. Dodge, agent, 29;		95.24

Massachusetts.

Boston, a friend, to sup. a pupil in the Maulmain theol. sch., 30; South ch., "a friend" 2.50; Charlestown, 1st ch., Boardman Miss. Soc., F. O. Reed tr., 100; High st. ch., W. Howe tr., 4.60; Chelsea, ch. and soc., Dea. S. Bryant tr., mon. con. 75.50; Old Cambridge, ch., J. Warren Merrill, Chairman Miss. Com., 513.03; Brookline, ch. and cong., Dea. D. Sanderson tr., of wh. 21.38 is mon. con. and 50 fr. "a member," 71.38; Newton Upper Falls, Miss Eliza Jameson 25; Chelmsford, Central ch., Samson Stevens tr., mon. con. 20; West Acton, ch. 2.50; Westfield, a friend, per Rev. W. Carpenter, 1; Amherst (?) a friend 1; Berkshire Asso., George Millard tr., 2.50; Taunton Green, ch. 50; Chicopee, Central ch., of wh. 1.50 is for Karen Missions, 28.40; Methuen, ch. 25.04; North Oxford, ch. 35;	987.45	
Worcester, 1st ch., additional, 29.50; Pleasant st. ch., mon. con. 9.41; 3d ch. 17; Malden, ch., mon. con. 31; Ashland, ch. 5; Webster, ch., of wh. 2.58 is fr. Sab. Sch., for the Telocogoo Mission, 37.37.; Northboro', ch. 37; Southboro', ch. 7; Bellingham, ch. 20; Leicester, Mrs. R. Hammond 1; Lowell, 1st ch., mon. con. 43.78; collection 26.22; per Rev. J. Aldrich, agent,	264.28	1251.78

Connecticut.

State Convention, W. Griswold tr., Hartford, 1st ch., of wh. 61.05 is mon. con., 208.17 fr. the gentlemen and 40.15 fr. the ladies,	309.37	
New Britain, ch., per Rev. J. Aldrich, agent,	25.23	334.60

New York.

Gorham, "a mother in Israel" 25; Oxford, a sister 5; Hamilton, Master Wm. P. Brown		

and Miss Susan F. Brown, to give bibles to the heathen, per Rev. M. Bronson, 2; Wyoming, ch. 18.50; Lowville, Sabin T. Goodell, for the debt, 2; 52.50

Worcester Asso. 7.37; Jefferson and Gilboa, ch. 10; Summit, 1st ch. 48 cts.; Richmondville and Fulton, ch. 5.15; Westford, ch. 2.50; per Rev. O. Dodge, agent, 25.50

Washington Union Asso., West Hoosick, ch. 23.53; White Creek, ch. 22.07; E. White Creek, ch. 16; Cambridge, ch. 6.08; Mrs. Gay, 50 cts.; Mercy Shedd 2; Whitman Joslyn 2; per Rev. O. D., agent, 74.18

Union Asso., Sing Sing, ch., in part, 60 67; Tarrytown, ch. 32; Bedford, ch. 14.35; Mrs. Savage 3; Banksville, ch. of wh. 6 is fr. Sub. Sch., 25; Cross River, ch. 2.38; Carmel ch., with other donas. to cons. Aaron Gunong L. M., 43.31; Red Mills, ch., with other donas. to con. Rev. E. H. Ballard L. M., 26.35; per Rev. O. D., agent, 207.06

Hudson River North Asso., Half Moon, 1st ch. 34.75; Lansingburgh, ch. 4.50; Waterford, ch. 3.25; per Rev. O. D., agent, 42.50

Hoosick, ch., with other donas. to cons. Mrs. Elizabeth C. Grant L. M., per Rev. O. D., agent, 30.00

Cayuga Asso., Montezuma, ch. 2; Springport, ch. 10.75; Cayuga, ch. 2; per Rev. H. A. Smith, agent, 14.75

Monroe Asso., Rochester, Judson Soc. of Inquiry 11.50; Churchville, ch. 1.54; per Rev. H. A. S., agent, 13.04

Steuben Asso., Bath, ch. 2.25; Oak Hill, ch. 50 cts.; Dix and Orange, ch. 50 cts.; Reading, ch. 16.63; per Rev. H. A. S., agent, 19.88

Orleans Asso., Yates, ch., per Rev. H. A. S., agent, 4.25

Oswego Asso. 15.03; Rev. Peter Witt 25; Colosse, ch. 3; Fulton, ch. 31.62; Hannibal, ch. 6; South Richland, ch. 49.25; to cons. William B. Shaw L. M., per Rev. H. A. S., agent, 129.90 — 613.56

New Jersey.

West N. J. Asso., Upper Freehold, ch. 8; Camden, 2nd ch., by Rev. F. T. Cailhopper, 5; per Rev. S. M. Osgood, agent, 13.00

Pennsylvania.

Beaver Asso., Achor, ch. 35.25; Unity, ch. 3 04; New Bethel, ch. 4.61; Zoar, ch. 15.50; New Castle, ch., of wh. 9 51 is fr. Sab. Sch., 53.47; Harmony, ch. 24; West Greenville, ch. 1.81; Amana, ch. 50 cts.; per Rev. S. M. Osgood, agent, 138.18

Clarion Asso. 30.34; Union, ch. 8.35; Berean, ch. 8.55; Greenville, ch. 2; East Mahoning, ch. 3.94; New Bethlehem, ch. 5; Strattonville, ch. 3.25; Mahoning, ch. 5; Shiloh, ch. 1.26; Red Bank, ch. 62 cts.; Zion, ch. 1; Punxutawney, ch. 50 cts.; per Rev. S. M. O., agent, 69.81

Clearfield Asso., per Rev. S. M. O., agent, 2.25

Northumberland Asso., Rush, ch. 12.51; Williamsport, ch. 19.32; *Shamokin*, ch. 3.43; *Jersey Shore*, ch. 42.81; Clinton, ch. 50 cts.; Lewisburg, Prof. T. F. Curtis 5; Derry, ch. 7.62; Union, ch. 1; Benton, Rev. E. M. Alden and wife 1.25; per Rev. S. M. O., agent, 98 44

Pittsburg Asso., Freeport, ch., per Rev. S. M. O., agent, 7.28 — 310.96

Ohio.

Cincinnati, Miss. C. Trevor 10; Fifth st. Sab. Sch. 26; 36.00

Coshocton Asso. 20.64; Licking, ch. 40.50; Walnut Creek, ch. 14.64; Scioto Asso., 12,23; Lorain Asso., G. Olmsted 6.31; Salem, ch. 4; Salt Creek, ch. 3.50; Bird's Run, ch. 2.88; Isaac Tetrick 1; Wills Creek Asso. 10; Streetsborough, ch., of wh. 4 is fr. Fem. Soc., and 3.58 fr. Sab. Sch., 9.92; Mantua and Hiram, ch. 50 cts; Portage Asso. 3.74; per Rev. H. Davis, agent, 129.86 — 165.86

Indiana.

White Water Valley Asso., coll. at anniversary, per Rev. A. S. Ames, agent, 15.89

Flat Rock Asso., Marietta, ch., Joel Law, for the Henthada Mission house, 5; James Lemar 5; John Lemar 2; William Law 25; per Rev. A. S. A., agent, 37.00

Mt. Zion Asso., coll. at anniversary, per Rev. A. S. A., agent, 8.60

Bedford Asso., coll. at anniversary, 9.15; Bedford, ch. 5 33; per Rev. A. S. A., agent, 14.48 — 75.97

Illinois.

Upper Alton, ch., of wh. 9.60 is fr. Fem. Karen Soc., 30.20

Michigan.

Michigan Asso., Milford, ch., per Rev. A. S. Ames, agent, 5.00

Pipestone, W. Boughton, per Rev. A. S. A., agent, 1.00 — 6.00

Wisconsin.

East Troy, ch. 5.00

Iowa.

Danville, ch., Jacob Alter tr., mon. con. 10; Cedar Rapids, ch., per Rev. O. Dodge, agent, 5.47; 15.47

Maryland.

Taneytown, ch. 5.00

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AMERICAN BAPTIST MISSIONARY UNION.

NOVEMBER, 1858.

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1858.

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THE MISSIONARY MAGAZINE FOR 1858.

The thirty-eighth volume commenced with the number for January. The Missionary Magazine contains a full view of the home proceedings and foreign operations of the American Baptist Missionary Union, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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Freeman A. Smith is Assistant Treasurer, to whom communications containing moneys for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

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THE

MISSIONARY MAGAZINE.

VOL. XXXVIII. NOVEMBER, 1858. No. 11.

AMERICAN BAPTIST MISSIONARY UNION.

THE NEW MEMBERS IN OUR CHURCHES.

The year of our Lord one thousand eight hundred and fifty-eight is distinguished by many events, showing the rapid procession of the great system of Providence as it approaches its completion. Every one who began life with this century, must have observed, if he has lived with his eyes open, that the marches of the Divine administration have not been uniform. There has been, from year to year, a perceptible acceleration in their velocity, and the world, political, commercial, scientific, and moral, is sensible of the hastened movement. Great changes are quicker, and follow one another in closer succession. All things are tending earnestly towards some grand consummation, of which, if not we, those who shall come not far after us, will be witnesses. The days are at hand when shall be fulfilled the prediction:—"A short work will the Lord make upon the earth." The harvest of the earth is fast ripening, and the sickle is in the hand of the reaper. Blessed is he who is now found ever at the post of duty, working full hours; for he can now execute, in a given time, double the amount accomplished by his most industrious predecessor.

Among the events which give to this year a marked prominence in the record of the ages, is the Great American Revival, preëminently a Work of Grace. Its characteristics have been none of the terrible, but all of the amiable kind. It has not been a tempest of excitement, leaving devastation in its track; but it has been a genial mingling of sunshine and shower, spreading over a thousand fields verdure that is lovely to the eye, and bloom that sends grateful odors into the presence of the angels. None that live have witnessed such a work on so broad a scale. None who have preceded us have recorded any thing comparable to it. Along the centuries since the Christian era, there have been many conversions, and occasionally there have been revivals of great power, that have given a rapid expansion to the Christian cause, and taught the revilers of religion the supremacy of the Spirit. But such revivals have been mostly local, covering only a small area. The revival of this year has been diffused over millions of square miles, and has achieved its noiseless triumphs in the sight of millions of the people. It has not made ours a Christian nation; but it has made hundreds of thousands of our population the subjects of a heavenly kingdom, improving their characters for time, and changing for the infinitely better all their prospects for eternity. Men have marvelled at the quietness of the work, and wondered at consequents where they could see no antecedents. In all their endeavors to account for it *by reference to second causes*, they have been bewildered and baffled. An invisible

Influence, of which they knew nothing, was working wonderful reformations, and they built altars, inscribing them, "To the unknown God." That the changes wrought so silently, so effectively, so simultaneously all over the land, were actual, they could not deny. It was a new development in the working of Christianity, and though unbenefitted, they were silenced.

As a demonstration of the vitality and expansive energy of evangelical religion, this revival cannot be over-estimated. The sceptical and the scoffing, during the long period of declension that preceded it, were bold in asserting that our system had become effete, and was to be superseded by something living and more potent for good. God has shown that Christianity is still his, and has administered a rebuke which the trifiers may or may not feel. The arguments of a thousand pulpits and a thousand presses could not have so triumphantly vindicated the evangelical doctrine and the evangelical churches. God has spoken, and his enemies have his testimony in unnumbered pages, written, not with ink, but by his Holy Spirit; not in stone, but in hearts renewed and lives reformed.

The churches have been refreshed. The accession of members, large beyond a parallel, is not the only good attained. In no previous revival have the members, many of long standing, been so effectually quickened and raised to so high a plane of consecration, and holy living, and active working. Never before has the spiritual power of the laity been so brought out and made to bear in coöperation with the ministry. In this fact we see foretokens of good to the church future. The indications are most hopeful of a continuation of the good work, and of still more manifest developments of the true idea of a church as a converting agency. We misread the promises of God in the improved state of the churches, if we are not to see in coming months enlarged displays of Divine Grace.

We fervently congratulate the churches to whom we sustain special relations on the large additions which so many have received to their membership. The distinctive principles of our denomination require us to take it for granted that the churches have been careful in the admission of members; that the yet uncounted thousands of the baptized have "gladly received the word," and given credible evidence that they are new creatures by walking in "newness of life." "Born of God," they have spiritual vitality, and are living to Him, and for Him, and upon Him. "Bought with a price," they are his, and endeavoring to glorify Him with both the body and the spirit. Christ liveth in them, and henceforth they are to live, not unto themselves, but unto Him who is their Life. Having received Him, they are walking in Him, doing his will, honoring his Headship. Such is the theory of Baptist membership; a scrutinizing world will watch for the practical illustration.

Mere accretions to the quantity of a church are not always an augmentation of its true strength. Much depends upon their quality. Numerical additions are good only as they add to the mass of life, and enlarge the amount of working ability. The cases must be few where the favored churches do not find themselves strengthened by the numbers received, and feel that their increase of moral power brings with it a corresponding measure of responsibility to labor for the true end of a gospel church — *the subjugation of the world to Christ.*

What can be done, and should be done, to engage this whole body of new recruits in the service that contemplates nothing less than the world's evangelization? They are enlisted. Is it for life, and for death? Do they stand, like the docile, submissive ox, between the plough and the altar, "Ready for either?" Have they been fully informed of what their profession implies? Do they understand their own pledges of entire consecration? The churches that received them did not regard them as fit *subjects* for baptism and membership, till they had voluntarily declared that they

renounced self, and accepted Christ as both their Saviour and their King. Such a declaration was a *sine qua non* to their admission. They have entered, not blindly but intelligently, into the service of Prince Immanuel, promising before God, angels, and men, that they will be true to Him, and do not their own, but his, will. Shall the churches, and shall a watching world, see these pledges manfully redeemed? It is to be taken for granted that their pastors are showing them the field — the world — and indicating the work to be done. Their seniors, those who were in Christ before them, of course, are coöperating with the pastors in marking out work for the new laborers, and showing by plain example how it may be done. It would be interesting to look into a thousand churches, and see the processes by which pastors and deacons and others of the more experienced are training the twenties, and fifties, and hundreds of the undisciplined, but willing, disciples for their appointed service. They are doing it according to their own views of need and fitness. May God help them to do it well. We can think of no service involving weightier responsibilities, or, if judiciously and faithfully performed, promising greater utility to Zion. An unusual number of the converts are persons who have reached or passed maturity; and they have much to unlearn before they can be qualified for the work of their Christian vocation. Their hearts are renewed, but their habits are not in harmony with their new position, and no small amount of wisdom and patience will be requisite to bring them up to the gospel standard of holy living, vigorous acting, generous giving — all for Christ, nothing for self. Many are young, needing the most careful culture, that the habits they form may be strictly, eminently Christian. Fervently do we invoke upon the processes of Christian nurture the benediction of Heaven. If the demand shall be faithfully met; if the high trust committed to the churches shall be truly, earnestly honored, our people will have before them a bright future; our Zion will have occasion, as never before, to lengthen her cords and strengthen her stakes, for she will greatly enlarge the place of her tent.

How to train the entire membership of a church for the work of Christ, and keep every one active in that work according to every one's fitness and ability, is a problem upon which pastors have expended thought and prayer, and have died without reaching the solution. Many are now pondering the great question, and it is hoped that they will not be discouraged because they cannot make the ideal a satisfactory reality, but will do their utmost, hoping, by the grace of God, to approximate the desired result. The interests at issue are momentous, affecting profoundly the church future and the world future; and no endeavor should be omitted, to enlist, at a time like this, the whole "sacramental host" — every man and every woman — in Christian activities bearing the most directly on the accomplishment of the great evangelical enterprise. Wherever there may be failure, God forbid that here shall be any failure!

As in duty bound — duty to the Master — duty to his people — duty to his elect among the passing generation and the generations to come — we here put in a plea for Missions — a plea for the perishing heathen. The inquiry presses upon us, and we must be restrained by no false modesty from proposing it; — How can the multiplied and multiplying converts of this revival have their attention so directed to the claims of the heathen world as that the cause of Foreign Missions shall receive its appropriate measure of their sympathy, prayers, contributions? They will be shown work to be done in the Sabbath school, in the population directly around them, in their own county or State, in the wide and widening American Union. Heaven forbid that we should discourage effort in any field where souls may be won for Christ. But we may ask that they shall be invited to lift up their eyes, and look on the whole field, now, as never before, white to harvest; now, as never before, open to the reapers. We may ask that pastors shall show them the immensity of the unevangelized portions of the globe; and show them what their fathers in two generations have done to

introduce the gospel into the dark places of the earth; and show them how signally, at many points, God has blessed missionary labors; and show them the demand for more men and means to carry forward the work that has been so auspiciously commenced, and that lingers for the lack of laborers and of pecuniary resources; and show them the command of Christ, and the promises of Christ with respect to this comprehensive enterprise. We may ask that pastors shall furnish them with all needed information, or see that it is furnished, to enable them to judge intelligently of the wants of a perishing world, and to decide respecting their own duty, either to go to the heathen themselves as heralds of the glad tidings, or to supply liberally the means for the support of others who may consecrate to the good work their personal service. We may ask that these new thousands in our churches shall be encouraged to think of the heathen, pray for the heathen, give for the heathen. We cannot sink the subject so far as to solicit sympathy with any particular organization, or beg support for any favorite missionary policy. We plead for a Master who has told us all what to do; we plead for the heathen who are going, twenty millions or more per annum, to the pagan's grave and the pagan's eternity; we plead for the churches whose spiritual health and vigor and happiness are deeply concerned in their prosecution of their appropriate work. Men die; measures accomplish their mission and give place to something new; voluntary associations succeed for a time, and then are superseded by what the majority prefer; but the Master lives on, ever the same, and the work which He has assigned to his people remains the same from age to age. If that Master is to be duly honored, and if his work is to be done, we must all bestir ourselves, and gird up the loins of our minds, and enter the field in larger numbers and with a fuller consecration.

If the converts recently welcomed into the churches shall be rightly directed in their reading, thinking, and acting, it may rationally and confidently be expected that two results will in due time be apparent.

1. From among them will come forth many candidates for missionary service in the foreign field. The character of the revival has been such as to inspire the hope of large recruits for the ranks of the Christian ministry. We have seen brought out and made available an unusual amount of that latent power which was known to exist in the churches, but which has not been hitherto so largely developed; and the conviction has been produced, with the freshness and force of a new discovery, not only that Christ has a claim to all the talents of all his disciples, but also that He honors with success the right use of every variety of talent. Laymen have ascertained that they could render useful service in the winning of souls to Christ, and hence many a young man has had his thoughts directed to the question — "Is it not my duty to be *separated unto the gospel of God?*" Not a few in the recently graduated classes in our colleges and universities have already answered the inquiry by relinquishing their life plans, and entering theological seminaries. Others, in succeeding classes, having devoted themselves to Christ, purpose to follow in the same path. The prospect of a considerable enlargement of the number who shall prepare for the pulpit, is peculiarly encouraging, and we cannot doubt that the Lord of the harvest will detach a portion for the more distant and more needy fields. Hardly can we, in this respect, be disappointed. The revival being genuine, the result must be as we anticipate. Parents who have besought God to convert their children, and have said upon their knees that He might, in any form, take them into his own service, and use them for his own glory, will not now prove false to their pledges, but will rejoice in the opportunity to make large returns to Him who has heard their prayers and accepted their covenants. Pastors, who have found helpers in the young members of their flocks, *will hail with* joy the consecration of such coadjutors to missionary service, and *gladly anticipate* the honor of being represented thus directly and intimately in the *heathen world.*

2. Augmented pecuniary contributions must be another effect. We cannot here descend to an appeal for the replenishing of a needy treasury. We speak of what we understand to be characteristics of the revival — an advanced spirituality in the old membership of the favored churches, and an added membership whose faith stands, not in the wisdom of men, but in the power of God. On the part of the old and the new there have been solemn consecrations of all to Christ. Property has not been excepted. The ability to acquire has not been excepted. Where any thing has been truly devoted, all has been devoted. Any reserve has been a reservation of the whole. All, or nothing, is the idea. Numerous thousands have said that their surrender was entire, including themselves, all they were, all they could be, all they could do. Till there is evidence to the contrary, it is to be supposed that they were honest, sincere, earnest. What less, then, can we expect than a generous increase of contributions for the vigorous prosecution of the great work — the diffusion of the gospel throughout the world? The showers of grace that have filled so many springs, and swollen so many tributary streams, must surely have an effect upon the river of salvation, causing it to overflow, and irrigate, and make fruitful "the parched places of the wilderness." We cannot distrust the mercifulness of the revival. Its tendencies must be benevolent. We are therefore hopeful. Horeb hearts have been smitten by an invisible rod, and have opened, and thirsty nations will drink of the gushing waters. The work of the Holy Spirit presupposes precisely this result. Let pastors, and all others who have influence in this direction, see that the channels are kept open, and the rills and the rivulets kept running.

The measure of our mingled hope and solicitude upon these points we cannot adequately express. We are living, and doing our little, at a period that is to every observant Christian mind one of profound interest. Waiving all reference to aspects purely secular, we look with amazement at the moral bearing of events that have occurred during the ten months of the present year. Terrible as have been the scenes in Hither India, we see in the results that the gospel is to have access to swarming millions who have hitherto been comparatively unapproachable, rendered so, not by any impregnable barriers of Brahminism, or Islamism, but by the cupidity of an overgrown, intolerant corporation, whose revenues were derivable from the protection and countenance of antiquated errors and debasing idolatries. The supremacy of that corporation is broken; a change of policy is inaugurated; the Christian world may enter and dispense to the famishing the bread of life. And Farther India — God has appeared for her. Diplomacy, backed by power, and aided by intestine commotion, has been the instrument; but God has presided over the movements of great nations, and China, inclosing one third of the population of the globe, is open to the feet of them who bring glad tidings and publish peace! Wonderful events! How full of material for thanksgiving to the God of salvation! How indicative of Christian duty and Christian responsibility! How many prayers, extended through long years, have been summarily answered in as many weeks! God's people have asked and waited, amid the revilings of many who have inquired, "Where is the promise of his coming?" till faith began to falter, and the prospect grew dim in the thickening darkness, and at length the Breaker has come forth and shown what he can do among the ramparts of political sin and national exclusiveness. "What hath God wrought!" Let us not fail to recognize his interposition and adore Him. Neither we nor our fathers have had such occasion to raise a special Ebenezer.

Let us not in bewilderment of mind, occasioned by the greatness of such events, sink into disqualification for the great trusts which are coming upon us. Let us not be obnoxious to the reproach — "None of the men of might have found their hands." *Let us calmly interpret* [illegible] Providence, and determine our true position in

our own age and in relation to coming ages. "There remaineth very much land to be possessed." By a significant index, and by voices that speak to the inner souls of all the redeemed, we are reminded of our duty: — "Go up and possess the land." Let us dismiss other matters as impertinences, and manfully address ourselves, one and all, to the execution of the Master's command: — "Go ye into all the world, and preach the gospel to every creature."

TELOOGOO MISSION.

LETTER FROM MR. JEWETT.

Further Account of the Revival—Baptisms.

July 10, 1858. — In my last letter* I gave an account of the beginning of the work of divine grace in our mission, and of its progress to the close of April 5. The following morning, April 6, Mā Lutchmu was early at the mission house, waiting to unburden her heart. She gave a clear account of the striving of the Holy Spirit with her, told how she had been led to see the plague of her heart, and to rely upon Christ for salvation, and what unspeakable joy followed her view of pardon, and hope of eternal life.

Mā Lutchmu came to our school about two and a half years ago, and remained connected with it till the time of her marriage, which took place a few months since. Narayadu, her father, was the only believer in Anarreddy pālem. How greatly the Lord has blessed that man, the sequel will reveal. Though unable as yet to read, he has ever been anxious that his children should be educated.

The six persons, whose hopeful conversion I have attempted to narrate, desired to be baptized, on receiving Christ as a Saviour. A meeting of the church was called to hear from them a reason of the hope that was in them; and a vote of acceptance having passed, we repaired to the river-side on the evening of April 30, when the ordinance was administered to them (by Mr. Jewett), in the presence of many witnesses. It was a solemn and impressive season, as the tearful eyes of many bore witness. On returning from the baptism, Polly-appa, the father of *Changiah*, remarked, "They will soon *come in* crowds."

*See Magazine for October, p. 346.

A Mohammedan lad, now twelve years of age, was the nucleus of our boarding-school. He was brought to us a homeless boy, from the hospital, by that kind friend of our mission, Dr. Jackson, in 1849, and received the name of Charles D. Gould. He has ever been a good boy, but, like his people generally, seemed unimpressible. Those who knew him would be very slow to believe that he would ever weep without a weighty reason. In the school prayer-meeting, Tuesday morning preceding the baptism, he was seen to tremble in view of his danger. At the baptism the following Friday evening, he was powerfully wrought upon by the Holy Spirit. He was alarmed at his own delay, while seeing others who had come under gospel privileges after him, entering the kingdom of Christ before him. That solemn sight of a visible separation between them and him, which he feared would be eternal, impressed him deeply. At the following morning prayer-meeting his distress of mind was manifested by strong crying and tears. How ingenuously he confessed his sinfulness and need of the Saviour! "Too late," "the Spirit grieved," "heaven lost by delay," — those were weighty words, which pressed him to improve the present hour to make his peace with God. The next day, Sabbath, his sorrow was turned to joy, and his fears to hope through faith in Jesus.

Mary is about twelve years of age, and has been connected with our school six years. She is of a quiet disposition, timid, and slow to believe that it was for her to come into possession of so rich a treasure, yet too much set upon it to rest short of it, she was for a long time struggling with doubts and unbelief. One after another repented and believed, while she seemed to make no progress. But

showed that the word of the Lord was making progress inwardly, and laying the foundation for that hope and joy which, at length, sprung up in her heart, and constrained her to make confession openly.

Rosamond is a Tamil girl. She lost her mother when about seven years of age, and was consequently placed in our school by her father, five years since. Her term of study was ended, and an opportunity only was wanting for her to return home. Naturally thoughtless and vain, she was led by the same Spirit, though in a different way from Mary, to submit herself to the Saviour. Her conviction of sin was of shorter continuance, yet, perhaps, of equal depth, and issued in the same result of trust in Christ as the only and all-sufficient Saviour.

These three persons, having related to the church their religious experience, were accepted as members on being baptized. This ordinance was administered to them by br. Douglass, at sunset, May 7, when, we trust, good impressions were made on some of those who came to see that solemn sight. Three others had requested baptism, but were advised by the church to wait.

A Young Convert preaching Christ.

Narayadu, the father of Mā Lutchmu, first heard the news of his daughter's conversion on the Sabbath subsequent to her baptism, which brought him from his distant village to worship God in his sanctuary. He reported that his wife had recently been converted, and wished to be baptized; and that she was in advance of himself in her views of divine things. "But," said he, "come and judge for yourselves."

Mā Lutchmu, having taken the New Testament and a few tracts, such as "Come to Jesus," and "Truth for All," returned with her father to carry the gospel message to her mother and her neighbors; to read the word to those who cannot read it for themselves. She says her mother's heart was filled with joy, on hearing the word of God. "I have," said she, "done making offerings for the support of idolatry, and have put my trust in Jesus Christ." Narayadu had imparted to his wife the instruction which he heard from time to time on the Sabbath, so far as his understanding and memory would permit. But it was a bright morning in her history when her own daughter came to read to her such portions of the sacred volume as the third chapter of John, and to tell her in its freshness, the story of her conversion. "Yes," said the mother, "this is true, and besides Christ there is no Saviour. He made us. From my very birth, not knowing him, I have lived in sin; my sins are like the burden which the washerman carries upon his back." In answer to her complaint, that she was troubled and confused by Satan when she tried to pray, the daughter assured her that her case was neither solitary nor hopeless; but that all believers have to encounter the opposition of Satan; and to secure divine help in the time of need, they knelt and prayed with and for each other.

On the return of Mā Lutchmu, we sent two brethren to inquire still further as to the grounds of her hope and desire for baptism. They brought back a good report, confirming the testimony of her husband and daughter.

Several others have requested baptism; and, in the case of some of them, we can look back into the history of the past upon efforts which, after a long season of unprofitableness, we hope will prove to have been crowned in this day of the Lord's power.

To the above account by Mr. Jewett, Mr. Douglass adds, in a note from Nellore:—

Rangashiah, of whom br. Jewett has before written, (see Magazine for October, p. 347), commenced a school a month since in the village of Naindo, since which he has been here for a Sabbath, when he gave a most cheering account of his work. During the week he teaches school, and on the Sabbath goes to the surrounding villages to talk of Jesus.

PROME MISSION.

JOURNAL OF DR. DAWSON.

[The following communications from Dr. Dawson, though prior in date to that published in the Magazine for last month, communicate information in respect to the voyage up the Irrawadi, and the new capital of the Burman empire, which will be read with interest.— ED. MAG.]

Tour up the Irrawadi to Mandelay.

Left Prome on Tuesday, Feb. 16th, at a quarter past four o'clock, P. M., and about dark halted for the night at a sand-bank at the base of a range of hills above Prome. The sand bank is a continuation of the main bank of the river. No village was in sight, and the night was dark and very cold. A brisk wind from the north, blew from the hills.

18.— Reached Thayet at half past four, P. M. During the day we passed several small hamlets where the people are employed in making cutch, a gummy coloring matter obtained from the wood of a tree, which is chipped up and subjected to a long process of boiling and evaporation. Three kinds of cutch are obtained by this process, viz., black, yellow and red. It is used in the arts for tanning leather, and as a dye-stuff for producing a scarlet color. The people listened to a few words of exhortation, and were glad to receive tracts. Saw a sulphuretted hydrogen spring, issuing out of the bank. On the 19th, passed the town of Meaday, where a party of the naval brigade is stationed, and in the evening quitted the English boundary of Pegu.

23.—Yesterday we passed the towns of Maloon and Putanago. The former is memorable as the scene of a severe engagement between the English troops and Burmese in the first war between the two governments. At noon reached Men-Khla, the seat of the present Burmese governor of the frontier and of a custom-house. Mr. K. and myself called on the governor, and were treated very kindly. *A Burmese Christian family reside at the place.*

Shrine of Gaudama.

24.— Yesterday afternoon we passed the large town of Ma-ghway, the revenue of which constitutes the personal emolument of the present prime minister of Burmah, and from which he derives his title of "Ma-ghway" woongyee. It is the centre of an extensive inland trade. At dusk we stopped opposite the town of Meimboo, where we found a great many Buddhist pilgrims, who were just returning to their village homes, lying in different directions, and some five or six days' journey distant from Shway Zet-dau, the place where the footprint of Gaudama is left in the rock. This shrine has recently been visited by tens of thousands of people from all parts of the kingdom. For more than a mile, the bank at Meimboo is literally covered with boats. Shway Zet-dau is twenty miles off to the west, inland. Talked to a large concourse of people under a shed till near ten at night, and distributed tracts among them. The present seems to be the great travelling season in Burmah, and many come even from the Shan states. Recently a governor of Men-Khla was deposed, imprisoned, put into irons and ordered be executed for levying a tax on the pilgrims visiting Shway Zet-dau; but he escaped with his head by the clemency of the king, who directed the poonghyees to rescue him as he was being led out to execution. The deposed governor is now a priest.

Earth-oil Wells.

25. — Many travellers are still passing to and fro, along the river and on both banks. Yesterday morning, saw a boat load of Mai-the-lahs, or Buddhist nuns. One of them was over ninety years of age, and as fair as a European. Gave them a few tracts as our boat passed them. Stopped last night at Sa-daing, where a good company of listeners soon assembled. Yesterday we passed Nga-than-tike in the forenoon, and Was-ma-sook in the evening. Between eight and nine o'clock this morning, we passed the earth-oil

wells. Over two hundred boats were there receiving the oil. In England the demand for this article is daily growing. They manufacture out of it, candles, soap, a clear oil, a volatile spirit for burning, and a gas. The king is said to be delighted with these results of chemical science. From this earth-oil alone, he derives a revenue of three lacs of rupees a year. At night we stopped at Soolay kong, and had several poongyees in company with us.

26. — Passed Packhan-nay at half past seven, A. M. Gave tracts and spoke to the people at Packhan-nay. A fire occurred there lately, by which over two hundred houses were destroyed. Milk and fowls can now be purchased at most places along the river; formerly none were procurable. Traders receive Company's currency as well as their own, which is lead alloyed with silver. Passed Selhai at half past three o'clock, on the east bank, and saw Sike-pu (white heart), with a large gilded pagoda, on the west side of the river. Met ten large boats taking up revenue paddy from Zalin to the king. At night reached Singhoo, where a great many boats are moored to the bank. One man there obtained a tract thirty years ago, and refused to receive another when it was offered to him.

27. — For the last two or three days, the country through which we have passed appears to be very productive in indigo, tobacco and corn. Yesterday I walked nearly twelve miles over bad roads with a roll of tracts in my pocket, in order to speak to the people on the bank. Crossed sandbanks nearly the whole journey to-day, and at night halted on one where there were only three huts, inhabited by fishermen. A village is situated some distance back, called Sike tha.

Sabbath at Paghan.

28.—Sabbath. Stopped at the upper end of the old city of Paghan, the city of ruins, where, under the cool shade of a row of banian trees we assembled together for worship. Five Burmese Christian boatmen, one native evangelist, Mr. K., and myself composed the little company. It was refreshing to hear the boatmen sing a Christian hymn and worship Him who "sitteth on the circle of the heavens," the God and Father of all.

March 1.—We have now left the ridges of sand stone, which are peculiar to the left bank of the river between the earth-oil wells and Paghan, and have come to the limestone formation. Down to the very water's edge, rich vegetation is here and there visible. Piles of rocks are also passed, in which iron ore is readily distinguishable. The bright metallic points indicate the presence of the ore. About noon to-day we reached the town of Po-ko-ko, where the native preacher, Moung Yan-ghyeen, left us for the purpose of visiting his relatives, who reside about twenty miles back in the country. A kind-hearted old man called after us to wait a few minutes, which we did. He presented us with a couple of pumpkins to use on the way. From what we have seen of him on two former visits, we have reason to believe that the labors of the native preacher, with the divine blessing, are gradually unfolding to him the truth as it is in Jesus. Saw Koon Twah in the afternoon, and the village of Quay doung, a little before halting for the night. No village is in sight, and only one boat in company with us.

2.—Sandbanks on both sides of us most of the day. Tobacco and corn are grown on them. Passed one of the mouths of the Cheadwen river this morning. A creek is said to connect this opening with the main branch of that river, which is supposed to rise somewhere in the longitude of Assam. At one o'clock, saw Meen chan and passed it. A large company of fishermen were at work with their nets on a sandbank opposite the town. The country around in this region swarms with fine looking cattle. Indigo is produced in considerable quantities. Every where may be seen rows of large earthen chatties, in which the plant is steeped in water, and the dye obtained by repeated mixing and subsequent evaporation. Cap-

sicum and cotton are also grown in the neighborhood. Halted for the night at Mya nwah, where a number of listeners soon gathered around us and begged for tracts. After dark, two cavillers from the lower country called to sit and dispute. We gave them the "Golden Balance," and sent them away to study it prayerfully. Some Burmese Mussulmans also came and asked for tracts.

Yandabo—Curiosity—Interested Hearers.

3.—About nine A. M., we passed Yandabo on the east bank, and the principal mouth of the Cheadwen river on the west. Villages are seen along the banks every few miles. Soil clayey and hard. Long grass grows luxuriantly on the west side, and every now and then may be noticed scattered groves of palm trees. Remained half an hour at Pouk O, to buy bazaar. People immediately congregated around, and asked permission to examine my sack, vest, socks and shoes. They looked at my fingers, pulled out my watch, and then stared at one another, inquiring to know whether it had life in it. I allowed the old ladies to put it to their ears to hear it tick. It was a wonderful thing, and all exclaimed they had never seen or heard of any thing like it before in their lives. All now sat down in a most respectful manner to hear what I had to say. They listened with apparent interest. "These are good words." "These words are about Jesus Christ's religion." "We must look into this matter," — and such observations, dropped from them. Seeing a little parcel of tracts in my pocket, they asked what they were. In a few minutes all were begged from me, and carried off with an air of triumph and of joy. It was truly pleasing to witness the seeming earnestness and gratitude with which they obtained possession of a tract. An elderly lady brought a cup of sweet ze-thee (a kind of plum), and asked if I would accept them.

4.—During the day we passed a number of small villages. Peas were grown *in great* abundance. Charcoal is procured *in* this locality for consumption at the capital. We stopped for the night at a fishing station. The nearest village to us is Kouk-ta-long, which is three miles distant.

5. — Started soon after daylight, and rounded a long, shoaling sandbank. At nine o'clock arrived at Kouk-ta-long, where we remained to give the boatmen time to cook their rice. I went up to the village; the headman was gruff and uncivil, because I stepped on the floor of the village court-house with my shoes on. Four or five pairs of slippers were already there. I stepped down on the ground instantly to avoid a difficulty, but refused to step up again when invited. Talked to the people, who soon assembled, as they always do when a foreign stranger enters their village. Distributed a number of tracts among them. The headman felt ashamed of his incivility about my shoes, thinking I would report him at the capital.

Face of the country—Arrival at Mandelay.

The country back from Kouk-ta-long, which is about sixteen miles below the old city of Ava, is one pile of rugged, rocky elevations, upon which it would be difficult, and even painful, for the feet of man to tread. It produces nothing except rocks with which to make roads. A few miles further up, however, the character and appearance of the soil changes. It is good, agricultural land, with a plentiful supply of fruit-trees. Ava still exists, but it is only in name. Every thing there which can decay, is fast crumbling away. Near sunset, halted for the night, not far from the site of the old mission-premises. Went to look for the tomb of the first Mrs. Price, but could not find it; all has disappeared.

6. — Having made an early start this morning, passed Ava, Sagaing and Ummerapoora by about one o'clock. At three, our pleasant journey terminated, by our arrival, in circumstances of much mercy, at this new and now flourishing city of Mandelay. For the protection received, and the blessings enjoyed, our

heartfelt gratitude is due to Almighty God. May his kind hand still lead us through the journey of life, enabling us to do his holy will in this heathen land, and thus making us meet for his heavenly rest, through the merits and righteousness of Christ.

LETTER FROM DR. DAWSON.

Visit to the new Capital.

Royal City of Mandelay, March 8, 1858. — By the good providence of God, Mr. Kincaid and myself reached this city on Saturday P. M., the 6th inst. The number of days spent in our progress from Rangoon to this populous metropolis of Burmah Proper is as follows:

From Rangoon to Prome, by steamer, eight days; from Prome to Thayet, by boat, two days; from Thayet to the Royal city, by boat, sixteen days. Total, twenty-six days.

The whole distance travelled is about six hundred miles. For the first ten days, the journey was through the territory of the East India Company, and what is commonly called the province of Pegu. The latter sixteen days brought us from the boundary separating the Hon. Company's territory from the dominions of his majesty, the king of Burmah, through whose country we passed along the noble Irrawadi without let or hindrance, and apparently with the utmost political security and cordial good will of the people.

The new city of Mandelay derives its name from a mountain which stands at the north-east corner, and about half a mile distant. Besides the ordinary name by which it is called, it has recently received a historical and royal title, by which it may be distinguished in after ages from all other royal cities in this empire, which have preceded it in the annals of Burmese history. The title is, "Maha-bong-ghyee-nay-pyee-dau-ghyee," which signifies, "The great, great, great glory, and place of the rising sun."

The grand entry of the King and Court into the new city took place on the 7th day of the waxing of the moon, Wahso, corresponding to our month of July, 1857, and was accompanied by all the pageantry and display usual on state occasions.

The old city of Ummerapoora is now one unmingled mass of ruins, and, with but few exceptions, has been entirely abandoned by the people. Within the period, therefore, of eight short months, a prodigious amount of work has been accomplished here, and with wonder and astonishment a stranger may now behold a new city of about three hundred thousand souls, risen as it were out of the ground.

Description of the City.

A little over a year since, the site of the present city was one succession of verdant fields, yielding a rich and fruitful harvest of grain for the immense population of the neighboring city and villages. A wall of earth, about sixteen feet high and twenty feet deep, and spreading over a surface of two miles, has been raised up as a defensive work. The city is laid out in the figure of a square, with a temporary palace in the centre, and the streets, which are over a hundred feet broad, run at right angles. Along the sides of the streets have been cut narrow channels for conducting a stream of water, which is a great improvement over the late city. Rows of trees have yet to be planted, and efforts are being made to macadamize some of the public thoroughfares.

The houses present considerable uniformity, not only in the materials of which they are constructed, but in style of building and size. The king, princes and noblemen are all living within the walls, and all appear to have spacious premises. The new palace is rapidly going up, and around it is a brick wall, six feet thick. All the foreigners reside on the west side of the city, and the domesticated Chinese population on the south.

As soon as possible, it is the intention of the government to complete the digging of a deep trench outside of the city walls, and to face the walls themselves with a strong brick-work. On the four sides of the city, immense suburbs have

already sprung into existence, and are destined to be considerably enlarged.

Nothing can be better than the regularity with which the public roads are laid out; and in every direction whole ranges of well constructed teak and bamboo buildings may be seen. A plan has been adopted for supplying the city with water by a canal or embankment leading from the river; and, in order to procure the necessary level, the embankment extends over a distance of sixteen miles. The main channel of the river, which flows toward the southward, is three miles distant from the city; but half a mile nearer, a smaller branch has to be crossed. Countless numbers of carts are hauling bricks and other building materials in different directions, and the great extent of public works in progress renders the whole atmosphere of the region exceedingly dusty and unpleasant. The great mass of the population appear industrious and contented.

The King's Treatment of Foreigners.

Toward foreigners, of every shade and class, the government is as friendly and considerate as can reasonably be desired. In every way, the policy and temper of the king is not only conciliating, but might be termed generous. Two facts furnish an insight into the disposition and heart of his present majesty. About three years ago, an Englishman commenced business on an extensive scale in the capital. He dealt chiefly in teak-timber; and, as all branches of trade are more or less under the immediate direction of the government, the person referred to had large financial dealings with the Burmese Court. In the midst of a most promising career, the merchant was suddenly removed by the hand of death. His plans were thus frustrated before anything could be realized by his exertions. His estate became involved in difficulties, which resulted in his poor widow and four orphan children being left without a penny. The case came to the knowledge of the king; and in the most delicate and honorable manner he sent the suffering English family a gift of ten thousand rupees, and a batch of choice timber, which was worth twelve thousand rupees in the market of Rangoon. This generous act was done without the least motive of ostentation, and without any design to secure publicity. But the widow herself and her orphans have mentioned it at Rangoon, where they reside, and thus a noble deed will not be allowed to pass forgotten into oblivion.

The next instance is that of a donation from his Burmese majesty, for the relief of the sufferers by the late mutiny among the native troops in Bengal. Hearing that a subscription was being raised in their behalf, he forwarded an order for ten thousand rupees to be paid in Calcutta. Compared with the wealth possessed by the sovereigns of Europe, the king of Burmah is a poor man; but his generous donation to the fund for the relief of European sufferers, is equal in amount to the subscription sent by the sovereigns of England and France to the Sultan of Turkey.

Such, too, is the man, with whom the "war party" in Pegu, connected with the "just and upright English government," wish to pick a quarrel. But the king has too much good sense to allow himself to become embroiled in difficulties with his neighbors. To all intents and purposes, he is emphatically a peace man, and so are the prime minister and other members of the present Burmese Court.

Mandelay Mountain.

The mountain of Mandelay, to which reference has been made, is supposed to be over five hundred feet high. It rises up in a most beautiful valley. The ascent is by a narrow line of steps, most irregular in shape and difficult and exceedingly trying to the human frame to climb. The summit is crowned by a small gilded pagoda, and temples for idols and a few trees. Four Mussulmans, whose ancestors formerly lived in Arracan, are in charge of the premises. Though professing another faith, they may be called pagoda slaves. An "evil nat" or spirit is said to hold possession of the mountain; but his wrath will be appeased by the cor-

struction of some edifice to do him honor. From the top of the mountain, a magnificent view is obtained of the new city and surrounding country. The city lies as it were at your feet, and for many miles around, well cultivated fields extend, till lost in the distance. On the north may be distinguished a succession of villages, reposing amid groves of trees. On the west, meander the silvery waters of the Irrawadi, flowing down south, and here and there hidden from view by distant mists and adjacent foliage. Eastward, some miles off, is a chain of elevations, bounding the limits of vision on that side. To the south is all that now remains of the former greatness and glory of the late royal city of Ummerapoora. In short, the whole panorama is picturesque and delightful.

One thought alone, and a fearful one too, marred the pleasure and beauty of the scene. It was an idolatrous city, a land of idols, a nation living and breathing an atmosphere of moral death! What Christian heart could contemplate that scene, without being moved to its lowest depths of feeling? But how glorious is the thought, how cheering the fact, that "the glorious gospel of the blessed God" is just the means, and the only means, to renovate that moral mass, and to pour the light of life and immortality into a nation of imperishable souls! May the waters of salvation roll, until this morally sterile Burmah shall become even as a beautiful garden, and "bud and blossom as the rose."

Enterprise of the King.

So anxious is the king and his royal brother, the prince, to introduce public improvements, which have proved so advantageous to other countries, that he has recently purchased and set up a steam-engine, to which pumps are attached for the purpose of raising water with which to irrigate the fields. He has encouraged European mechanics and engineers to come and make their home in his capital. There are now two Eurasian engineers, a road-maker, boat-builders, merchants and traders residing here, while formerly there was but one European at the capital.

In regard to order, quiet and the public peace, this city is as free from all rowdyism, public turbulence and street broils as many of the cities of enlightened Christian nations, if not freer. It is as creditable to the people as to the government, that it is so. Of course, there are thieves here, as in all other countries in the world. The pockets of ladies and gentlemen are picked every day in the streets of London, under the very eyes of one of the best constituted police forces in the world. would therefore be too much to expect, that the Burmese should be found to be exempt from crimes of that nature.

There are now two river-steamers belonging to the king, anchored as near the city as they can approach. These make trips occasionally down to Rangoon, when there is sufficient depth of water to enable them to do so. All who wish can come up as passengers in them, and I believe no charge is made for the passage. Besides, a regular communication is kept up with Rangoon by "Dak boat," and all letters and papers are conveyed for the community free of expense. A boat leaves about once in ten days, and, pushing along rapidly as it does, reaches its destination at Rangoon in eight days. It remains there about three days, and returns to the capital again in from twenty-two to twenty-five days. As may be supposed, this arrangement is a great favor and public convenience to all classes of foreigners residing in this city.

Visit of religious Inquirers.

On Wednesday, March 10th, a number of visitors called, many of them very intelligent, connected principally with Armenian families, to speak on the subject of religion and to ask for books. Some of them sat more than two hours, and a great deal of interest was manifested. About seven or eight bound volumes of tracts were given to them, and only those obtained who asked for them and were able personally to read them.

In the evening, the "kulla woon," or governor over foreigners, called with a message from the prime minister. He wished to see Mr. Kincaid and myself at his house at six o'clock. We went accordingly in company with the kulla woon, who is himself a foreigner and an Armenian. On reaching his house, we found that his excellency was still away at the palace, where he had been all day. But soon he appeared, and beckoned us to follow him. I thought his manner cold; but having explained that it was necessary, according to Burman form, that he should have been informed of the arrival of a letter at Rangoon, directed to the Court, he professed his warm regards for us both individually, and became very pleasant and agreeable. He directed his attendants to bring water and cigars, and cushions for us to recline against. He asked a number of questions, and inquired whether the letter that had arrived, was from the Secretary of State in America or from the President of the United States, and whether it was addressed to his majesty or his ministers, the woongyees. Being satisfied on these points, he remarked that arrangements would be made the next day for the reception of the letter in official form. His excellency then withdrew, and we returned home.

As public business progresses here very slowly and the necessary court etiquette has to be observed, we now await the development of circumstances for an interview with the king, and for the result of an application, which will be made for building lots, for the future mission to be planted in this city when it is deemed desirable to commence operations.

The results of this interview are stated in the Magazine for October, p. 354.

TAVOY MISSION.

JOURNAL OF MR. ALLEN.

Continued from p. 354.

Tour opposite Tavoy.

Mr. Allen, accompanied by Moung Ya, left *home Jan. 5, 1858*, to visit a number of villages on the opposite side of the river from Tavoy.

Reached Ensouk at 11, A. M. This is the residence of a goungyoke, who received me in a most friendly manner, and cordially invited me to take up my abode in the court house, a very nice bamboo zayat, furnished with chairs and a table. He had heard that my family were intending to come with me, and for their accommodation he had obtained a large empty house near his own. Greatly to my regret, in consequence of sickness they could not accompany me.

I had been here but a short time when a company from Way-dee, a village a few miles below, came in. The head man of the village was among them, and gave good attention to what was spoken. The whole company in fact, among whom were several elderly men, listened in a manner that gave us reason to hope that the word was not spoken in vain. After the company had retired, I inquired respecting the eldest of the number, a man of eighty, and learned that he did not go to the kyoungs, nor worship priests. I hope soon to visit his village.

Found but few of the people of Ensouk at home. They are all off in their rice fields.

6.—An old man in the village of Kakoung, less than an hour distant from Ensouk, during the last rains professed to be an inquirer. I visited him about two months ago, and found that in consequence of the people reviling him, he had ceased to consider, and did not wish to have it known that he had ever seriously considered the subject. On the present visit, he was the first man I met. I made no allusion to my former visit; but, seating myself on his open verandah, commenced preaching. Soon a company of six gathered around, who all listened in silence. None cavilled or dissented. But they soon dispersed, one after another, and I was left without a hearer. After breakfast I went out again; but not a man could be found. All were off in their rice fields. After dinner I went out again

and invited all to come in, in the evening. About ten came, to whom I preached for two hours. Moung Ya then took up the discourse, and kept the audience for another hour. Among the number was the old man who had professed to be an inquirer. I noticed that he came to the zayat by a back path, and did not come up until he had satisfied himself that he was not the only one present. Among the number was one Moung Non-tha, a one-eyed man, who gave good attention and appeared very candid, quite unlike the generality of Burmans. I gave him a copy of the New Testament, which he promised to read attentively. May it make him wise unto salvation.

7. — This morning started for Menyat. While passing through Makoung, met Moung Non-tha, who had started to go to the zayat. I could not but mark his countenance, so calm and sober, and different from the majority of the Burmans.

Hopeful Inquirers.

Reached Menyat, scarcely a mile distant, in fifteen minutes. Entering the village, we soon met a company of men, to whom we preached the glad tidings of salvation. But they had no ears to hear nor hearts to receive. Stopped at the house of an aged man and tried to explain tc him and another man present, the way of life. They listened respectfully; but as soon as I ceased, commenced the oft repeated story — that "my religion was good for me, theirs for them. Gaudama had said, if you worship my image, you will get a reward."

The village of Menyat is divided into two parts, and the zayat beautifully located in the middle. In the afternoon, I went into the north part of the village, but the few whom I found had no ears to hear. Called upon a Burmese doctor, with whom I had much conversation last year. He seems to have made no advancement, and I was sorry to find that the tracts I gave him last year, he had torn up to wrap his medicines in. When I reproved him for it, he only remarked that he had read them first. Left Moung Ya to talk with him, while I went about in vain to find others. Returned to the zayat and found the old man abovementioned who is, it seems, the headman of the village. He now listened attentively to all I had to say, and I hope it was not in vain. I read to him of the sufferings, death and resurrection of Christ, and explained to him the nature of a vicarious atonement.

This was the first time in his life he had ever heard that there was a way by which sin could be pardoned. Soon, another man with gray hairs seated himself with us. I recognized him as a man who had been to my house during the rains, with a priest, to buy a clock. I inquired concerning both, and learned that the priest had returned to manhood and the clock had been sent to town for sale. The head man repeated to the other what I had been saying, that there was a way through the Lord Jesus Christ by which men might become free from the consequences of sin. He wanted to possess a copy of the Scriptures, that he might read for himself. When I gave him a copy of the New Testament, he appeared greatly delighted, and, holding it up in his hands, said to the other man, "Look here, this is worth six or eight rupees. How wonderful that those foreigners should come here and give us their Scriptures! We never give away ours, not even an anna's worth." After a long and most delightful conversation, both promised to come to worship in the evening.

According to promise they came, and we spent the time till past nine in reading the Scriptures, preaching, singing and prayer. The headman seemed much interested, and I have reason to hope will prove a true inquirer.

8. — The headman came again this morning before sunrise. He seems friendly and cordial. I cannot but hope that the truth begins to penetrate his heart. After he had spent about an hour with us, during which he expressed great gratitude for what he had heard and received, we started for the next village. The other man, who came last night with the head

man, met us in the road, having started to come to the zayat. He promised to read the books with the headman and come to my house again.

Sowing in Tears—Reaping in Joy.

The village of Thai Boung contains thirty houses. Soon after entering it we came upon a company of four men, to whom we preached Jesus and the resurrection. They listened, but I fear they were not interested. As there was no zayat in the village, we stopped at a private house, and were hospitably entertained according to Burmese custom. A few came in, to whom we preached a crucified Saviour. One man seemed quite interested. I gave him a copy of the New Testament, for which he manifested much gratitude and promised to read it, and also to come to my house when in the city. As the villagers were mostly in their rice fields, I left a few of our best tracts with him to distribute to those who could read. There is no kyoung in this village, and but very few know how to read.

Tha-gong. — This village is about the size of the last. It has no kyoung nor priests. Very few can read. Tried to find some to whom I gave books last year, but they were all absent in their rice fields. None seemed interested in the message of salvation. O when will these multitudes be ready to receive the gospel? One thing has given me great pleasure. Moung Toon-la * seems to be in reality a Christian. Frequently when I have returned from preaching, I have found him sitting in the zayat reading a tract prepared by Dr. Judson, entitled, "A view of the Christian Religion." He has diligently studied the form of prayer, that he may know how to pray aright to the great Eternal. When I speak with him on the subject of religion, his face beams with delight. He says he is very happy, and if he were now persecuted to death, he could not give up his Saviour. I hope *time will* prove that he is sincere.

* See Magazine for October, p. 354.

From this point Mr. Allen returned home, and proceeded in company with Mr. Cross, to Mata, to attend the annual meeting of the Mergui and Tavoy Associations.

27.— Left home at four A. M., with my family to spend a few days in Ensouk. Ko Shway A's wife accompanied us. Reached the village at seven and took up our abode in the court-house. Found but few people in the village, and these appeared much less disposed to listen than on former occasions. Ko Shway A preached to several companies during the day. I learned that there was to be a pwai in the evening, and consequently but few or none could be expected to be present at evening worship.

Difficulty of a heathen Mind.

In the afternoon I saw a company of men seated back of the court-house, and went out to speak to them. The secretary of the goungyoke, who has often listened to the preaching of the word, not wishing to meet me, took the back road, and before he was aware of my presence, joined the company. He is a very interesting young man, and I have had hopes that he was, to some extent, interested in the message of salvation. I asked him if he was intending to go to the pwai. "Yes, the goungyoke had directed him to be there, and he could not refuse." "Do you not think it is sinful to go?" "Yes, he did not like it himself; he only went because he was directed to go by higher powers." Whether there was any truth in this or not, I cannot say. He was evidently a little ashamed, and would like to throw the blame upon some one else. He thought if there was an eternal God, we ought to worship Him; but he could not conceive how a being could exist that had never had a father or mother. If I could tell him who was the father and mother of God, and how he existed in previous states, it would help to clear his mind of much doubt. As we were seated under a grove of jack and cocoanut trees, and surrounded by various others, I asked him if he thought a jack-tree could become a cocoanut tree? "No."

"Can a cocoanut tree become a mango?" "No." "Can a mango become a banian." "No, there is no change from one to another." "Can iron become copper?" "No." "Can copper become silver?" "No." "Can silver become gold?" "No, teacher, gold is gold and silver is silver." "Can a dog become a man?" After a moment's pause, and looking around upon the rest of the company, to see if they approved of what he was to say, "Our parents have told us so." "Can a man become God?" "I don't know."

Seed sown on the Rock.

28.—Went out this morning to see if I could find any disposed to listen to the gospel message. After passing half through the village, I found a man hewing timber under the shade of a tree. Spent some time with him, but he felt no inclination to listen to the good news I brought him. At the extremity of the village called upon the secretary of the goungyoke. He had been out to the pwai nearly all night, and was not in a condition to receive the truth. However, out of respect to me he called in a few neighbors, to whom, according to the ability that God gave, I preached a crucified Saviour.

Called also at the house of the headman. Four others were present; but as they had been out nearly all night, they did not receive the word with gladness. The headman thought it could not be true that Christ took upon himself and bare the sins of the world; for he once knew a one-eyed man in Mergui, who became a Christian and the lost eye was not restored.

Evening. Leaving my family and Ko Shway A at Ensouk to hold meeting in the evening, I took Moung Toon-la and started about five o'clock for Ya-houng, the village above, which I visited on the 6th inst. I had been impressed during the day to go and see Moung Non-tha, who on my former visit gave me much reason to hope. Reached his house just *at sunset. To my* great regret he was absent, and not expected to return for several days. We then proceeded to the next village, Menyat, to see the headman, who manifested so much gratitude on my former visit on receiving a copy of the New Testament. The road led through a jungle notorious for tigers; but through the protecting care of our Heavenly Father, we passed through in safety and reached the house of the headman just at dark. He received me very coolly, and appeared a little disconcerted that I had come again so soon. He however offered me the privilege of sleeping on his verandah and ordered a place cleared for me.

I inquired concerning Ko Oo, the man who had been with him on my previous visit, and who bought a clock at my house for the priest. He said he was at home, all alone, his family not having returned from the rice field, and intimated that he would be glad to have me come and stay at his house. Having sent Moung Toon-la to inquire, Ko Oo sent word that he would be very glad to have me come, and soon came himself to conduct me. At this I took courage. On arriving at his house he seated himself before me to listen to what I had to say. For three quarters of an hour I preached to the best of my ability, showing him the gospel plan of salvation. To all this he assented in a most cordial manner. Then the headman came in; but instead of listening as he had done on my previous visit, he began to cavil, and finally to ridicule, and to my great regret Ko Oo went along with him. The headman objected to worship the Eternal God, because he could not see Him. He thought God could not save from hell, because He is a spirit, and a spirit has no power. It is only air. I tried in vain to get him to listen a moment, and I would answer all his objections. Finally, I proposed prayer. To this he assented, but continued as before to talk, repeating parts of my prayer as I proceeded. After prayer I tried again to engage his attention, but in vain. He would have all the talk himself. I asked him if he had read the New Testament. I

gave him on my former visit. He replied, "No," he had not read it, and was going to give it back. I told him I had one more question to put to him. It was this — "If you are lost, can you blame me? Have I not done all I can?" He replied, that if he were lost, he could blame no one.

Here I felt the first relief I had found during the evening, and something within me seemed to respond, "Yes, if that man is lost, your skirts are free from his blood."

28.—It was a late hour last night, when I closed my eyes to sleep. On awaking this morning the first thing I heard was Moung Toon-la, urging Ko Oo not to be led astray by the headman, but to cast himself entirely upon Christ. Had a talk with him myself. He said he would still inquire, and pray to God to know which is the right way. But, alas, I fear he is so much under the influence of the headman, that he will not dare to think, much less to act for himself.

A goodly number of people assembled at Ensouk last evening, and for two hours and a half listened to the word of life from Ko Shway A.

Found a few at evening, to whom Ko Shway A and myself discoursed concerning the things of the kingdom. At night a goodly number assembled. I read and commented on Luke 12: 4. "Be not afraid of them that kill the body," &c. After I had preached for three quarters of an hour, Ko Shway A preached as much longer. We then had prayer, after which I preached another half hour, and it was past ten when the congregation dispersed.

29.—Went with Ko Shway A to the village of Way-dee, a few miles south of this (see Jan. 5.) A number assembled at the zayat, to whom we "preached Jesus and the resurrection." The headman, whom I had met on several occasions, was not at home. The old man, to whom I preached in the court-house on my *former visit to Ensouk*, received us gladly *and listened* with apparent delight. We gave away tracts to all who could read, which, if read, will lead them to the Saviour of sinners.

A blessed Sabbath.

30. — Sabbath. Blessed day of sacred rest! Had services at nine, A. M. A goodly number present, among whom was the goungyoke, who gave close attention to the word spoken. Ko Shway A preached from John 10: 11. "I am the good shepherd." Beautifully and impressively did he illustrate his subject. Christ, the good shepherd, who laid down his life for the sheep, was held up in strong contrast to Gaudama, who had done nothing to rescue his followers from destruction, but was himself subject to the king of death. I could not but feel that hearts that were not of stone must relent, as the suffering and crucified Saviour was presented to them. But alas, these Burmans have hearts harder than the adamantine rock.

In the evening Ko Shway A preached again to a full house, from John 3: 3,— "Except a man be born again, he cannot see the kingdom of God." Among those present, four presented themselves as inquirers. I hope we may soon be permitted to see some of them numbered with the people of God, and "sitting at the feet of Jesus." One woman said that she sometimes thought of the sufferings of Christ, the nails in his hands and feet, and then she could not but weep, because she knew it was all for her; and as she said this, she turned away to give vent to her feelings in tears. This is a village from which we have drawn a goodly number of converts, and there is constant intercourse between the people of the village and the converts.

Good Seed yielding Fruit.

Some years ago, before I joined the mission, a man from this village, Moung So, by name, presented himself to br. Bennett for baptism. Br. Bennett says o him (see Magazine for March, 1850,) "He is not of a very bright intellect, and I have some fears that he has not as yet seen the wickedness of his own heart,

but is somewhat influenced by money motives,—as he wishes me to employ him in the office, which I cannot do." He was finally baptized Oct. 14, 1849, and from that day onward has lived a most devoted life. His wife and mother forsook him, and he was for a time left to struggle alone. But by his mildness and gentleness of character he won them back. His mother, and then his wife, followed him in the ordinances of the gospel, and have thus far given the most satisfactory evidence of conversion. The mother, save what she has been taught by the Holy Spirit, is the most ignorant person I ever knew. As to her form and features, I may also say she is the most homely. Before her conversion, she was intent on works of merit, and she is none the less engaged now in the cause of her adorable Redeemer. Being known to all the people in this village, and related to nearly one half, she is at home wherever she goes.

From morning till night she talks of Jesus, and over and over again tells the story of Calvary. She said that she came over to weave four mats, (a week's work,) three weeks ago, but the people had called her so much to preach, that she had finished but two. When she could get the other two done, she did not know. People will feed her on the best they have, and sit for hours to hear her tell the story of Christ's sufferings and death. No one dares to dispute her, for she speaks from experience, and by her manner convinces them that she possesses that of which they are still ignorant.

To be continued.

MAULMAIN KAREN MISSION.

LETTER FROM MR. HIBBARD.

Hearing and believing.

Maulmain, June 29, 1858.—In a letter under date of April 13, I mentioned that there were signs of good in the Yunsalen valley. I have not received any word from the teacher there since that date. We have more or less to encourage us, however, from other quarters. About a month ago Rev. S. Pahpoo came to me with a Pwo Karen from Par-tha, to inquire about the religion of the eternal God. His priest, a Taling, has abandoned the worship of idols, Gaudama, &c., and worships only the eternal God, teaching his followers to do the same. This Karen says his priest told him that there were foreign teachers in the city, who understood more about God and his religion, and advised him to come and inquire. On stating to him plainly the way of salvation through Christ, he seemed to receive it and believe at once; and before the interview closed, he asked earnestly for baptism. We advised him to stop with us a while, and learn this way more perfectly, and also learn to read. He assented, after a little hesitation on account of having a wife and children at home, and thenceforth applied himself with the greatest diligence to learn about Christ and his gospel. So he continued till last Sabbath, when, having given us all the most satisfactory evidence of true conversion, he was baptized. He has now returned to his village to attend to sowing his paddy, after which he hopes to come again and continue his studies. While here, he learned to read indifferently well. Numbers of his fellow villagers have been in to see us, and some of them listen with much interest, though none seem waiting or rather searching for the Saviour as was this man.

From another heathen Pwo village, Terng-per-ting, we have had some very hopeful listeners, — inquirers, perhaps I should say. I hope to communicate information within the year that there are converts there. Letters received from the assistants from time to time, are, in some instances, very encouraging; in others, there is little that is hopeful; in others still, we learn of members falling into sin and coming under the discipline of the church.

O, how we long for an abundant, glorious outpouring of the Spirit upon these

churches and upon the heathen, such as is now enjoyed at home. We rejoice with you in this blessed revival. Sometimes I feel as though the sacred fire was beginning to kindle in our own hearts also. I would that I could send in a request to some of your precious prayer meetings for the prayers of God's people in our, in my behalf.

I trust the missionary spirit will be greatly revived, and this year see the treasury balance placed on the right side; and not a few new and returned missionaries on their way to the foreign field.

JOURNAL OF MR. HIBBARD.

Visit to Beloogyun Island.

Feb. 20.—To-day about nine o'clock, A. M., I left home for Beloogyun island. My headman engaged a passage for five, myself included, at one anna each, the usual fare for natives; but when he found that I was going, he changed his mind and demanded a rupee. Knowing that my going with him would prevent his getting any more passengers, the natives not liking to go in the same boat, when it is small, with the foreigner, as his presence imposes some restraint upon them, I gave the man twelve annas, and we thereupon pushed off.

Having arrived at Not-woo, ten or twelve miles below Maulmain, on the right bank of the Salwen, about noon I started on foot for the interior of the island where the Christians live. For the first three or four miles we followed a road built some years since by the English government. The distances were formerly marked by milé boards, some of which still remain; but most of them have been hacked up and so have disappeared; — a native, like a boy at home with a new hatchet, can never pass a tree, or post, or the like, without giving it a blow with his dah.

Two hours' walk, including rests, brought us to Wauchee, where the Christians live. *I found these, spiritually, not in the most prosperous state.* One had been suspended for marrying a heathen, and another had been charged with sin which would require his expulsion from the church, and was without doubt guilty. The matter, however, had just come to light, and as the young man had gone to Maulmain, an investigation did not then seem practicable.

21.—Sabbath morning prayer meeting at six o'clock. Preaching at nine, and afterwards, covenant meeting. Here I found that others also had wandered from the way. Nau-tau, the best educated man among them and brother of the pastor, had drunk arrack two or three times. He had also been guilty of imprecating evil upon others. The women are very liable to this sin,—and that especially towards their children, whenever they are angry with them. The pastor's wife seemed almost to make a virtue of confessing her great guilt in this respect. I reproved her with severity, which appeared to humble her not a little. One excluded woman asked to be restored, but she did not give sufficient evidence of being a true Christian. The girl whom I baptized last year remains steadfast, but she was too sick to attend worship.

In the afternoon administered the Lord's Supper to the little band.

22.—Left early this morning for home. Found the river very rough. The little boats were all filled with people going to Maulmain to market. I could not endure the crowd inside, and so took my chance outside with the spray, and was drenched with it before reaching town. The passengers were greatly terrified, calling upon the helmsman to steer before the wind, &c.

Tour among the Churches south and east—Grave of Mrs. Judson.

23.—Left home a few minutes before midnight, for a tour among the churches at the south and east. My boat was waiting for me at the lower part of the town. Having got under way for Amherst, I lay down to sleep, and reached the landing next morning at seven and a half o'clock.

Having directed my things to be carried up to the mission house, I strolled off

to the point, stopping on my way to look at the grave of Mrs. Ann H. Judson, that I might read the inscription on the stone, and kindle anew at that altar my dying zeal.* From the point I went down the first beach, and so in around to the mission house.

Amherst is exceedingly well situated for a watering place; and in the hot season just before the commencement of the south-west monsoon, it is a good deal resorted to from Maulmain, as also from Rangoon. On reaching the mission house I found it open and swept, and the convert who has charge of it sweeping under and about it. We started for the jungle about half past twelve. Ko Ouk-moo, the pastor of the little Burmese church here, went with us as guide. Two hours of hard, hot walking brought us to the chapel, but not to the people; for since the death of their pastor, which occurred about ten days ago, all but one family have abandoned the village, and gone two hours further into the jungle. The man left behind would also have gone, but for his aged mother, who has long been sick. He will probably remain where he is till she is no more; for the Karen Christians are not yet rid of the old superstition, that it bodes ill luck to remain in a house where their relatives have died.

After rice, the Burman pastor returned home, and we, for the want of a guide to the regions beyond, staid over night, having worship with my coolies, the old disciple and his little girl. On the rude table in the chapel were some of the books of the late pastor, and others belonging to other members, testaments, hymn-books, &c., as though the owners had just stepped out for an intermission. In one corner of the chapel was a pile of leaves and grass for thatching; and, over a beam hung the skin of a full grown royal tiger, which was shot through the shoulder by the man still here.

25. — Having obtained a guide this morning, started early for the new settlement. The guide tried to discourage me from going, saying that only a part of one house was completed, and there were three or four families in that. There was "no chapel and no any place," he said. I asked if the ground was not still there, and if so, we would go. He said, yes, and laughing, led the way. After three times missing the path, and having to travel a long way back to regain it, we at length reached the encampment in the heat of the day and exceedingly tired. Found the half house fuller even than was represented, and among the inmates many who were sick, mostly of fevers. Prescribed for the sick, made the acquaintance of the Christians present, and inquired after the absent ones.

After dinner I had worship with the members, taking for the subject of my discourse the state of the Christian after death, and improving it to give the people such instruction as the recent loss of father, husband and pastor seemed to require. After worship I spent the evening inquiring more particularly into their state and prospects, and giving them advice and encouragement. They have selected a new site for their village, in some respects much more eligible than the old one, being nearer their paddy fields; and also just upon a creek navigable by small boats.

* It was reading the memoir of this most Christian woman and devoted missionary many years ago, that gave the writer his first knowledge of, and excited his first interest in the missionary cause. Little did he then think, as he wept over those burning pages, that he himself, a missionary, should one day weep over her grave. But so it is; and under God it is owing to that book that I am what I am. The same volume which I then read, the last gift of my sainted mother, now lies before me. It is a copy of the second edition, published by *Lincoln and Edmands*, Boston, about four months subsequent to the first edition.

FRANCE.

LETTERS FROM MR. L———.

State of the Work.

C——, June 29.—The Lord be praised, every thing in this region is prosperous. Last week I visited a great part of my

field of labor, and in general I was pleased with the piety and devotedness of the members. Also, the brethren at M———, G——,d' U——, and B—— are in a joyful state. In the latter place I met two souls with whom I had delightful interviews, and I believe them to be friends of Christ. They will soon be baptized. I had also a good prayer meeting with the brethren of G——. Some in that place encourage hope. Our friends in —— —— and —— are doing well. I thought to meet a great number of these brethren at S—— last Sabbath, June 27, to preach and administer the Lord's Supper. But God's ways are not as our ways, nor his thoughts as our thoughts; for I was sent for on Saturday, the 26th, to attend the funeral of the child of one of our brethren at ——. So I was obliged to write to S—— to give notice that the meeting would not take place. I wrote also at the same time to our friends at L——, taking advantage of the opportunity to encourage them to walk faithfully in the Lord.

At nine in the morning most of our friends had come together, although several of them had to travel more than twelve miles to reach A——. We had an excellent meeting, and the tears which bedewed many faces testified that they were deeply affected by my remarks relating to the great love of the Redeemer.

The funeral took place at noon. I preached more than two hours at the house and at the cemetery. The profound silence of the assembly, the deep attention, the tears, evincing in some of the hearers ardent emotion, indicated that the Lord had awakened their slumbering consciences. The police officer of the commune, having been sent by the mayor, accompanied us from the house of mourning to the cemetery; but, what is rare for us, to protect us and to keep order in case of necessity. After the service I thanked him cordially for this honor.

We then returned with the brethren to *the customary* place of worship, and I *administered the* Lord's Supper. What *moments of* refreshment and blessing we enjoyed! The hearts of the brethren were kindled with pious emotion, and the candidates for baptism in the place sighed earnestly for the happy time when they can enjoy the sweet privilege of the communion of saints.

The Gospel preached to Persons in Authority.

As there was one brother who, unable to be with us during the day, was obliged to come by night to enjoy a moment of edification with us, I determined to hold another meeting at eight o'clock. After this, I supposed my labors for the day ended; but returning to a friend's house to spend the night, I met the mayor of the town, who pressed me to go to his house and speak on religious things in the presence of his mother-in-law, a blind old lady eighty-four years of age, with whom the day before I had had a profitable interview. Then I had perhaps the best season of the whole day. I commenced by speaking of the only way of salvation for lost sinners. Then I showed that there is no merit in works, mortifications and the penances prescribed by the Romish church; and having proved that by the deeds of the law there shall no flesh be justified, I showed in the most simple manner possible that the only way of redemption is by the blood of Jesus Christ. The mayor, his wife and his mother-in-law, all Catholics, gave serious attention, and I left them, praying for a blessing on the word I had preached to them.

I have the pleasure to say that the church of our dear br. F——, who has unfortunately left, is in a good state. I went to L——, and ——, and ——, on my way back from A——. The brethren of the church meet regularly every Sabbath at L—— or R—— for mutual instruction and edification, when they do not come to hear me at C——. The brethren of A—— do the same. Still may God grant that these dear brethren may soon have a faithful pastor like br. F—— to feed them again in the Lord.

Baptism of a Soldier.

July 13.—The Lord granted us on the fourth of this month a blessed Sabbath. On that day I baptized a brother, a cannoneer at L——, who was awakened by the Holy Spirit before Sebastopol, in the midst of the Russian bullets and grape-shot which mowed down his companions around him, as the sickle mows down the ripened harvest of the field. This ceremony brought together a crowd of strangers, to whom I proclaimed the way of life.

In the morning I preached from Acts 10: 47, showing that the baptism of the Spirit must precede the baptism in water, stating what were the fruits of the Spirit in the days of the apostles, and what they ought also to be in our own. The sermon was a searching one—too searching, in the opinion of some, who had expected to offer themselves as candidates for baptism, but feared to do it after hearing such a discourse. In the afternoon I preached from the words in Proverbs—"Buy the truth and sell it not." I need not describe how solemn was the occasion; I am sure that many will never forget that day.

Two young persons at A——, brought to the gospel and to Christ by the instrumentality of Mr. F——, were baptized yesterday at C——, after a careful examination in presence of a very numerous assembly.

Friendly Reception—Interested Hearers.

In a letter dated Aug. 25, Mr. L——— speaks of a meeting held the 8th of August with a numerous assembly on the mountain of ———, and adds—

On Lord's day, the 15th inst., I was again called to attend a funeral at the church of ———, the most blessed occasion which I have enjoyed in these regions for seventeen years. At ten o'clock in the morning I was already at ———, because my plan was to have the funeral ceremonies immediately after the Catholic mass. In company with a brother, I went to pay a respectful visit to the mayor of *the commune, and to* ascertain his feelings in respect to us. I found him exceedingly favorable. He not only received me graciously, and granted me liberty to speak at the house of mourning and at the cemetery, but he was desirous to accompany us with his family, besides many members of the municipal council and his body guard, in order to ensure our respectful treatment and protection.

Besides our brethren and friends of the church of ———, people came together from twelve different places, some of them four or five leagues distant. Among the hearers were several teachers from the adjacent communes, almost every body from ——, and many others besides, from the region around. I was greatly encouraged, rejoiced and blessed both at the house and the grave.

The funeral hymns were finely sung by our friends, and the crowd of hearers were much gratified. I then read 1 Cor. xv, and preached an appropriate discourse. Though my sermon was long, the audience gave their serious attention till the end, and all left in silent solemnity.

A member of the council soon came to the house of the brother whither I retired after the funeral, bringing a bottle of the best wine from his cellar, (a singular expression of good feeling!) begging the dear minister to drink of it, "for he has spoken to us very long and must be weary." Then, addressing myself, he said, "I beg you, sir, come and sup at my house; you will do me a great pleasure." I accepted the invitation, hoping to do him good; and thus I had an opportunity to speak not only to the man himself, but also to his whole family.

Then I returned to the mayor's, who received me with the words,—"Sir, you have told us the truth." He sent his family again to the meeting in the afternoon, after which I administered the Lord's Supper to our brethren. The entire day was greatly blessed.

Hence you see the gospel is not preached here in vain, and that we have reason to desire that our dear mission may

be sustained. I hope you will rejoice with us in view of these encouraging facts.

LETTER FROM MR. D.

Extension of Baptist Principles.

The work at P—— advances as usual; God is with us and we feel encouraged, and, although the measures of the government to restrain liberty of worship are doubly rigorous, our brethren in the Department —— are at peace. The letter of Mr. L——, above, will show that the local authorities are at this moment favorable to us.

Baptist principles continue to spread. They have supporters at present in all parts of France. But the friends of infant baptism are also active, and they have just taken a measure in regard to a pastor which may be followed by serious consequences.

Mr. ——, pastor of the national church at ——, is an eminent Christian, greatly esteemed and beloved by the members of his flock. But he has committed the sin of being a Baptist; of presenting his own children in the house of God without baptizing them, merely imploring upon them the divine blessing; and finally of writing against infant baptism in the *Archives du Christianisme*. And, although he is but an inconsistent Baptist, inasmuch as he consents to baptize the children who are brought to him, (sustaining his practice by the example of Paul who circumcised Timothy,) he has just been deprived of his office by the Consistory of ——, and the matter is now in the hands of the government. People are anxious to know what the Minister of Worship will do, whether he will ratify or not the decision of the Consistory of ——. But whatever may be the course of the government, it is the general belief that the Baptist cause will be advanced by the decision of the Consistory.

I am convinced that if an American missionary were sent us, who could travel and put himself in communication with the Baptist pastors in France, the French mission would at once begin to expand itself and many churches would be formed. I know, however, that the Union is still in debt; may God grant to our American brethren the means of laboring among us on a larger scale.

Mr. ——— writes me me from D——, July 8, that on the 4th of that month he baptized five persons, of whom two belong to that place and three to the vicinity.

MISCELLANY.

RELIGIONS AND SUPERSTITIONS OF CHINA.

Chinese Idea of Luck—Importance of it in Selecting Tombs.

For want of a better term, the word *luck* is used to represent a something, which is as important in the estimation of the Chinese, as it is difficult of explanation. The term used by natives is Fung-shwui, composed of the combined characters for wind and water. This term designates an ethereal principle or influence, which is supposed to pervade the earth and air, and to exist to a greater or *less extent in different places. Those places which* are supposed to have an unusual measure of it are valued above all price; and the most noted spots in the empire are those which have the best fung-shwui. If we inquire what fung-shwui is, we are driven for a solution of the question to the yin yang, the dual principles, or, as they are sometimes termed, the male and female principles; which the Chinese make to explain every thing which is otherwise inexplicable. All objects, animate and inanimate, visible and invisible, are, by their supposed relations to these two principles, divided into two classes, each having a close and intimate connection with the other. This division is regarded as exhibiting the distinctions and

relations existing between heaven and earth, day and night, man and woman, the living and the dead, &c. It is a common expression, yin yú yang tung; there is a resemblance and mutual connection between the yin and yang. Accordingly, the earth is supposed to bear a resemblance, in its organization, to living beings, having its veins and arteries, and a principle of life and vitality pervading the whole, which principle is fung-shwui. As some parts of the body may be pierced with little danger, while a slight wound in others would produce death; so it is believed that fung-shwui exists in some places in a greatly concentrated and intensified state. The advantages expected from the vitalized influences of such places, are vigor of body, family prosperity, and success in business, to be enjoyed by those living in proximity to such places; but the blessings which are most prized and sought for, are those which result to children, in consequence of the bodies of parents being buried in these auspicious spots. As has just been intimated, the superstition respecting fung-shwui assumes its greatest importance in connection with burial. The securing a lucky place for the tomb of a parent, is regarded as the great event of first importance in determining the fortunes of his family. The influence of the fung-shwui is supposed to be communicated to the body of the deceased, and, through it, to his descendants, wherever they may be scattered. Choice spots of ground are selected by professed fung shwui seekers. Of these, some are Buddhist or Tauist priests, and some may be found engaged in ordinary professions and occupations. Nothing but extreme poverty could induce the Chinese to forego the advantages of consulting these fung-shwui oracles.

Mode in which Burial Spots are chosen.

The methods pursued in choosing burial spots are three. Regard is had, either to the color of the soil; the position of a place with *reference to surrounding objects, such as hills,* canals, lakes, pagodas, &c., it being a desideratum to make the relative directions and positions of each conform to an established plan or system; or a place is chosen with reference to its intrinsic merits, without regard to distant places and objects, the idea being that of securing a location beautiful and romantic. Not only is the position of a tomb regarded a matter of great importance, but also the direction of its front; which differs in different localities, and is determined by a minute and scrupulous examination of surrounding objects. The reasons given by natives, to show that their ideas of fung-shwui are more than imaginary, are such as the following. It is said that tombs selected and prepared previous to the death of the future occupant, present, when opened, very different appearances; indicating the nature of the ground, and the degree of the vitalizing principle which it contains. Some emit a vapor or gas, the presence of which is regarded as a very auspicious circumstance; in some are found fresh leaves of trees and flowers; and in some, living creatures, such as snakes and reptiles, which are supposed to be the spontaneous production of the life-giving earth. It is said that the superior character of some tombs is proved by the fact, that lamps have been lighted in them when they were made, and found burning years afterwards. The evidence for these reputed facts is generally nothing more than that "the people say so." The fact that bodies have been found, in some places, unchanged by decomposition, gives a show of reason to this universal superstition.

How Choice Spots manifest themselves.

A story well known in Ningpo, and often referred to as a conclusive proof of the existence and importance of fung-shwui, will further illustrate the ideas of the people on this subject. In the last dynasty, a poor man, by the name of Du, died in time of pestilence, having no friends to superintend his burial. The authorities provided a coffin for the body, engaged some beggars to take it across

the river, and leave it any where on the opposite side. While the body was being borne through the fields, the rope by which it was suspended broke, and it was determined to leave it where it fell. The question arose as to the direction in which the head should be turned, and was decided by the position of the bamboo used in carrying the coffin, which had been thrown down at random. A luck-hunting priest, who had had his attention directed to this locality, as one remarkable for auspicious influences, was vainly endeavoring to find the exact culminating point of the fung-shwui, when these occurrences took place. Proceeding to the spot, and taking the bearings of different important points, "Why," he exclaimed, "this is the very spot I have been seeking; and now it is discovered and occupied by accident. Only one thing is wanting; the direction of the coffin is out of the proper line just a point." While the priest was thus soliloquizing, and musing over the mysterious designs of Heaven in conferring happiness on such a poor man, one of the bearers came running back for a rope which had been left under the coffin when it had fallen, and in pulling this out the coffin was brought exactly into the favored position. The consequence was, that the priest gave up his profession in disgust, and the fortunate son of him who had only beggars at his funeral rose to the third station of dignity and power in the empire. This story probably originated in the fact, that many members of the Du family held offices under the Ming dynasty.

That these superstitions pervade every rank of society from the highest to the lowest, may be seen in the fact that, in times of war, and struggles between contending dynasties, it is the object of each party to destroy the ancestral tomb of its antagonist; regarding this as the most effectual way to check him in his road to fortune. In endeavoring to put down the Sa-ping insurgents, now struggling *for the empire*, this expedient has been *adopted*. An official announcement, *made by* the governor of Kwangsi, in 1855, stated that the ancestral tomb of Yang siu tsing, then the leading spirit of the insurgents, had been destroyed, containing a tortoise with green hair, which was accordingly transfixed with copper nails. It was currently reported about Nanking, that this tortoise bore the name of Jesus in large characters on its back. The affirmed existence and destruction of this prodigy, readily accounted for the former success of the aspiring Eastern Prince, and the speedy and terrible overthrow which followed.

Troublesome Questions about Burial.

The arch deceiver has not only succeeded in making the whole nation slaves to this puerile and unfounded superstition, but has connected such features with it, as to introduce endless difficulties and discord in families. The position on the left side of the tomb is the place of honor, and belongs to the first son; the nearest place on the right belongs to the second son; and thus the relative positions of the different members of the family, with reference to the tomb, are fixed. Now the position of one individual being in the direction of a hill or water-course, may be propitious; while that of another, being in the direction of a house or another tomb, may be unpropitious. Thus supposed interests are made to clash: one is as earnest to secure a certain place, as the other is opposed to it; and quarrels and litigation ensue respecting the place of the burial of a parent, which may last for life. Other notions respecting fung-shwui add still further to the difficulties of burial, and sometimes postpone it for years; while the body of the deceased is kept in the house, in a hermetically sealed coffin. One person may insist on having the burial postponed for a longer or shorter period of time, because the year of the Chinese sexagenary cycle clashes with his particular horoscope. Sometimes a family agrees to defer a burial, because the year in which it would otherwise take place, happens to be one in which it is not lucky to build a tomb, fronting in the

particular direction designated by the nature of the place chosen.

Change of Luck.

The doctrine of the change of luck from one place to another, is necessary to the fung-shwui theory, in order to account for the failures in the predictions of luck-tellers; and for the different fortunes of the same family in different generations. Not unfrequently a family seeks satisfaction or revenge from another family, with which it is at enmity, by breaking or injuring its fung-shwui. This consists in defacing a noted tomb, or cutting trees connected with it. Prosecutions before the officers, on the charge of breaking fung-shwui, are entertained by them as offences of the gravest character, and are treated with great severity.

Luck in Connection with House-building.

The methods by which the principles of fung-shwui are applied to house-building, are different from those which regulate the position and construction of tombs, and are generally attended to by a different class of men. Six stars are supposed to preside over the different parts of Chinese houses; which are composed of buildings more or less distinct, and separated from each other by courts. The building on the left side is under the auspices of the star Green Dragon; that on the right under those of the White Tiger; and so on. The Dragon dislikes filth, and the Tiger is afraid of heat; so, refuse must not be thrown in front of the left side, that is, under the Dragon's nose; and the kitchen must not be built near the head or the tail of the Tiger. The back part of the right side must not be built high, as the elevation of the Tiger's tail indicates that he is about to pounce upon his prey. It would be expected that the disregard of such obvious improprieties, would be atoned for by frequent deaths in the family. These are the general and important principles of house-building which are level to the understanding of the people: *the minutiæ of house-building in its minor details is left to professional house-planners*, who are governed to a great extent by their peculiar fancies. If a principal door is opened under one star, the family will be subject to the depredations of thieves; if under another, they will be liable to some other misfortune. A door may be opened in a given direction during one year of the cycle, when it would not be prudent to do it in the following year. When necessity requires that a front door should be opened on a street in an inauspicious direction, the evil effects of the consequent bad luck are in a measure obviated by making the passage from the door tortuous and irregular. When a family is afflicted with sickness; or is unsuccessful in business; or mourns over what is regarded the greatest of misfortunes, that of having no son to perpetuate their name; houses are remodelled; doors are closed, and opened in different places; and the positions of kitchens and sleeping apartments are changed. Scholars, aspiring after literary honors, are told that they will succeed at the examinations, if they study by a certain window; and if the fronting of the window is hardly what might be desired, the difficulty may be remedied by an outside screen, or a lantern hung up at night, to give the luck a slight change of direction.

Advantages of a high House.

A man is supposed to gain a great advantage by having his house higher than his neighbors. In consequence of this superstition, foreigners have found it very difficult to erect houses, and especially churches, in Chinese cities. Many illustrations might be given of the jealousy of the Chinese in this particular, and the different calamities which they attribute to the houses of foreigners. A few years ago, the citizens of Ningpo were much alarmed by the building of a Roman Catholic cathedral in the city, with a weathercock on one of the steeples. This steeple was regarded as portentous of evil to the city in general, and to one street in particular, which, with a bell-tower at its head, and smaller streets branching off from it on both sides, was

supposed to resemble a centipede. The particular danger to which this street was exposed was found in the fact that cocks eat worms! Fortunately for the reputation of the augurers of evil, a part of the street, including the bell-tower, took fire, and was reduced to ashes. It is said by some, that the influence of the cock was afterwards destroyed by a representation of a wildcat, delineated on the wall of the residence of one of the city magistrates. Certain it is, that the dreaded structure, which it was feared would bring all the people under the power of a foreign religion, soon tumbled down; and now the bell-tower has been rebuilt higher than before, the centipede again raising its head as if in defiance. Pagodas, which were originally constructed as shrines for Buddhist deities, are now regarded, on account of their height, as the receivers and distributors of luck, for the districts to which they belong.

How to attract Luck.

It is the universal custom in Ningpo, whenever a new house is built, to suspend lanterns on high poles, for several nights in succession, after the erection of the frame work, in order to attract luck to the new edifice. A great noise is also kept up during the night by gongs. The neighbors are obliged, in self-defence, to resort to the same means, to avoid having their luck drawn away from them; each family striving to have its lanterns the highest. On such occasions, the appearance of a neighborhood, with its noise and illumination, resembles the celebration of a festival.

How to ward off adverse Influences.

A house is considered unlucky not only when it is surrounded by higher ones, but when the corners of others point towards it. The adverse influences to which a place under such circumstances is exposed, are counteracted by figures of warriors with drawn swords, and lions and tigers with open mouths, and other similar devices, which are placed on the *tiling of the house*, in such a position as *to confront the object* from which danger is apprehended. Mirrors are also sometimes used, to reflect the evil influences back. The idea in these cases is not simply that of a negative evil, consisting of the abstraction of the luck which the house would otherwise be possessed of; but that of a positive influence, the very reverse of fung-shwui. A house standing at the terminus of a street or alley, where the road branches off on each side, is supposed to be subjected to the same evil influence, from the stream of bad luck flowing along the street, and beating against it. A stone slab is generally seen erected at such places, bearing the inscription, Tai shan shih kan táng, "I am," or "I represent the Sa-san rock, and am not afraid to withstand you." Sa-san is the name of one of the largest and most celebrated mountains in the empire; and as a solid mountain not only withstands all evil influences, but is the source of those which are auspicious, this name is used as a charm, to frighten back the adverse tide of evil.

Notions respecting the constructing of Canals and Bridges.

In the opening of canals and construction of bridges, one of the first considerations is, what will be the effect on the fung-shwui. Some places which might be easily connected by a canal, are obliged to be without the convenience of this means of communication; because a celebrated luck prognosticator has said that such a canal would destroy the luck of the neighborhood. In constructing bridges in a particular place, it may be imagined that the luck will be favorable for one family, and unfavorable for another; and difficulties and lawsuits ensue, which are generally settled by an amount of money paid by the party having the advantage, to his less fortunate neighbors. In some sections the bridges are very low, and in time of high water it is necessary to have the covers of boats taken off, in order to pass them. The people are subject to this great inconvenience, not because of the necessary expense of building the bridges a little higher, which would be

comparatively a very small matter, but because of the influence of a wealthy family, or several wealthy families in the neighborhood, where luck has enabled them to get rich, and who are afraid their luck will be broken by any important change in the face of the country. Natives who are not familiarly acquainted with foreigners, suppose that we have no less regard for fung-shwui than they, and that from our superior knowledge of the principles of "heaven and earth," we are enabled to secure the most lucky place. The fondness of foreigners for visiting hills and water courses, and collecting minerals, plants, &c., is attributed to the desire of finding precious metals and precious influences. When a foreigner stops to admire a beautiful view or landscape, a Chinese bystander is almost sure to remark, "He is looking for fung-shwui." In visiting a romantic spot on the side of a mountain, I once found a young man preparing a tomb for his father, whose interest and anxiety about the matter in which he was engaged, so far overcame his surprise and curiosity on seeing a stranger and a foreigner, in such an unfrequented place, that his first question was, "Have I really chosen a good ocation?"

AMERICAN BAPTIST MISSIONARY UNION.

OBITUARY OF MRS. MARTHA A. ASHMORE.

Mrs. Martha Ann Ashmore was born in Dorchester, Mass., Oct. 21, 1821. She was the daughter of Dea. Daniel Sanderson, of Brookline. She became hopefully pious during a revival of religion at Brookline, in April, 1830, and was baptized and admitted to the church in July of the same year, being then less than ten years of age. She was first a pupil and afterwards a teacher in the Female Seminary at West Townsend, Mass., and an assistant in the Young Ladies' Institute at Newton, under the charge of Rev. John B. Hague. Being a member of the same church with the first Mrs. Mason, afterwards of the Burman, and Mrs. Comstock, of the Arracan mission, and the latter being her teacher in the Sabbath school, from her early years she felt a deep interest in missions. The sudden death of a beloved sister, working with the influences thus exercised, sundered one of the ties which bound her to the world, and led her to consecrate herself to the service of God actively while she had opportunity. Her thoughts then turning in the direction of the missionary work, she said, (in her own language,) "*I will go, if* the Lord will send me." The way was at length opened. She was married to the Rev. William Ashmore, August 13, 1850, sailed from New York in the ship Channing, Aug. 17, and arrived in Bangkok, the scene of her future labors, April 14, 1851.

Her first undertaking, on reaching the field of her future effort, was to acquire the dialect of the Chinese, among whom her chief toils were to be expended. This accomplished, she engaged in such schemes of usefulness as the state of her health and the cares of her own family would permit. She took charge of a school for the children of Chinese church members for a season at Bangkok. But so great was the difficulty of gathering a school of pure Chinese in that city on account of the mixture of races,—the children of Chinese fathers having Siamese mothers, and generally speaking Siamese better than Chinese,—that this effort was not long continued. She took the charge of the female prayer meeting, and in connection with Mrs. Telford superintended a weekly Bible class, till by increasing ill health she was forced to leave her employment.

But as a Christian wife and mother, sustaining the spirit of her husband and watching over her children, and making

her home a happy retreat, she found the sphere of her most welcome labors. This sphere she adorned, and here her virtues shone forth most conspicuously.

Mrs. Ashmore having suffered painful symptoms from cough and bronchial difficulty for a considerable period, it was at length determined to try the efficacy of a sea-voyage. A favorable opportunity occurring, she sailed for Hongkong, with her husband and children, in May, 1856. The vessel proved unseaworthy, and, after eleven days' of great peril, returned to her anchorage. Notwithstanding the disasters of the voyage, Mrs. Ashmore was profited by the trip. Her health, however, soon faltered again, and again she sailed for Hongkong, January 19, 1858, and for the United States, March 20. She died May 19, and was buried at sea.

Thus passed away, to use the words of a friend concerning her, who knew her well, "one of the purest, noblest women that have trod the heathen shores. She was fitted to adorn any circle in any land. We knew her varied accomplishments, her intellectual culture, her mental strength, her deep piety, her warm affection." She wrote much and well. Her letters were remarkable for their candor and raciness, even when disease was pressing upon her frame. Her death, by a remarkable coincidence, took place during the annual meetings of the Missionary Union in Philadelphia.

Notwithstanding her feeble state, she was not confined to her cot. The voyage seemed to invigorate her. On the day of her death, she sat with friends till between nine and ten o'clock in the evening, conversing pleasantly and cheerfully, and dwelling especially on missionary topics, as the date reminded her of the anniversary occasion at home. At the close of the evening she retired to her room, and in a short time, without a struggle or a pain slept the sleep which knows no waking, and entered into the Christian's rest.

A member of the family, addressing her bereaved husband, writes—

"*And then how gently the message came! A few minutes without apparent* pain, surrounded by a faithful surgeon and kind friends, and her life-voyage terminated. Away from you, God was pleased to spare her and us the agonies of a lingering, painful death—permitting her to fall sweetly asleep. Had she been with you or with her mother at that hour, it would have been pleasant. But since God so appointed, on what other spot of earth, or with whom should we have preferred on the whole that that time should have come, than there with her children and br. and Mrs. Johnson?

"And not so repulsive and painful is her tomb—the sea.

> Those ashes too,—that little dust,
> 'Our Father's care shall keep.'

"That dear form shall rise again. That mortal shall put on immortality."

DONATIONS.

RECEIVED IN SEPTEMBER, 1858.

Maine.

Warren, ch., ladies' Miss. Soc. 20; Buxton, ch. 15; Rockland, 1st ch. 46; Lubec, Village ch. 8;	89.00
Hancock Asso., D. Morgan, jr., tr., Mt. Desert, Mrs. Saloma B. Manchester 5; Sedgewick, 1st ch. 17.44; North ch. 3.58; Sullivan, ch. 3; Bluehill, ch. 8.65; John Dodge 33 cts.; Hancock, Rev. R. Y. Watson 5; an aged sister 1;	44.00
York Asso., M. C. Hurd tr.,	65.56
Penobscot Asso., J. C. White tr., 31.39; Bangor, 1st ch. 100; 2nd ch., of wh. 20.65 is fr. Fem. For. Miss. Soc. and 25 fr. Sab. Sch., 95.91; Stetson, ch. 1; Enfield, ch., of wh. 9.25 is fr. Youth's Miss. Soc., 12.25; Lincoln Centre, J. C. Parsons 1; Corinth, ch., of 7.75 is fr. Fem. Miss. Soc. and 1 fr. Dea. J. Hunting, 18.16; Hampden, 1st ch., of wh. 1.50 is fr. Mrs. Parker, 6; Charleston, ch., of wh. 1 is fr. David Herrick, 3; Carmel, Rev. D. B. Small 1; Corinna, Rev. D. Steward 1; Rev. R. C. Spaulding and wife 5; Orient, 1.46; Kenduskeag, ch., of wh. 3.50 is mon. con., 1 fr. Miss E. Perham, 5.99; fr. L. Everett and family, 10.49; Lee, ch. 60 cts.; Upper Stillwater, ch. 3; Dixmont, Dea. Dexter Howe 3;	204.26
Washington Co. Asso. at East Harrington, 29.34; East Harrington, ch., D. W. Dinsmore tr., 5; Addison, ch. 6; Rev. C. C. Long 5; E. Machias, Jno. Norton 1; Mrs. Bugbee 50 cts.; a little child's offering 3 cts.; per Rev. J. W. Johnson,	46.57
Vassalboro' Mrs. A. White 50; Mrs. Marble 30 cts.; Sab. Sch., Hollis M. White's colls., 2; China, ch. 50 cts.; Waldo Asso.,	

coll. 17.41; with other donas. to cons Hollis M. White L. M., per Rev. F. Merriam, 70.21 — 609.89

New Hampshire.

Nashua, ch., mon. con. 150.00
Boscawen, B. W. Walker 5; Groton, Jno. Clark 1; Hebron, D Hardy 1; Hanover, Amos Woodward 2; New London, Fem. Charitable Soc. 10.60; Newton, J. Hoyt 1; P. Tewksbury 1; Brentwood, ch. 8.50; Plaistow, ch. 19.54; South Hampton, ch. 1; Hampton Falls, ch. 41; Stratham, ch. 1.50; Concord, 1st ch. 18.57; Meredith and Sanbornton, ch. 1.85; Sanbornton, 1st ch. 5.25; S. P. Wallace 1; Dea. Smith 1; Woodstock, Rev. O. Barron 1; Campton, ch. 5; W. Giddings 2.50; Rumney, ch. 1.75; Bow, ch. 6; Rev. F. Damon and wife 2; John Page 1; T. Clough 50 cts.; Dunbarton, ch. 3.25; Warner, ch. 1; Hopkinton, Mr. Balch 1; Sutton, ch. 1 50; Henniker, ch. 8; Fisherville, Sab. Sch. 26.48; Goffstown, Mrs. Poor 5; Merrimac, C. Jones 2; Londonderry, ch. 1; Hudson, Juv. Soc. 50 cts.; Milford Asso., Rev. J. Atwood tr., 42; Lyndeboro', Rev. J. Mitchell 1; Lake Village, ch. 5; per Rev. H. Tonkin, agent, 238.29 — 388.29

Vermont.

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Wachusett Asso., L. H. Bradford tr., coll. 5.32; Bolton, ch. 4.30; Princeton, ch. 38; Leominster, ch. 2.67: Harvard, ch. 5; Feltonville, ch. 24.27; Barre, ch. 9; Sterling, ch. 5.25; South Gardner, ch. 22 15; to cons. David H. Gregory L. M., 115.96
Wendell Asso., per Rev. J. W. Parker D.D., 50.32
West Boylston, ch. 9; Rowley, ch. 20.39; Holyoke, 1st ch. 14; 2nd ch. 50; East Brookfield, ch. 21.50; Granville, ch. 24; Middlefield, ch. 9; Ware, ch. 3.50; Agawam, ch. 2; Plymouth, ch. 7; Raynham, ch. 20; Rehoboth, ch. 14; Swansea, ch. 7; Seekonk, ch., L. F. Soc. 15; per Rev. J. Aldrich, agent, 216.39
Franklin Asso., per Rev. J. A., agent, 25.00 — 771.87

Rhode Island.

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New York.

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Yates Asso., George W. Shannon tr., 75.00
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BrownstownAsso., coll. at anniv. per Rev. A. S. A., agent, 6.53 — 100.59

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Newark, N. J., Micajah Reynolds, in part, per E. T. Hillyer and S. H. Ketchell, Exrs., 1000.00 — 1070.37

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Total from April 1 to Sept. 30, 1858, $28,194.72.

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1 box for Siam Mission, 18.00 — $36.00

Vol. XXXVIII.... No. 12. Whole Number 504.

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THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

DECEMBER, 1858.

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BOSTON:

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1858.

[illegible] KAND CARTER, CORNHILL, BOSTON.

THE MISSIONARY MAGAZINE FOR 1858.

The thirty-eighth volume commenced with the number for January. The Missionary Magazine contains a full view of the home proceedings and foreign operations of the American Baptist Missionary Union, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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Nehemiah Boynton, Esq., is Treasurer.

Freeman A. Smith is Assistant Treasurer, to whom communications containing moneys for the Treasury should be addressed. Remittances by draft or check should be drawn in his favor.

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THE

MISSIONARY MAGAZINE.

VOL. XXXVIII. DECEMBER, 1858. No. 12.

AMERICAN BAPTIST MISSIONARY UNION.

THE PERMANENT AND THE TRANSIENT IN CHRISTIAN SERVICE.

Men and things, institutions and religious systems, follow their tendencies. In human nature, apart from the grace of God, the tendency is to greater deterioration. The tendency of civilization, without an evangelical basis, is to barbarism. The tendency of Christianity, as embodied in partially sanctified minds, is to formalism in one direction, and to fanaticism in another. The tendency of voluntary associations, not excluding churches, is to division and subdivision, and ultimate reduction to an intensely selfish individualism.

The great object of considerate reformers in all ages has been the counteraction of these tendencies, and such a reversal as should secure better results; and seldom have they accomplished their ends without a resort to strong measures, which conservative men regarded as revolutionary and therefore dangerous. Mild remedies were useless, and they found it necessary to strike blows that startled the timid, and dismayed the bondmen of prescription and usage. Bitterly indeed have such innovators been assailed; and if the spirit of their times could have been perpetuated, their names would have come down through history as only infamous. But the careful readers of ecclesiastical annals are well aware that every revival of the Christian Life, and every marked expansion of the Christian Faith, have dated their origin to the period when such blows were struck by some bold hand, awakening attention to unperceived tendencies, and compelling men to revert to first principles, and, leaving the old routine, to seek better paths for their own and their children's feet. In looking back upon the beneficent changes which were thus inaugurated, we wonder at the opposition encountered by those who sought only good issues; but we do not wonder that the voices of a grateful posterity have lifted the names of the denounced into permanent conspicuity. Hence, as we now see some brave spirit, unintimidated by public opinion, standing out from the mass, indicating new routes for reaching a desirable end, and excavating new channels for thought and activity, we remember the instructive records of the past, and would say to the apprehensive and the prejudiced, that some good thing may come even out of that Nazareth. We would not ignore wisdom as the pilot of true progression; we would do no unnecessary violence to the most iron-bound conservatism; but we are far from supposing that no new light can be thrown upon the lines of Christian duty, or that, if new light is granted, it must *come through certain* time-honored mediums. Some things are permanent, and we

bless God that they are; but is there no such thing as progress? Novelty is of little consequence, except to superficial minds; but may we not look hopefully for development even from that which we know to be enduring and unchangeable? We sympathize not a little with the godly puritan, Robinson, who, in his parting address at Leyden to such of his flock as were about to embark in the Mayflower, said:—"If God reveal any thing to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded that the Lord has more truth yet to break forth out of his holy word." If there may be no new revelations, there may be, there frequently are, providential expositions, turning towards us new aspects of old truths, indicating new paths for pilgrim feet, and opening new avenues to fields of Christian enterprise.

Whatever tends to disencumber the inner life of Zion of a burdensome machinery, and give that life greater freedom of respiration, and a wider scope for practical endeavor, we hail with hope. The process may not have been the gentlest; there may be, for a short period, seeming chaos; the querulous may insist that matters are going badly; but from the disturbed elements order will arise; the genius of Christianity will be seen emerging thence in greater simplicity and with freshened energies. She must have form; she must work through form; but it is good to see her cast off all excess of form, disenthralling herself from all with which a worldly policy has encompassed her, and accepting only such instrumentalities as will best enable her to demonstrate to the world her true spirit, and bless the world by her earnest fidelities.

Nothing could be more simple in form, or more predominant in spirit, than the great enterprise of Christian Love, as it was committed in the beginning by the Master to his disciples. "Go ye into all the world, and preach the gospel to every creature." "Go ye, therefore, and teach all nations." "Ye shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The work to be done was clearly indicated; no other work could be a substitute for it; but how sparing were the commands as to the modes of doing it! They were to *preach*, *teach*, *testify*—terms sufficiently concurrent to denote the service required, and yet so various as to leave the impression that the forms of that service might be diversified. They were told where to begin, and charged to spread out their endeavors along every radius to the circumference of humanity. Their work would not be done till the gospel should have been proclaimed in all the world to every human being. The command was issued to all without reserve. There was then no church organization; but there were believers united by the double bond of love to Christ and love to one another; and they, as redeemed sinners and chosen laborers, were bidden to do that work. We have never been able to see in the New Testament, what others profess to have discovered, that Christ laid the responsibility of the world's evangelization upon the churches, as such, in their corporate form; but we do find there plain evidence that He laid it with its whole weight upon the people, "called to be saints." They might or might not do the work as organized societies;—all this was left to be adjusted to providential circumstances; but the work must be done, and done by his followers.

Here, then, commences the distinction between that in the enterprise which is permanent, and that which may be temporary and transient. There could be no change in the actual service to be performed; but the modes by which it should be executed might vary in different periods, different communities, different circumstances. The gospel must be conveyed to all the dwellers on the earth; but no specific forms of service were prescribed or made binding. And herein we see the prescient wisdom of the Master. He foresaw that to the end of time there would be needed precisely *this service*. Should the year arrive when his people could say, "Lord, it is done as

thou hast commanded," the next year would bring upon the field of effort new millions requiring a continuance of the same work, and for the same reasons. Till procreation should cease, children of the apostasy would be multiplied, and the time would not come for a respite from evangelical labor; souls in peril of perdition would still need the great saving agency. But, while He thus knew that the demand would be constant, always founded in the one invariable necessity occasioned by sin, He foresaw that the outer life of the world would be subject to indefinite modifications; that the conditions of humanity would be multiform and ever changing; that civilization, following in the train of Christianity, would throw new light upon the great problems of human life, and furnish new facilities for the pushing forward of the Christian enterprise. Consequently, with a wise forecast, He avoided defining the modes by which his servants should execute his will. As to the work itself He left them no discretion; He did not, even by implication, allow them the slightest liberty to make any alteration. The work must be done, and they must do it. But as to the modes and means, He did leave much to be determined by themselves. One man might go himself, defraying his own expenses. Another might go with pledges of support from an individual or an association. A church, or any other combination of Christian men, might send one or one hundred laborers, providing for their sustenance. The laborers might go into one field or into another, as Providence should indicate special openings. They might go singly, or in bands, as should seem best promotive of their usefulness. Their object should be to get the gospel before the minds of as many as possible; but the modes of communication were not prescribed. Unquestionably, importance was attached to *preaching*—the conveyance of the Christian message by the articulate voice to the hearing ear; but the terms used allow a wide scope, and include every method by which the gospel can be intelligibly communicated to the human mind. Special prominence, for obvious reasons, is given to *oral utterance;* and in every period Christ has signally honored those who, in this matter, have preferred his wisdom to their own; but none will say that He has not also honored other means with distinguished success. The gospel is his instrument for saving lost men; his regenerated people are his agents, required to use the saving instrumentality. Their duty is to use it in the best way.

We do not propose to consider questions now in debate as to the proper forms of voluntary associations for the accomplishment of the great Christian work; much less to descend to the radical inquiry touching the legitimacy of such organizations as evangelizing agencies. We are at work in one of them, as best we can, and shall probably continue to work there, till somebody, wiser than ourselves, shall indicate how we can do better for Christ and the heathen. We wait for light, and shall hail with joy the first new ray, whatever the medium through which it may reach us.

At the awakening of the missionary life, a half century since, the Providence of God seemed to indicate that the greatness of the work demanded the union of large numbers. The duty to obey the Master's command was recognized, and many were agreed that something should be at once attempted; and their wisdom could discover no better means than large organizations which should combine general interest, multiplied contributions, and associated councils. This probably was the best that could then have been done. But, of late, the inquiry has been pressed upon thousands of minds, if this is a system to be perpetuated; if the accomplishment of the great work does not require something different—something more simple in structure, more economical in the working, more effective in results. We are not alarmed by such inquiries; we regard them as hopeful indications. So far as they originate in a disposition to do more for a needy cause, they promise good. These organizations, in their existing forms, may have about fulfilled their mission. They certainly have done a good ser-

vice, and now, if any thing better can be devised, let good men, in the spirit of their Master, and with hearts longing for the coming of his kingdom, enter upon the work of revision and reconstruction. Whatever may have been the occasions of their comparative imbecility, our large societies have assuredly failed to bring out and combine more than a thousandth part of the ability, physical and spiritual, of our denomination. Their treasuries have been the reservoirs, receiving and disbursing, of many small contributions; and with these resources a few men have been employed to publish the glad tidings at home and abroad; and God has not withheld his blessing. But, after setting out of the account all such as complain and grumble because it is their nature, and all such as desire change for the sake of change, we find a growing feeling among the best friends of Christian missions — the givers and the workers — that that there must be changes somewhere, or the work will continually linger; that personal consecration to the work, instead of being the exception, must be more largely the rule; that contributions must be upon a more liberal scale; that the whole enterprise must be so conducted as to bring it into closer contact with Christian hearts and make it more at home on Christian altars. It is our own work, and we must do it; and nothing should come in between us and it, dividing our interest, or diminishing our responsibility. He, therefore, will render to us — the whole people — a good service, who shall point out improved modes of Christian activity, such as shall, if possible, be more in harmony with the purposes and plans of Him whom we acknowledge as our "Leader and Commander."

In the *service* we recognize a sacredness which no one may touch. It is unalterably permanent. The gospel must be published among all nations. The duty is binding upon all the friends of Christ; the obligation presses directly upon every individual. No one can do the whole; every one can do something. The law is equitable, requiring only according to what a man hath; but it is inexorable, satisfied with nothing less. Heaven hasten the day when all shall feel the measure of their own obligation, and repudiate no part of it, contrive for no abatement.

But in *modes* of service we recognize no such sacredness. They are not divinely appointed; and though for the time being they may accord with providential intimations, yet they are transient, one giving place to another, and all liable to be successively superseded. Churches rise and flourish; then decline and become extinct. Societies, organized inside or outside of the churches, all have in them the elements of human imperfection, and their tendency is to decomposition. The work to be done is unchangeably the same through all the centuries; the agency — the living brotherhood of the redeemed—is ever the same: but the forms of individual or of associated action are mutable; not one is the same for any long period.

This arrangement is manifestly wise. There is enough of the permanent to render us sufficiently conservative, holding us invariably to one point, and requiring us, as accountable servants, to frame all our modes of action with reference to the speediest and most effective execution of our one great comprehensive service. There is enough of the transient to keep us wakeful, observant of facts and facilities and openings and aspects of Providence, and to bring into requisition all our powers, reflective, inventive, executive. Our fealty to our Lord and the terms of our consecration bind us to the doing of our appointed work; and the pressure of this obligation we are at all times to feel, and in all our endeavors to recognize. This matter is laid upon our consciences and our hearts, and there it must abide with its whole weight. If, then, we fully estimate our responsibility, and are disposed to honor its demands, other things can safely be intrusted to us — we mean still the Christian people — for we shall have *constantly* in view one object, clearly defined, and looming up largely in our field of *vision*, and we shall use the powers which God has given us in such a manner as may *best subserve* the grand end. By a due regard to this distinction between the

nent and the transient in Christian service — a regard practical as well as theoretical — we shall be held steadily to the performance of the true service and thus avoid delinquency, and we shall be stimulated to seek the best modes of performance, thus avoiding stagnation. There will be a healthful commingling of the conservative and the progressive.

Now, we see no valid reason why an individual Christian, if he have the ability, and be so disposed from love to Christ and to human souls, may not, either directly and independently, or through some society, send forth and support one missionary, or two, or five. The number is not small who could do this, and have money left enough to ruin their children. Would that thousands were thus represented in the heathen field! And we see no valid reason why two or more might not combine for the same purpose, as the example has already been presented in one of our cities, and do the work as vigorously as they would do the business of a secular partnership. The same may be said of a church, or of affiliated churches. The time has been when to speak thus would have been regarded as treason against a society. But that time has passed away, and with it have passed some other things. Who gave a society the monopoly of all that is to be done in a given community for the world's conversion? What claim has any human organization to be the almoner of all the funds contributed, or the appointer and director of all the laborers offering, for a particular department of service? We cherish the society, and coöperate with it; but we assume not that it presents the only or the best form of useful agency; we claim for it no sacred prerogatives. It belongs to the transient, and we shed no tears over its dissolution, provided there come in its place something better, something that shall be nearer in harmony with the permanent, something through which we and others can act more efficiently for Christ and the perishing millions. We give ourselves, heart and soul, to the one enterprise that never changes; but we identify ourselves with no part of the mutable. We are absorbed in the work which is to be done, and which calls loudly for a higher consecration of our persons and our resources; we are unanxious about forms. We regard it as the duty of the existing generation of Christians to convey the gospel to the existing generation of the unevangelized, the world over. Provided the duty be performed, we care little as to the modes of service. Let us have a part in the work; let us share with our brethren in the necessary sacrifices; and we rejoice and will rejoice to the end.

We speak by no authority other than of Love; we avail not ourselves of the position in which our brethren have placed us to dictate or to manage; we are servants with them and for them of a common Master, and we are their servants for Jesus' sake. The cause is no more ours than it is theirs. The grand questions before them and us are, How shall the cause be best promoted? How shall the bread of life be borne, in the purest form, in the largest quantities, in the shortest time, to the spiritually starving in all lands? Our concern is that none of God's people may lose sight of the main idea — the work to be done; that none may be diverted by a regard to secondary considerations from the claims of that which ought ever to be primary; that the interest belonging to the permanent may not be transferred to the transient; that chirurgical experiments upon the forms of Christian benevolence may not be fatal to the spirit; that our expenditures, physical and spiritual, upon mere machinery, may not exhaust our resources, and render us bankrupt debtors to the heathen; that in our debates about missionary policy we may not kill out the missionary life; that while endeavoring to manufacture public opinion in a given direction, we may not prove recreant to our higher and holier trust. Minor questions have their appropriate places; but who can estimate the wrong or the damage, when they are exalted *out of their places*, and cause a neglect of the great Christian Duty? We *ratively* charge ourselves, and we would affectionately exhort all our brethren

not to forget the Redeemer's command — not to become unmindful of obligation to Him. Let this be ever prominent before us, ever conscientiously cherished. And we would remember, and entreat all to remember, how pressing are the wants of the unevangelized millions. How can they be saved without faith in Christ? "How can they believe in Him of whom they have not heard; and how can they hear without a preacher; and how can they preach except they be sent?" On every account, temporal and eternal, the heathen need the gospel; and believing this, we feel it, we speak it always and earnestly. We dwell not upon this truth, perfunctorily, in order to subserve official ends; but we hold it before our own minds to countervail a tendency to sluggishness and to warm up the human affections; and we lift it aloft at all times and on all occasions as the truth fitted to stir the spirit of every one who possesses an element of genuine Christian philanthropy. The heathen are sinking to perdition annually by millions! There is provision in the gospel of Christ for their salvation! The Christians of our day have the ability to send them the gospel. If this work be not done, then whose will be the responsibility of neglect?

TAVOY MISSION.

JOURNAL OF MR. ALLEN.

Continued from p. 395.

Tour below Tavoy.

Feb. 9.—Left home with Ko Shway A, to visit a number of villages on the left side of the river below Tavoy. Reached Ka-det-nga-tsdik about three, P. M., and found a company of men with whom we stopped for an hour and preached to them Jesus, the Saviour of sinners. Most of them listened well.

In the evening a few came to the zayat. One man gave us reason to hope he felt interested in the gospel. I have visited this village twice before, and on both occasions the people have manifested a strong desire to destroy our books. It has been painful, an hour after tracts have been given, to find them torn up and scattered about the village. On this occasion therefore, we refused to give to any considerable extent.

10.—Went out again this morning and tried to interest the people in the message of salvation. One man, a carpenter from Loung-long, listened with some degree of interest.

With the turn of tide we proceeded on our way, and at two, P. M., reached the village of Tha-bya-shoung. This village lies back from the river more than a mile, and contains about forty houses. Last year I found but few of the people at home, and was destined to the same disappointment this year. But to as many as we found, we preached "Christ and Him crucified."

"Who hath believed our Report!"

In the evening a dozen young men came into the zayat. We preached for nearly two hours, and closed the exercises by prayer. But nothing like seriousness was manifested by any of the assembly.

11.—Went into the village this morning to find a few who might listen to the words of eternal life. Found a man detained at home by sickness. The thought immediately occurred to me, perhaps God has detained him to hear and be converted. I preached to him and his household concerning the great Physician of souls. But alas, they seemed in no way interested. To be relieved of temporal sufferings, to eat and drink, is all the Burman cares for.

Ko Shway A, who had gone in another direction, reported that he could find no people to listen. In the afternoon we went out together; but found only a few young men, who had neither ears to hear nor hearts to receive. The sick man came to the zayat for medicine, and Ko Shway A again pointed him to "the Lamb of God who taketh away the sin of the world."

A few young men came in the evening, to whom we discoursed concerning the

things of the kingdom and then closed with prayer.

12. — Started early this morning for Kyet-yet-dwin, a village lying two miles north of us. Visited this village last year, and found a few cases which gave me considerable encouragement; but at this time our efforts to interest the people seemed in vain. After spending some time in the zayat, and preaching to one and another who dropped in, went to a house near by. A number of people soon came in, so that in a short time I had a company of about ten. The man of the house said he had been with teacher Wade, and worked as a blacksmith at Matah; he had heard a great deal about this religion and knew it all; but he could not forsake the religion of his forefathers to embrace it. I next went to the house of a man to whom I preached last year, and who gave me encouragement to hope that he would consider the religion of the cross. He received me in the most cordial manner, showed me the book I gave him last year, and to the question, what he thought of the Christian religion, he replied, "It is good; but, teacher, if I speak my mind freely, I cannot give up the religion of my fathers."

At five o'clock returned to Tha-bya-shoung. Called to see the sick man and found him better. He expressed great gratitude for my kindness, and promised to call on me whenever he should go to the city.

13.—Slept on the river brink last night, that we might take an early start to go further down the river. Long before the eastern horizon was reddened with the blush of morning, we were on our way. The tide, however, was against us before we reached the mouth of the little creek we wished to ascend; but by hard rowing we succeeded in reaching it, and in another hour were at the village of Ta-gyet-tan. This village contains about forty houses. I visited it last year and was well received. The word of life was listened to with apparent good will. But the enemy has *not* been *idle* during the year in *forging weapons* against the Cross. Very few we now found ready to listen. Ko Shway A and myself went out into every part of the village, and tried to the best of our ability to make known a crucified Saviour.

In the evening a considerable number assembled at the zayat. For a time they listened in silence; but at length a man addressing me said, "My lord, we cannot enter your religion, nor you ours." I replied, "If your religion were right, I would embrace it." "It is right," said he. "Please tell me then who can pardon sin. I am a great sinner and deserve punishment; who can pardon my sins?" "You must keep the law." "But I have already, time and again, violated it. Who can pardon my sins." "God." "What God?" "Gaudama?" "Where is Gaudama?" "In the upper regions." "Is it so?" "Yes." "But you acknowledged here a short time ago that Gaudama was annihilated." "Yes, it is so." "Can a god who has become annihilated pardon sin?" "No, but his writings are still extant." "Can his writings pardon sin?" "No; if you commit sin, you must receive the punishment due to sin." "Is there then no way of escape?" "No." "Who administers punishment?" "God." "What god?" "Gaudama." "But Gaudama, you say, is annihilated." "If you violate the law you must suffer punishment?" "Who administers punishment." (After a little hesitancy,) "I don't know." I then again preached to him an eternal God and a Saviour crucified for sin, and tried to the best of my ability to show him that our religion was in every respect preferable to his. To which he replied, "Yours for you and mine for me." After alternate talking and preaching for two hours, closed with prayer and gave tracts to as many as would receive them.

14.—Holy Sabbath—day of sacred rest; but no rest to the toiling missionary. The zayat is in the centre of the village and the main road passes under it, so that all who go from one extremity of the town to the other must pass by us. During the whole day we have had one, two and three at a time. The same story of suffering and

death is told to one and another over and over again. No wonder we are called Yay-shu-kreet (Jesus Christ), for Jesus Christ is the sum and substance of our story. But this people, O how hard and blind!

Some five or six came in and spent the greater part of the evening. Again and again they were urged to embrace a Saviour who is all-powerful to save. "Your religion for you and ours for us," was the reply to our entreaties.

15.—Reached Zalute by land at nine, A. M. This is the village in which a priest was apprehended last year for having stolen a golden idol. The Commissioner told me there was no doubt of his guilt; but he was not convicted for want of sufficient evidence. After he was released he gambled away his stolen gain, and reported that he had been robbed. While search was being made, the truth came to light. The priest was fined fifty rupees, and put under heavy bonds to keep the peace in future. The kyoung, in consequence of his disgrace, has been burned to the ground, and the village is now without school or priest.

We were very hospitably received, and the word preached listened to with apparent goodwill. When however we came to the turning point, and put the question, "Will you forsake the worship of idols and worship the only living and true God?" not one replied affirmatively.

Fifteen were in at worship this evening. The leading man of the village made an attempt to justify the worship of idols and defend the religion of Gaudama. Ko Shway A, requested him to keep quiet for a short time until he had spoken, and afterwards he might reply. Ko Shway A then commenced with the creation of the world, and related what God created on each day of the week. On Sunday, the first day, He created the heavens and the earth. On Monday He created the firmament, and divided the waters above from the waters beneath, and so on, through the week. On Saturday God rested from all his labors and *called it the* Sabbath; and although He *afterwards* changed the day, yet the duties of the day He changed not. We should therefore rest on the Sabbath and worship God. Ko Shway A continued his narrative, how men became wicked and God drowned the world, saving only Noah and those that were with him in the ark; afterwards how language was confused at the building of the tower of Babel. He then brought down his Scripture narrative to the time of Christ, and dwelt long upon his sufferings and the glory of the upper world. He spoke also of the immortality of the soul, and the importance of securing its salvation. His remarks lasted nearly an hour, during which time all listened in the most respectful silence. He then gave an opportunity for any one to reply. No one attempted it. I then took the New Testament and read the account of Lazarus and the rich man, and commented upon it. After this closed our evening exercises by prayer.

16.—The leading man came in this morning, and said he could not sleep last night; he was thinking of the immortality of the soul. The body could sicken and die, the soul never. I cannot but hope that truth has reached his heart. Another young man, with whom I had much conversation last year, on the way to Tavoy with the priest, and after we arrived in town, told me the people of this village would never build any more kyoungs for priests; they wanted no more of them.

Reached Kyoung nu mau at noon. Last year I spent two days here, and left it with the hope that we might soon learn that the people had cast away their idols, and turned to worship the eternal God. But the enemy had not been idle during the year. A few recognized me and received me in the most cordial manner, and again listened to the story of the Cross with evident delight. None however were found ready to embrace the gospel. Only two individuals, a man and his wife, came in during the evening.

Priest defeated—Preaching in a Kyoung.

17.—We thought best by the morning tide to start on the homeward track, as there were a number of large villages

nearer home yet to be visited. At one o'clock reached Ka-det-gee. Stopped in a zayat near a kyoung, and soon had a number of people to listen, among whom were several yellow-robed gentlemen. They of course could not listen to the humble doctrines of the Cross without disputing; and as if to let the people see how easy they could silence Yay-shu-kreet, the headman threw down a challenge, which Ko Shway A accepted. For a short time the discussion was close and animating; but the priest, having acknowledged that there is no God, soon found his ground untenable. When he saw that he could no longer hold his position, he commenced in the most violent manner to revile the Christian religion. Ko Shway A endured all in a mild and unruffled manner, until he turned the ridicule upon the head of him who had planned it for another, and thus it brought upon him the laugh of the whole crowd. The priest could not endure this, and soon sought an opportunity to retire. During the remainder of our stay, however, he sought reconciliation, and when Ko Shway A left, loaded him with rice, sweet potatoes and cocoanuts.

During the afternoon I went about the village, and found a few who gave good heed to what was spoken.

The priests most cordially invited me to sleep in the kyoung. I accepted this kind invitation, and during the long evening read and explained the Scriptures, to which a large company of young priests and boys listened with apparent delight.

18. — Went into the south part of the town this morning, and soon collected six or eight individuals, to whom I preached a crucified Saviour. They listened in silence, and assented with a nod to all I had to say; but alas, I fear they had no hearts to receive it. Went on a short distance further, and soon found another company of about the same number. They assented to every thing I said, but probably forgot it within an hour afterwards.

After bre [redacted] *h* part of the village; but the people had, nearly all gone off to their paddy fields. Found one man, sixty years old, cross-eyed, (a great misfortune among the Burmese,) and in consequence of taking Burmese medicines, he had for the last few years lost the use of his legs. I hoped that God had smitten him that he might bless him with eternal life. As I went up the ladder to his miserable abode, my soul ascended in prayer to God that the eyes of his understanding might be opened, and that he might be brought to embrace the truth as it is in Jesus. O how my heart yearned for that man. I commenced, and preached to him an eternal God and a Saviour who can "save to the uttermost all that come to God by Him." He listened a few minutes, and then remarked that his religion was good for him and mine for me. After an hour's reading and explaining I left him, hoping that a little light had dawned upon him. The village being nearly destitute of people, I returned to the kyoung to find shelter from the heat. In the afternoon I went again to the house of the man above mentioned, and for another hour read and preached to him concerning the things of the kingdom.

At Ka-det-ngài a considerable number, attracted by our presence, assembled at the zayat. Ko Shway A preached to them, and after he had concluded I went out and preached till night fall.

After dark I lighted a candle and commenced singing, as has always been our custom. Soon a congregation of about twenty assembled, and for the space of an hour "the truth as it is in Jesus" was presented to the understanding of all. None resisted—all assented. Closed, as usual, by prayer.

The Gospel cordially received.

19. — Started this morning for Yay-byu,* reaching the place in less than an hour. Spent a night in this village last year and was well received. The people were no less cordial this year. Missin

* There are two villages by this name, one above and one below Tavoy.

our way, we entered a man's garden, and found the owner seated under a tree, weaving a basket. He was a Taling, though he understood Burmese perfectly. He listened well for a long time, when, on his saying that he was a Taling, Ko Shway A, who understands that language, commenced preaching to him in that. At this his eyes brightened and he clapped his hands for joy. He had never before listened to the message of salvation, and now it seemed doubly sweet by being spoken in his own native tongue. After preaching in the village to as many as I could find, I went again in the afternoon to the garden of the Taling. He invited me most cordially into his house, and for a long time I preached to him and his house a Saviour crucified. Several other interesting cases were found.

In the evening a large number assembled and remained until a late hour. While Ko Shway A was speaking of the power of God in creating the world, a young man interrupted him and said that his Gaudama created the world. Ko Shway A requested him to go on and tell in what manner he created,— what he created the first, second and third day, and so on. This of course he could not do. Ko Shway A then commenced, and, as on a previous occasion, gave an account of the creation of the world and the fall of man. He dwelt long upon the latter, and showed that it is impossible for man to save himself. "We are," said he, "like a comany of shipwrecked mariners in the midst of the great ocean. Unless a ship comes to save them, they must perish. Who can save us?" "Gaudama?" "No he could not save himself. He could not possess his own life. When the king of death called, he had to obey the summons. A king who must obey the call of his most menial servant is not worthy to be called a king. If Gaudama could not conquer death, he is not worthy to be called God. Who could conquer death? Who could rescue men from the punishment due to sin? The Son of the *Eternal God.*"

There is a still larger number of villages on the east side of the river which I had intended to visit, but another "Reduction Circular" has come to hand; and as travelling is the only thing in which this mission can reduce, I must give up my plans and leave the people to die without a knowledge of the way of salvation.

NINGPO MISSION.

JOURNAL OF DR. MACGOWAN.

During his residence in the province of Ningpo, Dr. Macgowan has travelled in five of its eleven departments. The following journal contains the notes of his survey of part of the Chihkiang province. The time of his journey was not propitious. The most distant regions of the globe suffered from the financial panic, and missionary enterprise was paralyzed. Any new undertaking involving expense must be at private cost. Thus cramped for means, the journey was of less missionary interest than might have been expected from a tour through an extensive and unknown region. His travelling companion was the Rev. I. B. Inslee, of the Presbyterian mission. Their means of doing good were restricted to something more than two thousand books, a few medicines, and their conversational powers.

The country visited lies to the south and southwest of Ningpo, a part on the coast to the borders of Fuhkien, a part forming the mountains lying between the sea and Kiangsi, a part forming the valley of Tsientang, and the rest, the mountain region between that river and the coast. As the maritime portion of the journey was also mountainous, the greater part had to be performed on foot.

This and similar journals, though devoid of the highest missionary interest, and not contributing to the history of our work among the heathen, have a geographical and statistical value, and are therefore worthy of publication for their scientific utility. Ritter, the greatest living geographer, has remarked that the journals of missionaries are his most valuable sources of information.

Tour in Chihkiang province—Chinese public Works.

We started Wednesday night, March 10th, in boats from the door of our house, and early next morning reached the head of navigation near the city of Funghwa, where our long walk commenced. At Funghwa we were often accosted by name, and importuned to head a sub-

scription for the re-construction of the bridge which a freshet had recently carried away. The Chinese have no notion of tolls. No bridges or roads are undertaken, until the necessary funds are all subscribed and paid in. Such works are always done by public subscription. So much of self-government as relates to their own needs these people possess, and the effect is wholesome.

Society in China may be compared to an animal which is multiplied by chopping up; the smallest sections are capable of independent existence, a head and a tail at once appear, and the body moves on, none the worse for clipping.

Towards the close of the day, however, we came to a clan who showed the want of a strong government. They were at war, and had lately been worsted. A village in ruins showed what fire had done, and children and women in mourning showed what the sword had done. In the next raid this clan will perhaps amply revenge itself.

We had reached the department of Taichau, noted for the daring of its inhabitants; their never-ceasing, petty feuds inure them to fighting, and their hills afford them safe retreats when they see fit to defy the authorities; these are submitted to only when they give satisfaction to the inhabitants.

Horsevale Pass.

Our first night was spent in the inn of a village which subsists mainly by cultivating oysters. Foreigners were no novelty here, nor were books; we did not part with a volume on that or the following day. Our porters and servant had heard on the road that two mercantile foreigners, who had passed us the previous night, had been robbed at Horsevale Pass, to which we were proceeding. This determined them to turn back; and it was with no small difficulty that we induced them to go on. It became necessary to put a bold face on the matter. The journey before us was long, fatiguing and perilous. If our attendants faltered at the outset, there was danger that they would forsake us when most needed. We endeavored to show that immediately after a robbery the place would be safer than at any other time; that the rogues would be busy with their booty, or keeping at a distance from fear of being hunted for. This sort of reasoning did not give them the assurance which they derived from our conduct in accosting every villainous looking visage, asking information about the robbery, offering rewards for the robbers, for the recovery of the property and the like. Our men entered into this so heartily as to overact their part. At night there was nothing spoken of at the inn but the robbery.

With all our speed we were unable the following day to reach Horsevale Pass at a seasonable hour. It was late in the day when we commenced the steep, winding ascent. Some time before, fields and habitations had disappeared. The gorge was wild and sterile in the extreme. With the exception of some beautiful ferns, which clothed the sides of the porphyritic mountain, there was nought of verdure; though by the sides of the brook, which leaped from one precipice to another, there were azaleas in bud and various bulbous plants. The travellers whom we met eyed us with suspicion. Here where the robbery took place, no one could tell us anything about the transaction. Darkness and silence reigned. It was a fit place for deeds of violence. The tiger and other wild beasts are no strangers to it, and the imagination of the country has peopled it with spirits and demons of hideous mien.

An incident now occurred which rendered inquiries for robbers superfluous. A traveller stood at the wayside, knocking his head against a rock and groaning. He told us that he had just been robbed of a sum of money, which he had been sent to collect in some villages on the other side of the mountains. We tried to console him by the gift of a dollar, which he refused as of no avail in making up the loss. With weary steps we reached the pass, where we found a grim-looking lodge perched on a terraced rock, over-

looking a chasm of dizzy height on the side opposite to the one we had ascended. This place derives its support from travellers, few of whom having reached that height feel like going down again. We, however, plodded on to the great displeasure of the mountaineers, who assured us that they were the most honest people in those parts. We supposed that what they said was true enough, but we pushed on. It was very clear from their conduct and gestures that if they had known our purpose in time, we should have been guests by constraint. Though it was night before we reached the bottom, and our fatigue was excessive, we determined to walk several miles further, both to get a lodging well beyond the brigand region, and, as the next day was the Sabbath, to get so near the city of Taichau that a wholesome morning's walk would enable us to rest and work in that city. This, through Divine goodness, we were permitted to accomplish.

Taichau—Eager Demand for Tracts.

Taichau is the capital of the department of the same name. Subordinate to it are five other districts with their cities. It is situated in a valley, on a small river, about twenty-five miles from the sea. Its commerce is small. The population within the walls may be about 200,000. It is beautifully situated amidst verdant hills, several of which are crowned with towers or pagodas. In our walk to the city we fell into conversation with a scholar of upwards of seventy years of age. On parting we gave him a book, seeing which some villagers, who had travelled with us and were turning off into the mountains, became importunate for books, offering to pay for them. At length we parted with a few, when the poor men went and purchased some cakes for us in return.

Throughout the journey we found tract distribution the most painful labor we were called on to perform. I do not refer to the physical difficulty, which was very great, of keeping off lusty vagabonds, when trying to put a volume into the hands of a reading man, but to the necessity we were under of refusing books to fifty worthy applicants, while complying with the request of one. Having before us a journey of a thousand miles or more, and only about two books to spare for each mile, every square mile averaging between five and six hundred inhabitants, we were constantly compelled to resist the most pressing applications. In selecting one out of a crowd of petitioners, we often gave offence, the most forward and least deserving, doubtless, generally getting the prize.

On entering the city, we passed the more private streets, and reached, almost unobserved, the monastery of Heavenly Rest. It was not long, however, before news of our arrival was spread abroad, and the court of the temple was soon filled by a tumultuous crowd, as was also the room which the priests had assigned to us. It was difficult to refuse books; but had we parted with any, it would have been impossible to retain one. Our visitors were men of determined character, wholly unlike the gentle people with whom we were accustomed to deal. A messenger from the magistrate was the only person favored with books. The crowd were content with the promise which we made to distribute books on the following day.

Late in the afternoon the people dispersed sufficiently to allow us an opportunity to walk about the town, and exhibit ourselves to the population generally. Early on the following morning we sallied out, and distributed the packet of books we had apportioned to that city. So few were stirring that our task was comparatively easy.

In the suburbs we parted with some volumes to travellers, who were going to the city of Pingyang, which did not lie in our course. Attracted by the hum of a village school, we applied for admission. Some noisy applicants for books effected a passage into the court by a back entrance, and opened the door for us. This incensed the master, who ordered us out, refused books, and would accept no apology.

Throughout this whole department, we had evidence that the character ascribed to the people, of being irascible, was strictly correct. Yet are they the most hopeful and the most interesting for that very reason. Give me any people rather than the apathetic, even as antagonists; the men of metal are to be preferred to impassive men. Nearly the whole of this day was spent in the wilds of an unfrequented mountain, without attendants and without food. We did not use the sedans we had hired and which followed us. If we attempted to use them, the bearers moved at so slow a pace that our time would have run out before half the journey could be accomplished. They kept so far behind as to afford us no assistance as guides. In this way we wandered up a glen. It was in the right direction, as we knew from the compass; but we should have taken a road which led over passes easily accessible. As it was, we had to climb precipitous ascents successively, without making any sensible advance on our way. "What are you doing here?" exclaimed a woodman, who at first took us for supernatural beings; "this is neither heaven nor earth." The Alpine grandeur of the scenery would have compensated for fatigue and loss of time, but for the demands of appetite. An old woman, who sold refreshments at the entrance of the pass, advised us to lay in a store, as we had an uninhabited wild before us. Thinking she merely had an eye to business we gave little heed to her advice, and were in consequence nearly famished. We emerged from the mountains just as night was closing in upon us; but we had to walk till a late hour to reach the point of destination, which was the city of Hwangyen.

We breakfasted by daylight, walked through the principal streets of that noisy town, and put a few scores of books among the counters of the largest shops.

Our next city was Lohtsing, which is in two parts, about a mile distant from each other. Each part had its own wall. Geomancy led to this doubling of the *city*. The walls first built were badly situated for luck,* and another trial made. They were dull places, and a dozen volumes was our allowance for them both.

Wauchau—Bookstores and Books.

We had now entered the department of Wauchau, and another day's journey brought us to the city of that name, where we spent a part of two days.

Wauchau is a large city, the most important on the coast between Ningpo and Fuhchau. The syllable chau, which terminates the names of numerous places in China, was originally applied to an inland island, but may be best rendered by "district." This is a port at which there is a large trade. Foreign vessels have rarely visited it, as alum, its chief commodity, is readily conveyed to Ningpo in native craft. It is called by the inhabitants "Lesser Hangchau." They pride themselves on its resemblance to the provincial capital. In some respects it is superior to Ningpo. The people are unlike their neighbors of Taichau, on the north, and Fūhkien, on the south; but are mild, and given to the cultivation of literature. Their streets are often the seats of broils; but these are always between the turbulent traders from the north or the south, except when either of these oppress the quiet citizens, and this they often do with impunity.

Wauchau boasts a bookstore, and we left few books in that city in consequence, as we propose sending boxes of books seaward from time to time to the bookseller there, who can get a few cash from their sale. That is the only bookstore between Ningpo and Fuhchau, a distance of nearly five hundred miles, with a dense population. The intermediate cities are supplied with books by pedlars at the examinations, which take place every year and a half. To these examinations book-dealers repair, and supply the demands of the literati. I have tried to induce these dealers to take our books, but without success. They, however, find customers for a gazette. Nevertheless we do not despair of being able, ere long, to

* See Magazine for November, pp. 400—406.

make that advance in the mission work which shall exhibit such a demand for Scriptures and tracts as to render gratuitous distribution unnecessary.

From Wauchau we ascended the river to the department of Chichau, which gave us five days' rest in boats. It was tedious work, but the tedium was relieved by long walks on the banks, which were studded with villages. We parted with a book or two at each village. Here, as indeed in most parts of the journey, books were often refused, from timidity on the part of those to whom they were first proffered. The example of one in refusing often caused all who knew of it to refuse also; but when one bolder than the rest ventured to take one, and the bystanders saw no harm come of it, there would then be a rush for our volumes. The mere advent of such persons in those sequestered places awakened suspicion and fear in most minds. It often happened that we reached the further end of a town, before even those who saw us could realize that we were realities. They did not get over their astonishment soon enough to call attention to us; before the crowds came up, therefore, we were fairly out of town, where we could manage the crowds more easily. This abruptness in entering and quitting places rendered the journey unsatisfactory; but it was unavoidable; as our "sinews of war" were limited, our time was necessarily limited.

Chichau—Book-distribution.

When this stage of the journey was in part accomplished, we reached the walled city of Tsingtien—Clearfield, so called, perhaps, because it was the only even place in that part of the country, being situated in the centre of the mountainous region through which we had been travelling. Our stay at this town was brief, less on account of want of time or money, than from the caution requisite to be observed lest the authorities should send us back. Hence we made rather a dash at the city, than a visit to it. Sending on our boat to the farthest suburbs, we entered at one of the nearest gates, ascended the walls, took our bearings, and then pushed through the main street, lying parallel with the river, putting a book on the counter of the principal stores. Growing bold, at last we entered a mandarin's office, where we left a Testament. By the time we got out of the farthest gate, the town was all astir; but our boatmen, fearful on their own account, sculled and pulled up the stream so actively that a turn in the river soon put us out of sight. All that a mandarin cares about is to avoid trouble and responsibility; so that if troublesome characters only remove to the precincts of some other functionary, the official mind is content.

On reaching the capital of the department, the city of Chichau, we had occasion to be particularly circumspect, for that city is of a higher class, with a larger number of officers. Its prefect has control over ten cities, several of which we were to pass. It was the turning-point of our journey. If we had been turned back at this point, the whole undertaking might be considered a failure. If we got safely through it, we should then be at a point where turning back would accord with our plans; as then the route homeward would be the one we had marked out. Had we taken counsel of our fears, we should have kept in the boat, under cover, until we had left the city behind us. But we acted, as the result showed, more wisely, going through Chichau as we went through its subordinate city, Tsingtien. Here we had to take smaller boats, as the river had become shallower. This too was accomplished with less difficulty than we anticipated. Our Heavenly Father guided and guarded us step by step.

Suychang.—Panic excited and quelled.

Our next cities were Sungyang and Suychang. Nothing of interest occurred at the former place; and as we reached the latter city late at night, and purposed quitting it early on the following morning, we did not expect any adventure. But it proved to be the birth-day of one of the local gods. There had been processions and theatrical representations. Every

body was out doors, bent on prolonging the holiday till midnight. On passing one of the suburban villages, some one in the gaping crowd called, "They are rebels, they are rebels!" This was the first intimation which reached us of the panic which had lately seized that part of the province, occasioned by the recent advance of the rebel army.

The rebels are known by the name "Long hairs," from their having rejected the tonsure imposed on the nation by the ruling dynasty. The villagers saw that our heads were unshaved, and that we were strange looking beings; and they, not unnaturally, supposed that we must belong to the party which was hovering over their hitherto quiet country. Knowing that liberal rewards had been offered for the capture of Long hairs, we stopped to argue the point, although the lateness of the hour and our fatigue,—we had parted with our boats early in the day and had been walking ever since, — made us desirous of finding an inn, rather than entering into a parley with obstreperous villagers. "Is it according to propriety to annoy strangers who quietly pass through your village?" we asked of the foremost of the crowd. "O no, it is not proper," said some one in the crowd; whereupon they turned to the gaming-tables which they had left, and we passed on, sending our men and baggage in advance to secure lodgings. This accomplished, one of them returned, and tried to lead us through the less frequented streets of Suychang. We reached the tavern almost unobserved, as we thought; but the news of our arrival was soon hinted abroad. We crossed the court of the house, and shut ourselves in the room assigned for our use.

Soon the street was filled with people; they crowded into the house, and then into the court, forming a tumultuous sea of heads and lanterns. Retirement was out of the question. We threw ourselves on the straw and had just recovered breath, when the knocking outside, as well as words, indicated that the shanty *would be pulled to* pieces if the curiosity of the populace was not soon gratified. We opened the window, mounted a table, borrowed a lantern from one of the crowd, and asked those who were nearest to procure silence, promising to address them as soon as they would give audience. They were put at once into good humor by our turning in different directions and adjusting the lantern so as to make a satisfactory exhibition. We told them that we were propagators of religion, distributors of books, and healers of the sick; that books should be given early next morning, and finally, that we were hungry and tired, and begged to be allowed to retire. The crowd was easily pacified, owing to the presence of some officers from the magistracy, to whom we gave books for their superiors. We then obtained a few minutes' respite, until the magistrate's assistant and clerks claimed to be admitted. The former had long been at Ningpo, had attended our chapel, and had heard us speak there. This soon become known, and we felt at home in Suychang.

Kiangshan — Difficulties in the Way.

Our next city, Kiangshan, was on the other side of some lofty and unfrequented mountains. The city itself had just been in a state of anarchy from a local insurrection, and was menaced by the rebel army. It was necessary to approach it circuitously. As we advanced, we were told that we were engaged in an impracticable undertaking, which was understood to mean a difficult one. At the close of the second day's walk we found that no one dared to give lodging to a stranger. This was an obstacle we had not thought of. Having the power of locomotion in ourselves, with very few wants and a supply of money, we thought ourselves independent. We then fell back from one point to another, vainly begging a shelter and some straw, which is all that a Chinese inn affords. About midnight we found rest for our wearied limbs.

We did not despair of reaching Kiangshan. We were at the head of a small stream which led to the Tsientang river;

the stream was navigable by small bamboo rafts. Taking passage on one of these we glided down to the city of Lungyu, where we engaged a boat to take us to Kiangshan and Changshan, at the two sources of the Tsientang. Our boatman was an opium-smoker, and a bad man in every way; he gave us much trouble. He was half an outlaw; but as we knew that no other man would presume to take foreigners, we knew how to demean ourselves towards our keeper. We made a favorable passage as far as Kuchan, the capital of the farthest department in the province. But here we were abruptly brought to a standstill. The rebels had gained a succession of victories, which placed Kiangshan and Changshan within their reach. Fugitives were coming from thence. Neither our boatman nor any other could be induced to move a step in that direction. So great was the alarm that soldiers could not be made to go; but in truth the mandarins who were to lead them were only too glad to find their troops so prudent.

It was our purpose, if all had been well, to pass Kuchau unobserved, and to give it the share of books belonging to it on our return. At this place we were careful out of regard to the people. If we had rambled as far as was in our power, we should only have increased the alarm. We should have been regarded as forerunners of the invading host, which, it would have been supposed, must be just at hand. Of course we might ourselves have experienced some inconvenience without any corresponding advantage. We therefore, on the morning following our arrival, dropped down the river a couple of miles, and then walked up to town, gave away a few scores of books, and retreated.

Kinghwa — The unwelcome Packet.

Homeward bound, we first visited the capital of Kinghwa, which we traversed at leisure, no longer apprehensive of being turned back. It is in this department and near the city that our converts reside. The beauty and richness of the country equal the expectations I had formed of it. Its name, "Golden Flowers," is not undeserved. In this department, as in those of Chichau and Kuchau, the superstitions of the people are mainly local. Buddhism has not a strong hold on the people. For this reason, our converts tell us, there is greater reason to hope for their evangelization, than elsewhere. There is also a greater simplicity of manners in those departments, which, it is supposed, would prove more favorable to missionary labors.

Kinghwa city is on one of the tributaries of the Tsientang. To carry out the objects of our journey, we had to return to that river. At the junction of the Kinghwa and Tsientang rivers is the chief inland city of the province, Lanki, a place of great trade. We had reserved for this city a large share of books. As we were about to sally out, we were surprised to find ourselves in the midst of a fleet of mandarin vessels. Streamers, banners, canopies, made them look gay. The sound of music and the stir of officers and attendants rendered the scene imposing to the crowds which lined the shore. Our surprise was not lessened when we discovered that we had met Hwang, the successor of the renowned Yih, hastening to Canton as imperial commissioner and governor general, specially empowered to treat with the barbarian ambassadors.

Making a selection of books, which we folded up and addressed in the style which etiquette requires, we called a small boat and pushed off for his excellency's barge. On reaching it, the officers stared at us, and said that his "greatness" had gone on an hour before. This we did not believe; and, finding that they would not take the packet, we placed it on the deck; but an officer quickly picked it up, stepped into the cabin of the barge, before we could tell what he was about, and put it out of the window into our boat as we were dropping down the stream. We had time however to put it on board the Secretary's boat, and the officers there ordered our boatman to come back for the parcel, which, dismayed

by their threats, he was about doing; but this we would not allow. The mandarin became more vociferous, and so alarmed the boatman by threats and gestures, that he made another effort to pull up to the Secretary's barge. Without our consent he could do nothing of the kind; and we firmly refused to consent. The affair came off in the presence of thousands, and attracted much attention. When we reached one of the city landings, we were disappointed to see that the mandarins had called a boat from the shore, and were coming after us with the packet of books.

We entered the city and were engaged in placing a volume on every counter, when we discovered the red tassels of an officer pushing through the crowd towards us. He came up, and put the packet in our arms and retired, having fairly gained his point. We subsequently ascertained that the governor general was not on board his barge at the time, but had gone an hour before, breakfasting with the literary chancellor, which officer was bound for Kuchau. If his excellency had been on board, the result would perhaps have been the same, possibly more, or possibly less favorable.

Yenchau was the last of our unvisited departments. The city is a quiet, unimportant place, and we made ourselves at home in it. It derives its name from a personage of some distinction in Chinese history — Yen Tsz Ling; he flourished in the reign of Kwangwu, who ascended the throne in the twenty-fifth year of our era. He was wealthy and accomplished, and when that monarch was yet heir apparent, accompanied him in his travels, imparted instruction to him, and familiarly joined in his amusements. But what renders Yen Tsz Ling a man of note in Chinese story, was his refusal to take office. He is the most distinguished among that class of the literati who are called "retired scholars," men whose education and talents fit them for rulers, but for whom pomp and power have no charms. He indeed *is the tutelary saint of all such characters; yet all classes prostrate themselves* before his shrine and burn incense to his image. He was probably too lazy, to discharge the obligations which his education imposed. At any rate, he was a noted angler. On the rock on which he sat, pole in hand, waiting for a nibble, his admirers have erected a pavilion, and hard by, a temple, in which his image is worshipped. We visited the temple and gave some books to the sixty-fourth of his line, whose residence adjoins the temple.

To be continued.

GERMANY.

LETTER FROM MR. LEHMANN.

Berlin Church and Vicinity.

Berlin, Sept. 30. — We have had here during the summer some increase and a few tokens of a revival; no grievances, but also no great awakenings. Our prayer meetings have been fervent, especially those which have been held in pursuance of a resolution passed at the Conference in Stettin, to change the regular morning service of one Sabbath in every month (say the third,) into a prayer meeting. In this meeting we have experienced the richest blessings. In the first of them three addresses were delivered by as many brethren. We hope much good from these services, and long for such experience of new life among the dead, as Christians in America have been permitted to enjoy.

Previous to the Stettin Conference, I visited several of our outstations. June 22d I was at Frankfort on the Oder. Thence I proceeded with br. Zeschke, who preaches regularly at these outstations, to Cüstrin. Here difficulties had arisen among the brethren, which required prolonged attention. The authorities also had imposed severe measures, prohibiting the public assemblies. In company with br. Z., I had an interview with the chief magistrate, who treated us with great respect and cordiality. It appeared that some of the members had acted unwisely, and the clergy had influenced the magistrate against our brethren. All difficulties were removed, and our way bein

thus cleared, in the evening I preached to a large assembly without molestation.

June 23. — I went to Landsberg, and preached in the evening to a crowded congregation, among whom were several dragoons. At Loppow, where some members reside and one of the farmers always opens his large room for the meetings which are held occasionally, I preached to a very crowded assembly, after which the friends tarried for conversation till midnight. Everywhere people lay hold on such a rare visitor, asking an immen-

questions, so that on such a tour a good night's rest is impossible.

24. — Proceeded to Friedeberg, where the cause of religion is advancing. The meetings are held in the house of br. F., a shoemaker, who, with his wife and a few others who came from the neighboring villages, formed the little band of our brethren. About twenty were present, to whom I preached from Heb. 9 : 27, 28. The season was a joyful one to our brethren, and, as it was hoped, a means of good to other hearers. Several stood listening outside at the windows.

26. — Left Friedeberg at noon and proceeded to Stettin. Several brethren from Pomerania had flocked thither to attend the Conference. Blessed joy in the Lord was mutually felt.

27. — Lord's day. Preached in the morning in the beautiful chapel, which was tastefully embellished with garlands and flowers. I felt deeply moved in seeing before me so many brethren in the Lord, by whose faithful labors so much had been achieved. Their success, however, has been only in the power of the Lord, who has opened doors and ways, and who has shielded us so mightily. After the preaching, three converts were baptized by the pastor, br. Bues, and the Lord's Supper was celebrated. In the afternoon br. Kemnitz, of Templin, preached fervently. Then came a love feast, which united the hearts of the brethren most cordially together. The love and joy were general, and were the greater, inasmuch as not *long* before dissensions had divided the *church* into two sections, so that it appeared impossible that union should be restored. But God, who is rich in mercy and abundant in power, has again shown that all things are possible with Him.

Conference at Stettin.

28. — The Conference commenced its sessions. The following were the subjects discussed.

1. Missions at home and among the heathen.
2. The appointment of an additional missionary in Silesia (br. Knappe.)
3. How to receive churches into the Association, and exclude them from it.
4. Difficulties with government. The compulsory baptism of infants. Transactions with government relative to our recognition.
5. Difficulties in churches. A committee was appointed to visit churches where difficulties had arisen.
6. Chapel building (Templin, Reetz, &c.)
7. Various questions and matters of business.

No Conference has been held, in which more love and unity have prevailed. The next meeting is to be at Elbing, in 1859.

Second Visit to Silesia.

On Thursday, July 29, I left Berlin a second time for Silesia. Preached in the evening at Frankfort to a crowded congregation, and afterwards attended a church meeting.

30. — At Furste lives a brother, a tailor, whom I baptized at Berlin, who with his single-hearted wife has been a witness for the truth here for years, and who now reaps the fruit of his faithfulness, as there is much inquiry as to the way of salvation. In the humble dwelling of a weaver I preached in the evening to a crowded congregation who had come together notwithstanding the rain, which fell incessantly during the day and night. I felt sensibly the aid of the Holy Spirit, so that I doubt not a blessing attended the service. Afterwards we sat down at the Lord's table, twelve disciples,

happily united, and a goodly number of witnesses were present, among whom were several who long after salvation.

Aug. 1. — Walked with the whole family whose hospitality I was enjoying to Güttmannsdorf, an hour and a half distant. The mountains rose higher and higher. The rain, which threatened again, soon prevailed, and continued to fall heavily all day. It was a most happy event for Silesia, which had suffered all summer from a scorching drought, notwithstanding now, just in harvest-time it did some damage and prevented our meetings from being well attended. In the morning I preached with much liberty and power. In the afternoon attended a church meeting at which some threatening difficulties were amicably settled.

Mountain Scenery.

On the third, Mr. Lehmann proceeded on his way to the Glatz mountains and Voigtsdorf by the way of Frankenstein. As he advanced, the road wound over precipitous crags, night came on with thunder and rain, the frightened horse, backing, brought the carriage into imminent danger of being thrown down into the deep abysses, and there was but a step between him and death. At ten o'clock the driver refused to proceed amid so much peril, and they put up for the night. The next day they reached Voigtsdorf.

The hut and environs were turned into an island, and by planks and leaps we got over the streams. In a clear moment in the afternoon I climbed the mountains, and, impressed by the beauty of the landscape, I regretted deeply that I could not admire it under a milder sunshine. I looked over the scene of our dear br. Albrecht's first labors and sufferings amidst a Roman Catholic population, and could rejoice that now the storms had subsided, and peace and liberty were enjoyed. No opposition was shown to our proceedings, and hence I was able to anticipate the more confidently the last victory of Christ over all his enemies.

A Sabbath in the Mountains — Baptism.

5. — The Sabbath appeared, the rain still prevailing. This, however, did not *prevent our friends* from flocking together from all quarters, as many as the large room could well contain. We had a fervent prayer meeting, after which I preached from Ps. 119:47. After the sermon in the afternoon, br. Knappe was solemnly introduced to his work as a missionary of our Association (See p. 426.) He proceeded at once to administer baptism to a young girl, previously received by the church. The baptistery was excavated just in front of the house, and is constantly filled by a clear brook. The brook was now changed into a stream. A fairer baptistery could hardly be had. The situation was commanding. I then administered the Lord's Supper, after which some of the friends who lived near left us. The rest remained, and in sweet intercourse in a Silesian manner and dialect (quite peculiar,) and in our beautiful songs of Zion we spent the residue of the evening. We were lighted by small slivers of beech wood fastened at the top of a pole on a stand, which of course required the constant watch and care of our host. The Sabbath was full of joy to our whole company.

On Monday the weather gradually cleared up. The clouds moved slowly along the ground in this high situation, and now and then a sunbeam announced the final victory of the king of day. On breaking up we marched in a long procession, gradually diminishing in number as the ways bent here and there. We had the most splendid views over the valleys and plains from our heights, which must frequently be climbed with great exertion. The stream at our side rolled rapidly forward its swollen waters, and our path along its shores was of the most picturesque character. Our company consisted of brethren and sisters, all of whom were anxious to aid me.

Our object was to reach the Rothe Berg (red mountain), so called from its color, and covered with wood. It was the residence of one of the brethren in our company, who holds the office of forester. We reached it at noon, after several difficulties in crossing swollen brooks, and were gladly received and entertained.

From this spot we had the most splendid views round about into the county of Glatz, as well as of the city of Glatz, which lies at the foot of the mountain. Here I enjoyed the first clear day, which I spent chiefly in writing, seated on a steep acclivity above a rolling stream, covered by overshadowing oaks, while all around was sunshine and peace. In one place our forester expressed his joy in having me in his territory, by repeatedly firing his gun.

10. — Reached Wüste Giersdorf early in the morning and met a cordial reception. Difficulties had existed here in the church, on account of which my presence had been desired; but they were already settled before my arrival. In the evening a large meeting took place, as the population is numerous in these very long villages, and a considerable number of members reside here, gathered in by the indefatigable zeal of br. Klinker. I preached to them again "the unsearchable riches of Christ," a crowd in the road also listening attentively. Great interest and joy was expressed on all sides.

Evangelical Provision for Middle Silesia.

The dwelling of our br. U., like most others in this valley, is situated close by a rock. At a considerable elevation he has constructed a bower, and through the shrubbery very beautiful views are to be had along and across the valley. Here the three brethren appointed to labor for the present in Silesia, Klinker, Priedemann and Knappe, consulted with me as to the best plan of distributing the labor allotted them. We divided the whole region in which doors are open,—extending over the entire middle portion of Silesia, — into three districts, and agreed upon a system by which the Sabbaths should be spent in the main localities, while the places of less importance are to be visited on week-days. It was also arranged that once a quarter these three brethren should meet in Peilau, for mutual consultation, prayer and encouragement,—Mr. Priedemann's residence to be in Breslau, and Mr. Knappe's in Voigtsdorf. We hope much good will result from this conference.

One day we visited the neighboring watering-places so famous in Silesia, Altwasser, Charlottenbrunnen, Salzbrunn, &c., and in the evening I addressed the members only, recounting to them the work of God all over the world, and encouraging them to keep steadfastly to the Lord.

13.—Left Wüste Gersdorf, one of the head-quarters of our people in Silesia, and crossed the Eule (owl) mountain, an elevation of considerable height, from which was to be had a splendid prospect over the whole range and country. I spent the night at Schmiedegrund, surrounded on all sides by high mountains. Here in a very secluded place of the earth, inhabited almost exclusively by poor weavers, I found a goodly number of them assembled in a little hut, waiting for the proclamation of the good tidings which it was my privilege to bring them. They manifested the greatest affection.

Walking by night several hours, to escape the severe heat and fatigue of the journey by day, Mr. L. reached Mr. Klinker's at Peilau at three o'clock in the morning.

15. — On Sunday morning early, we bent our way again to Güttmannsdorf, for the purpose of spending a day in fasting and prayer according to appointment. A prayer meeting was held at eight, for the purpose of promoting peace and harmony within the church. At ten there was preaching before a large congregation, comparatively, (about eighty). At one there was another prayer meeting, followed by the Lord's Supper, at which I had the joy of seeing all those brethren present who had previously withdrawn from the church. In the evening a love-feast was celebrated, and the solemn covenant of the church, now fully organized, was assented to. I addressed the church again on this occasion, and fervent prayers and elevating songs rejoiced our hearts.

Thus the main object of my coming to Silesia was attained. I returned to Peilau late at night, while lightnings from all sides lighted our way.

16.—Went on foot with the two brn. Klinker and Priedemann to Reichenbach, arranging meetings in various places before leaving Silesia.

Mr. Lehmann hence visited the Riesen mountains, for the benefit of his health, and climbed the Snowtop, 5000 feet high, a feat requiring great effort.

Meeting dissolved by violent Measures.

18. — We arrived at Ketschdorf where a meeting was to be held. Here we had a specimen of the manner in which our people are dealt with by the rulers. In the little room, half filled by the loom, about seventeen persons were assembled. We had just finished the first part of our service, and having given out my text, I was about introducing my discourse, when the lord of the manor entered, who is at the same time entrusted with the power of police on his estate. He came just from hunting, and had his cutlass on his side. He asked me who I was, and how I could venture to hold a meeting here without presenting myself to him and asking permission. I replied that I was not legally obliged to do so. He then asked the head of the family why he had dared to undertake such a thing, and ordered him at once to write down the names of all the persons present. This, of course, required some time, and frightened not a little several of the poor people, who were attending such a meeting perhaps for the first time in their lives. He then inquired whether all the persons present were members of the Baptist church. On being answered in the negative he said, 'Then in the name of the law I declare this meeting to be dissolved.' I objected to that as not lawful, but his only reply was, 'I have already twice declared this meeting dissolved; I now do it for the third time.' Knowing what consequences would follow if strict obedience were not rendered, I advised our friends to leave the place at once, speaking some words of encouragement and hope to them. The lord of the manor waited till all had dispersed with the exception of myself and a few others who were guests of the family. I sat down at once and wrote a protest against these proceedings to the Landrath (governor of the district), and advised our friends to prosecute the matter before the highest authority. This person has employed every sort of malice to subdue our few brethren, not allowing them to hold meetings; and, like all others of this stamp, he is supported regularly by the higher authorities, so that it is very difficult for the brethren to get together for their mutual edification.

The following day we had a very interesting though fatiguing tour. Our first intention had been to go to Wolmsdorf, a distance of three hours, for the purpose of preaching. But when we had arrived on the height of a mountain, a village was pointed out at the distance of three hours in another direction, where a man and his wife were anxiously waiting for baptism. Notwithstanding the heat of the sun and my fatigue, I could not resist the supplication of the brethren. So we proceeded, and, accompanied by br. B., who knew every path, we crossed the forest without any way, and plunged into the valley in the thickest shrubbery. At the foot we rejoiced to find a spring and a brook, from which we drew refreshing draughts. I wish I could have photographed such a scene,—the thickest beech-wood and the sunbeams breaking through openings here and there.

Having arrived at the village, we were cordially received by the poor people, and after refreshment proceeded to examine the candidates for baptism. But I found that they needed more information in the way of salvation; and, much as I would have liked to administer baptism in the Bober, I felt bound by duty to abstain. Though the candidates were grieved they at length acquiesced, and accompanied us to Wolmsdorf. In our walk of six or seven hours, our company gradually increased. When we arrived, I found a crowded congregation, in and out of doors, to whom we preached "the unsearchable riches of Christ." Afterwards, as is customary here, the friends staid for hours in mutual love and conversation on their

happiness, their struggles, and their hopes.

The Gospel in City and Country.

16.—At Liegnitz, in the evening the meeting was but thinly attended. In Peilau God has manifested his power extensively and most of the souls are gathered to Him. It is singular how in God's sovereign pleasure, our plans are often crossed. We commonly think that we should form churches in large towns and gather in much people; but there the doors are generally shut, and in the country and the villages the Lord opens the way for us. Liegnitz, though a town of considerable extent, and also the seat of the provincial government, contains only sixteen members; while in the village of Güttmannsdorf there are forty-four, and many more in the environs.

17. — I was received most kindly at Breslau, and preached twice and administered the Lord's Supper. In the morning, a police officer was present to watch our proceedings, a practice which has been continued for years, the authorities being inimical. His conduct was unobjectionable. The members here are not numerous; they number but forty-two, including the environs. Their place of meeting holds about one hundred, and nearly that number attended when I preached; but so large an assembly is unusual. The place is up three flights of stairs, under the roof, so that it was extremely hot, and the noise from the street, which is a main one, compelled us to keep the windows shut. Were the accommodations for worship improved, and a preacher of talent and power placed here, much might be hoped for among the 150,000 inhabitants. As it is, the increase of our brethren is small, but they are cordially united.

On Tuesday I reached Kadlewe. Mr. J. and wife are the main family here, around which the others gather. A great crowd awaited us at the house, bought expressly by Mr. J. to hold meetings in. It was densely filled, and I preached with much joyfulness the glorious gospel.

The Past and the Present.

On leaving Silesia I could not forbear thinking of my last visit, eight years ago. I then came to this region with great expectations of a wonderful addition to our churches. My expectations were disappointed; but now, how great was the change! Then there were only a few scattered brethren in Silesia, and very little hope of extension. Now I had travelled over the field four or five weeks, and almost daily had opportunity to preach to crowds, or to smaller companies of brethren or of souls longing for salvation, and numerous places resounded with the songs of Zion. My tears had not flowed, my prayers had not ascended in vain.

At Frankfort I stopped once more and preached to a large audience. The place of meeting had been considerably enlarged and better arranged.

Returning to Berlin I made tours around the town, and visited the outstations in other directions. I found a considerable increase since my last visits. The Lord has eminently blessed the indefatigable labors of his servants. The greatest interest was evinced, and there is reason to hope for the formation in due time of another church.

MISCELLANY.

MISSIONARY CONFERENCE IN SOUTHERN INDIA.

On the 19th of April, 1858, thirty-two *European* and American missionaries, *connected* with the following societies, *met at Oatacamund*:

Church Missionary Society, five missionaries. London Missionary Society, ten missionaries. American Board of Foreign Missions, six missionaries. German Evangelical Mission, six missionaries. Wesleyan Missionary Society, two mis-

sionaries. Free Church Mission, one missionary. Reformed Dutch Church of America, one missionary. Society for the Propagation of the Gospel, one missionary.

Among these delegates were two who have been laboring forty years in the mission-field — one, thirty-three years, two others, twenty-nine years each — while the majority have been upwards of fifteen years employed in proclaiming the gospel in India, so that a great and valuable amount of missionary experience could be stated at their meetings. During fourteen days the Conference sat daily from five to six hours. Immediately after the devotional exercises of each morning, three historical and statistical papers were read, and by this means much important and accurate information respecting the various missions in the Tamil, Canarese, Teloogoo, and Malayalum countries, was brought before the meeting. Some of the papers recorded the labors of half a century, and of many devoted missionaries who have now entered into their rest, while other papers contained the history of stations of comparatively recent formation; but all were deeply interesting and instructive, clearly showing that no devoted missionary has labored in vain, and that the cause in which we are engaged is not a forlorn hope. It was daily felt, in connection with this part of the proceedings of the Conference, that in all districts where the gospel has been regularly preached — whether it may have been in buildings erected for the purpose, or in the open air in streets and bazaars, or to the classes in schools — the success has been as great as could reasonably be expected, when the mighty obstacles to be overcome in India are taken into consideration. There are at present 80,000 professing native Christians in Southern India, and 36,000 Christian and heathen children receiving Christian education in various mission-schools.

After three of the above papers had been read each morning, the Conference again engaged in devotional exercises, *and afterwards* heard the papers on different plans of missionary labor, or on other subjects of a practical nature, which were to be discussed. The following important topics were thus brought before the meeting: —

1. *Vernacular Preaching.* — How may the acknowledged duty of preaching the gospel to the people of India in their own tongues be best fulfilled? and how should itinerant labors be carried on? Is diffusiveness or concentration to be aimed at?

2. *Evidences of Christianity.* — What arguments and illustrations ought to be addressed to the Hindus to convince them of the errors of their system? And what is the best way of proving to the Hindus, in their present state of mind, that Christianity is from God?

3. *Translation of the Holy Scriptures.* — How may this great work be best promoted? and to what extent are repeated revisions desirable? Should the distribution be chiefly gratuitous? Or is it desirable to sell at a low price as a general rule?

4. *Native Agency.*—(1.) What is the most suitable mode of obtaining native preachers and pastors and other helpers in the work? and how are they to be qualified for their duties? (2.) How should they be sustained while under preparation? and on what principles should the salaries of native agents be regulated?

5. *Missionary Education.* — How may biblical and general education be best employed as a missionary instrumentality? Within what limit should secular education be confined in missionary institutions?

6. *Female Education.* — What are the best plans for promoting it, and of overcoming its peculiar difficulties.

7. *Orphan and Boarding Institutions.*

8. *The Government System of Education.*

9. *Native Christians.* — How may the character and social position of native Christians be raised? What are the best methods of stimulating the native Christians to provide their own places of worship and school-houses, and to maintain their own pastors and teachers? Ought

missions to provide the means of education for the children of nominal Christians?

10. *Village Congregations.* — The reasons for the formation of congregations in the different missions in South India; their influence on the spread of Christianity; their adaptation to the missionary work in large towns; evils connected with this system, and how they are to be remedied; the bearing they have on the formation of churches.

11. *Vernacular Literature, Books and Tracts.*— How may these be best provided? Of what classes of publications may it be proper for missionaries to undertake the preparation? How may an extensive circulation be best secured? In what circumstances should tracts and books be given gratis?

12. *Caste.* — What means should be adopted to extirpate caste prejudices and usages from the native churches in Southern India? Also, what efforts should be put forth to eradicate caste from the native mind, and to overcome the obstacles it presents to the propagation of Christianity?

13. *Public Morals and the Government.* —What is incumbent on this Conference as to testifying on the connection of Government with idolatry, railway travelling on the Sabbath, education without the Bible, the arrack system, &c.?

14. *Missionary Success.* — What is its extent and value in Southern India? What the chief cause of its hitherto limited character? Why greater in Southern than in Northern India? To which of the hindrances to a larger measure of success should the attention of missionaries be chiefly directed? And how should the indirect and collateral results of mission labors be regarded?

15. *The Parent Societies and their Constituencies.*—What can be done with a view to the increase of intelligent zeal and activity on behalf of foreign missions in Europe and America, and towards the removal of those misconceptions which appear to prevail?

16. *The Children of Missionaries.* — What provision should the churches make for the children of missionaries laboring in tropical and heathen countries? And what is the best way of rearing up the children of such missionaries?

17. *On Industrial Schools in connection with Missions.*

18. *On the Laws which should govern Missionary Societies,* and their agents, in their relations to each other and their respective fields of labor.

19. *On the unoccupied fields of Missionary Labor in Southern India.*

After the reading of each of these papers, the subject was freely and fully discussed by the Conference. Each member stated his own experience and opinion on the question which had been thus brought before the meeting, and a series of resolutions was drawn up, embodying the mind of the Conference on the subject. On some *minor* matters there was found to be considerable diversity of opinion—as was to be expected where there were missionaries from different countries, and who represented so many denominations of the Christian church; but in reference to the principal plans to be pursued for bringing the millions of the heathen of India to the Redeemer, there was a great unanimity of sentiment.

The historical and statistical papers read to the meeting, as well as all the papers on questions for discussion, and the resolutions of the Conference on the subjects, will in due time be published.—*News of the Churches.*

DONATIONS.

RECEIVED IN OCTOBER, 1858.

Maine.

Bloomfield, ch. 72; New Sharon, Mrs. Susan S. Clark 2; Auburn, L. Waterman 20; Warren, ch., Ladies' For. Miss. Soc. 10; Mt. Vernon, ch. 9; Eastport, ch., of wh. 8 is fr. Sab. Sch., per Rev. J. W. Johnson, 46;	159.00
Bowdoinham Asso., Simon Hearsey tr., Hallowell, ch. 20.25; West Gardiner, Sab. Sch. 3; Litchfield, Dea. John Dennis 5; Fayette, Fem. Miss. Soc. 10; Monmouth, 1st ch. 8; a sister 5; Leeds, 1st ch. 5.21; Richmond, ch. 10.60;	67.12

n Asso., Asa Perkins tr., homaston, 2nd ch. 18; So. Thomaston, 2nd ch. 9; Union ntre, ch. 3; South Waldo-C.ro', ch. 2; Warren, ch. 3; 35.00 — 261.12

New Hampshire.

Nashua, ch., "a brother" 10.00
Dublin Asso., Dea. Wm. A. Norwood tr., 22.50
Manchester, Elm st. ch., of wh. 3 is fr. Rhoda Robinson, 1 fr. E. Parmenter, 50 cts. fr. W. H. Gilman, and 50 cts. fr. T. S. Jacobs, with other donas. to cons. Dea. Caleb Gage L. M., 88; John Plummer 10; Portsmouth, ch. 37; Northwood, Charles Kingsbury 5; Dea. R. Hoyt 1; Dea. R. Hoyt, jr. 1; Miss M. J. Hoyt 50 cts.; Newton, ch. 75 cts.; Great Falls, Juv. Miss. Soc. 25; Dover, ch. 24.75; Concord, Rev. O. Tracy 1.50, per Rev. H. Tonkin, agt., 194.50 — 227.00

Vermont.

Windsor, ch., John G. Cross 5.00
Sharon, Rev. P. Chamberlin 1; Springfield, ch. 3; Chester, ch. 5; Londonderry, ch. 4; Plymouth, ch. 4; Perkinsville, Miss. Soc. 7; Plainfield, ch. 5; Jericho, ch. 18; Wells River Village, John Van Ornum 3; Chester, N. Horton 1; New Haven and Weybridge, Rev. E. W. Allen 5; Mrs. M. Chalker 5; Mrs. B. Clarke 1; per Rev. H. Tonkin, agent, 62.00
State Convention, Jona. Draper tr., per Rev. H. Tonkin, agent, 29.28 — 96.28

Massachusetts.

Boston, Union ch., Geo. W. Chipman tr., mon. con. 66.41; Coll. at Rowe st. ch., for the Theol. Sch. for the Karens, to be under the charge of Rev. J. G. Binney, D.D., 95.13; Harvard st. ch., Sab. Sch., S. T. Cushing tr., for sch. under care of Rev. B. C. Thomas, Henthada, 50; Brookline, ch. and cong., Dea. D. Sanderson tr., mon. con. 18.47; W. Acton, ch., mon. con. 3; Webster, ch. mon. con. 13; Groton, ch. 29; Holyoke, 1st ch., Samuel Ely 50; Plymouth, ch. 10.50; Lawrence, 1st ch., benev. fund, Samuel C. Woodward tr., 100; Danversport, ch. 20; Chelmsford, Central ch., Ladies' Bur. Sch. Soc., Mrs. Miriam Warren tr., 26; 481.51
Salem Asso., Rev. Wm. Heath tr., Salisbury and Amesbury, ch. 140.02; Marblehead, ch. 59 90; Beverly, 2nd ch. 60; Manchester, ch. 31; Haverhill, 2nd ch. 5; Gloucester, ch., to cons. Isaac Story L. M., 100; Rowley, ch. 4; 399.92
Barnstable Asso., Hyannis, ch., of wh. 33 is fr. F. M. Soc., 57; Chatham, ch. 17; Orleans, ch. 10; Osterville, ch. 8. 1; Nantucket, ch. 8.31; Edgartown, ch. 7.50; Brewster, ch., of wh. 7 is fr. F. M. Soc, 12; South Farms, ch. 4.13; Barnstable, 3d ch. 3; per Rev. J. Aldrich, agent, 128.25
Berkshire Asso., North Adams, ch. 100.14; Cheshire, ch. 16.75; Becket, ch. 12.50; Egremont, ch. 12; Sandisfield, ch. 11.75; Savoy, 1st ch. 9; West Stockbridge 5; New Marlboro', ch. 8.66; Stamford, ch. 3; Lee, ch. 2 68; Tyringham, ch. 2; a friend 2; per Rev. J. A., agt., 180.48
Boston South Asso., Randolph, ch., per Rev. J. A., agent, 27.00
Lowell Asso., Billerica, ch. 25; Littleton, ch. 12; Chelmsford, 1st ch. 5; Central ch. 5; per Rev. J. A., agent, 47.00
Worcester Asso., Worcester, 1st ch., mon. con. 14; Pleasant st. ch., mon. con. 10.13; per Rev. J. A., agent, 24 31 — 1288.47

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch., mon. con. 20.30; Central ch., Sab. Sch., per Dea. James Boyce supt., to cons. Miss Maria Green L. M., 111.75. 132.05

Connecticut.

Mystic River, Mrs. M. L. Randall and son, Wm. H. Randall 50; Stamford, 1st ch., Sab. Sch. 5; Rockville, Wm. Butler 10; 65.00

New York.

Coventry, ch., mon. con. 4; Fort Covington, ch. 28; Rochester, Dea. Lewis Denny 5; 37.00
Union Asso., Tarrytown, ch. 30; Thomas B. Wilson 20; Sing Sing, F. M. Soc., in part, for sup. of nat. Bur. preachers, 35; Patterson, ch. 10; per Rev. O. Dodge, agent, 95.00
Chemung River Asso., received of tr., per Rev. O. D., agent, 31.62
Washington Union Asso., Whitehall, ch., of wh. 2.88 is fr. Sab. Sch., per Rev. O. D., agent, 33.88
Essex and Champlain Asso. 29; Moriah, ch. 12; Rev. S. Jones 1; Mrs. Finel 1; W. Plattsburgh, ch. 21.76; Ticonderoga, ch. 1; Willsboro', ch. 2.05; C. Vanarman 1; Crown Point, ch. 4; A. E. Sheldon 2; A. Farnsworth 1; Monroe Hall 20; Jay, ch. 6; Dea. Piper 2; Westport, ch. 13.88; N. E. Boynton 13; Loretta Hardy 50 cts.; Keeseville, ch., to cons. Alfred Baber L. M., 100; J. D. Kingsland, with other donas. to cons. himself L. M., 50; Wm. Taylor, with other donas. to cons. himself L. M., 25; Russell Bly 3; Sab. Sch., L. S. Scribner's cl., of wh. 20 is fr. himself and 5 each fr. J. F. Chesshire, S. Scribner, J. Hines, K. Taylor, J. Tenant and C. Rowe, 50; with previous donas. to cons. John Purmort L. M., per Rev. O. D., agent, 359.19
Saratoga Asso., Burnt Hills, ch., with previous donas. to cons. Sarah A. Doolittle L. M., 26; Broadalbin, ch. 13.91; Providence, ch. 9; Dea. E. Herbert 2; per Rev. O. D., agent, 51.02
New York Asso., East Marion, ch. 12.50; Greenport, ch., with prev. donas. to cons. Fanny E. Booth L. M., 41; H. Christian 50 cts.; T. S. Parks 50 cts.; per Rev. O. D., agent, 54.50
Buffalo Asso., Sardinia, ch. 11 50; ladies 25; Arcadia, ch. 4.50; per Rev. H. A. Smith, agent, 41.00
Cattaraugus Asso. 16.25; Hinesdale, ch. 16.06; Rushford, ch. 25; per Rev. H. A. S., agent, 57.31
Erie Asso., tr. 20.88; Mrs. R. B. Barstow 1; per Rev. H. A. S., agent, 21.88

Harmony Asso. 32.40; Harmony, ch. 6; Mayville, ch. 1; per Rev. H. A. S., agent, 39.40
Seneca Asso., Ithaca, ch. 67.75; Romulus, ch. 30.24; Bennettsburg, ch. 1; Ovid, ch. 33.76; Watkins, ch. 3; Covert, ch. 12; Trumansburgh, ladies 32.40; per Rev. H. A. S., agent, 180.15 — 1006.96

New Jersey.

Central N. J. Asso., Flemington, ch. 60; Hightstown, ch. 65.50; per Rev. S. M. Osgood, agent, 125.50

Pennsylvania.

Philadelphia, of wh. 525 is fr. William Bucknell, 525 fr. Dr. David Jayne, and 350 fr. William C. McIntosh, 1,400.00
Abington Asso., friends 4.60; Aldenville, ch. 1; Benton, ch. 2; Berlin, ch. 2; Bethany, ch. 3 87; Blakeley, ch. 8 06; Clifford, ch. 1 40; Damascus, 1st ch. 8.94; Newton, ch., Rev. J. C. Sherman 5; per Rev. S. M. Osgood, agent, 36.87
Bridgewater Asso., Bridgewater, ch., S. Mitchell 5; Gibson and Jackson, ch., of wh. 6 is fr. B. Gunnison, 10.18; per Rev. S. M. O., agent, 15.18
Philadelphia Asso., New Britain, ch. 13; Ridley, ch. 1.22; Valley Forge, ch., Rev. J. Reese 2.50; Philadelphia, Eleventh ch., a friend of missions, of wh. 20, is for the China Mission, 10 for African Mission, and 20 for Assam Mission, 50; per Rev. S. M. O., agent, 66.72
Wyoming Asso. 11.28; Russell Hill, ch. 4.56; coll. in Tunkhannock 2.32; Mechoopany, ch., of wh 65 is fr. Dea. B. B. Jayne, 6.54; South Auburn, Miss Ellen Sturdevant 50 cts.; Braintrem, ch. 13.71; Kingston, ch., H. Woodhouse 10; Exeter, ch. 9; Union, ch. 8.49; per Rev. S. M. O., agent, 66.40 — 1585.17

Ohio.

Trumbull Asso., R. S. Parks tr., 14.28
Huron Asso. 15.65; Fairfield, ch. 5.50; per Rev. H. Davis, agent, 21.15
Portage Asso., Edward Barber, per Rev. H. D., agent, 5.00
Maumee Asso., Mill Creek, ch., bal., per Rev. H. D., agent, .25
East Fork Asso. 19.67; B. P. Tullop 1; M. Kline 1; per Rev. H. D., agent, 21.67
Mt. Vernon Asso. 17.50; Franklin, ch. 3.25; M. Stoneburner 1; Martinsburg, ch. 3.12; Bryn Zion, ch. 3.15; Radnor, ch. 5; Chesterville, ch. 11.60; per Rev. H. D., agent, 44.62
Miami Asso., Dayton, 1st ch., of wh. 17 is fr. Sab. Sch., 56; Cincinnati, Ninth st. ch. 52; per Rev. H. D., agent, 108.00
Zoar Asso. 9.20; Berean, ch. 4; Mrs. M. Wood 1; Clear Fork, ch. 9; Centre, ch. 2.80; Martinsville, ch. 5; Pine River, ch. 4.19; Harmony, ch. 2.47; per Rev. H. D., agent, 37.66
Ohio Asso. 5.50; Beulah, ch., of wh. 5 is fr. T. Gardner and 5 fr. Mrs. C. Gardner, 15.65; per *Rev. H. D.*, agent, 21.15
Cæsar's Creek Asso., old disciple, *per Rev.* H. D., agent, 3.00
Wills Creek Asso., Wills Creek, *ch., per Rev.* H. D., agent, 2.00
Straight Creek Asso. 10.81; Hillsborough, ch., Sab. Sch. 3.53; per Rev. H. D., agent, 14.33
Upper Miami Asso., Carstown, ch., per Rev. H. D., agent, 4.33
Seneca, Asso., including avails of gold ring, per Rev. H. D., agent, 15.60
Mohican Asso. 19.75; Greentown, ch. 8.42; Lucas, ch. 5.20; Mansfield, ch. 11.50; Mifflin, ch. 5 60; Providence, ch. 18; Rowsburg, ch. 3.24; per Rev. H. D., agent, 71.71
Salem Asso., per Rev. H. D., agt., 6.03 — 260.83

Indiana.

New Durham, Mrs. E. K. Millen, for Dr. Wade's Theol. Sch., 1.00
Friendship Asso., Vernal, ch., Sab. Sch., to sup. a youth at Nellore to be named Leroy Merrifield, per Rev. A. S. Ames, agt., 7.15
Freedom Asso., coll. at anniv., per Rev. A. S. A., agent, 18.25
Judson Asso., coll. at anniv., per Rev. A. S. A., agent, 15.40
Union Asso., coll. at anniv., per Rev. A. S. A., agent, 7.20
Laughery Asso., coll. at anniv. 4.60; Manchester, Mrs. M. Weeks 10; Rev. E. P. Bond, for Henthada Miss. House, 5; per Rev. A. S. A., agent, 19.50
General Asso., coll. at anniv., per Rev. A. S. A., agent, 22.26
Salmonia River Asso., coll. at anniv., per Rev. A. S. A., agt., 4.43
Wesaw Asso., coll. at anniv. 6.01; father Babcock's grandchildren 1.21; per Rev. A. S. A., agent, 7.22 — 102.41

Illinois.

Carrollton Asso., J. E. Cooper tr., 12.50

Michigan.

Washtenaw Asso., Sylvan, ch. 1; Dexter, ch. 5; per. Rev. A. S. Ames, agent, 6 00
Jackson Asso., South Jackson, Dr. D. Peck, per Rev. A. S. A., agent, 7.00
State Convention, C. Van Husen tr., per Rev. A. S. A., agent, 154.78 — 167.78

Iowa.

Des Moines Asso., 3.50; New London, ch. 2.50; Oskaloosa Asso., for Assam Miss., 11.60; Eden Asso., for Assam Miss., 7.78; Albion, sr. Hammond, for Assam Miss., 1; Fox River Asso., for Assam Miss., 8.50; Pella, 1st ch. 7; Chariton, coll. at "a Baptist tent meeting," for the Assam Miss., 12.70; per Rev. I. J. Stoddard, 84.58

Kentucky.

Frankfort, Rev. R. L. Thurman, per Rev. O. Dodge, agent, 5.00

Alabama.

Prattville, J. T. Smith 14.00

Canada East.

Eaton, E. Alger 7.88

$5,542.53

Legacies.

Thetford, Vt., Silas Follet, per W. W. Baker, Exr., 100.00
Fayette Co., O., Elizabeth Hass, per Thomas I. Price, Exr., 160.00 — 260.00

Total from April 1 to Oct. 30, 1858, $33,997.35.

Donations in Goods.

Troy, N. Y., North ch., Sab. Sch. 1 box clothing, tools, &c., for Ko Oung Moo, Burmah.

THE MACEDONIAN.

THE sixteenth volume of the MACEDONIAN commenced with January, 1858, and it will be devoted to the interests of the Missionary enterprise. Its object will be so to illustrate the principles, spirit, progress and claims of that enterprise as to induce the masses of Christian people to cherish towards it a more generous sympathy, and to enter into its work intelligently and earnestly.

The paper will contain, from month to month, the latest intelligence from our own missions, and such extracts from the correspondence of the missionaries, as may seem the best adapted to its object. It will also contain original articles, written for its pages by missionaries abroad, and the friends of missions at home.

The last page will be filled every month with missionary and other articles, designed to profit the young, and to enlist them in the good and great work of sustaining the schools established by our missions among the heathen.

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OVERLAND LETTERS.

THE *Overland Mail* to India and China leaves Southampton, England, on the 5th, 12th and 20th of every month; postage on letters not exceeding in weight half an ounce, from any part of the United States, by steamer and overland mail, thirty-three cents. *In all cases* letters should be superscribed "*via Southampton;*" if not so superscribed, they are liable to be sent through France with increased postage. Postage in France is levied by the quarter ounce. Letters, enclosed in envelopes, and addressed simply "*Missionary Rooms*, 33 *Somerset Street, Boston*," will be forwarded to missionaries, as heretofore; but this agency is not needed. They may be sent, prepaid, from any post office in the United States, direct to their destination.

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ALL boxes, packages, &c., designed for missionary stations, should be addressed to the care of the Missionary Rooms, and letters of advice should be sent to the Assistant Treasurer by mail, with the names of the donors, together with a *full schedule of the articles contained, and an estimate of their value.* This is especially important in regard to parcels designed for stations in the East, as they are liable to be searched, and their contents to be injured, at the custom-houses where landed, unless the consignee is advised of their contents and value. Care should be taken, in making up parcels, packing boxes, &c., to prevent damage of goods from placing too near them articles liable to be affected by extreme heat or other change of climate. Packages for India should not include *sugar in any shape*, its importation being strictly prohibited.

FORM OF A LEGACY.

I also give and bequeath to *The American Baptist Missionary Union*, dollars, for the purposes of the Union, as specified in the Act of Incorporation. And I hereby direct my executor or executors to pay said sum to the Treasurer of said Union, taking his receipt therefor, within months after my decease.

FORM OF A DEVISE OF REAL ESTATE.

I also give, bequeath and devise to *The American Baptist Missionary Union*, one certain lot of land, with the buildings thereon standing — [*Here describe the premises with exactness and particularity*] — to be held and possessed by the said Union, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

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